

1798.

VOL. XII.

A NEW AND COMPLETE
BIOGRAPHICAL
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NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

P.

PAPPUS, an eminent philosopher of Alexandria, is said by Suidas to have flourished under the emperor Theodosius the Great, who reigned from A. D. 379 to 395. His writings shew him to have been consummate in the science of mathematics. Many of his works are lost [A], and the greater part of those that are extant continued long in manuscript. Of his books of "Mathematical Collections," which are extant in Greek, from the middle of the second to the end of the eighth book, nothing had been published, except some "Lemmata" of the seventh book, by Marcus Meibomius, in his Dialogue upon proportions, printed in 1655; the twelve last "Propositions" of the second book, by Dr. Wallis, at the end of his Aristarchus Samius, 1688, 8vo; part of the "Preface" to the seventh book, by David Gregory, in the Prolegomena to his Euclid, 1703; the entire "Preface," by Edmund Halley, before his Apollonius, 1706, 8vo. The third, fourth, fifth, sixth, seventh, and eighth books of these Mathematical Collections had only been published in a Latin version made by Fr. Commandinus. Merfennus exhibited a kind of abridgement of them in his Synopsis Mathematica, Paris, 1644, in 4to: but this contains only such propositions as could be understood without figures. At length, the whole works of Pappus were published at Bologna, in 1660, in folio, by Carolus Manoleffius, who seems to have used all proper means to make his edition complete and excellent: for he tells us, that he consulted and employed, as well those who excelled in the Greek tongue, as those who were deep in mathematical knowledge; and it is certain that, without an uncommon skill in both, no good edition of Pappus could be prepared.

[A] Fabric. Bibl. Græc. vol. viii.

Suidas relates, that Pappus wrote a "Commentary upon four books of Ptolemy's *Magna Constructio*;" but what we have remaining under his name, which may be found in the Basil edition of 1538, is only a Commentary upon part of the fifth book.

PAPYRIUS MASSON. See MASSON.

PARABOSCO (GIROLAMO), an Italian comic writer, born at Placentia, in the beginning of the sixteenth century, was an author of some eminence in his time. His comedies have a certain character of originality, which still, in some degree, supports their credit. They are six in number, and entitled, 1. "La Notte." 2. "Il Villuppo." 3. "I Contenti." 4. "L'Hermafrodito." 5. "Il Pellegrino." 6. "Il Marinaio." Of these, "Il Pellegrino" is in verse, the rest are in prose. The best edition is that of Giolito de' Ferrari, at Venice, in 1560, in two small volumes, duodecimo. There is also a volume of letters by him, entitled, "Lettere Amoroſe di M. Girolamo Parabosco," printed by the same Giolito, in the year 1545. These were republished in 1548, "con alcune Novelle e Rime." We have seen also, in catalogues, a volume of "Rime" alone, published by Giolito at Venice, in 1547, 8vo. He composed also, novels in the style of Boccaccio and Bandelli, which were published at Venice in 1558, under the title of "I Diporti di M. Girolamo Parabosco." This, however, was not the earliest edition; for the title says, "novamente ristampati, et diligentissimamente revisti." There are editions also of 1586 and 1607. It consists of three days, or "Giornate;" the first and second of which comprise sixteen tales, and four curious questions. The third contains several "Motti," or bon-mots, with a few madrigals, and other short poems. There is also a volume by him entitled, "Oracolo," the oracle, in 4to, published at Venice, in 1551. In this the author gives answers to twelve questions proposed in the beginning of the book; which answers are given and varied according to some rules laid down in the preface[B]. It appears that Parabosco lived chiefly, if not entirely, at Venice, as all his books were published there. His "Diporti," or Sports, open with a panegyric upon that city.

PARACELSUS (AUREOLUS PHILIPPUS THEOPHRASTUS BOMBAST DE HOHENHEIM), a famous physician, was the son of Wilhelmus Hohenheim, a learned man, and licentiate in physic, though a slender practitioner, but possessed of a noble library, being himself the natural son of a master of the Teutonic order. He was born in 1493, at a village called Einsiedlen in Switzerland, about two German miles from Zurich. At three

[B] Crescimbeni. *Hist. della Volg. Poes.* vol. i. lib. iii. cap. 25.

years of age he is said to have been mutilated, and made an eunuch, by a sow: accordingly we always find him a bitter enemy to women; though his picture, as taken from the life, represents him with a beard. He was instructed by his father in physic and surgery, wherein he made great proficiency; but as he grew up, he was captivated with the study of alchemy, which occasioned his father to put him under the care of Trithemius, abbot of Spanheim, a man at that time of great fame. Having learned many secrets from Trithemius, he removed to Sigismund Fag-gerus of Schwartz, a famous German chemist; who at that time, partly by his own industry, and partly by a multitude of servants and operators retained for the purpose, made daily improvements in the art. And here he assures us he learned spagyric operations effectually; after which he applied to all the most eminent masters in the alchemical philosophy, who concealed nothing from him, and from whom, as he himself relates, he learned his secrets.

But not content with this, he visited all the universities of Germany, Italy, France, and Spain, in order to learn physic; and then he took a journey to Prussia, Lithuania, Poland, Wallachia, Transilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to physicians, barbers, old women, conjurers, and chemists, both good and bad; from all which he gladly picked up any thing that might be useful, and then enlarged his stock of sure and approved remedies. He also learned from Basil Valentine's writings, the doctrine of the three elements, which, concealing the author's name, he adopted as his own, and published under the appellation of "Salt, Sulphur, and Mercury."

In the twentieth year of his age, making a visit to the mines in Germany, he travelled into Russia, where being taken prisoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards sent with that prince's son on an embassy to Constantinople; where, in his twenty-eighth year, as he tells us, he was let into the secret of the philosopher's stone. He was also retained frequently as surgeon and physician to armies, in battles, and sieges. He set a high value on Hippocrates and the ancient physicians; but despised the scholastic doctors, and above all the Arabs. He made great use of remedies prepared of mercury and opium, wherewith he cured the leprosy, venereal disease, itch, slight dropsies, and other infirmities, which to the physicians of those times (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By these cures he grew daily more celebrated, and more daring, especially after recovering the famous printer Frobenius of Basil, whose case appears to have been a violent pain

in his heel, which upon Paracelsus's treatment removed into his toes, so that the patient could never stir them afterwards, though he felt no pain, and in other respects grew well; but soon after died of an apoplexy. By this cure he became acquainted with Erasmus, and was well esteemed by the magistracy of Basil, who, giving him a plentiful salary, made him professor in 1527. There he continued to teach philosophical physic two hours every day, sometimes in Latin, but more frequently in German. He read lectures to explain his own books, "*De compositionibus*," "*De gradibus*," et "*De Tartaro*;" which, according to Helmont, abounded in idle drollery, and contained little solid sense. Here, in a solemn manner seated in the chair, he burned the writings of Galen and Avicenna, declaring to his audience that he would even consult the devil if God would not assist him; and this is agreeable to his express declaration in several places of his works, that no one need scruple consulting the devil to get secrets of physic out of him. He had many disciples, with whom he lived in great intimacy. Three of these he maintained in diet and clothes, and instructed in several secrets; though they afterwards ungratefully deserted their master, and even wrote scandalous things of him, administering with much indiscretion the medicines he had taught them, to the great disadvantage of those who employed them. He also retained surgeons and barbers in his family, to whom he communicated useful secrets; but all of them left him soon after, and turned his enemies. His only faithful disciples were the doctors Peter, Cornelius, Andrew, Ursinus, the licentiate Pangratius, and Mr. Raphael, whom he speaks of with commendation.

During his two years residence in this city, he cured a noble canon of Liechtemfels, who had been given over by the physicians, of a violent pain in his stomach, with only three pills of his laudanum. The sick canon had promised him 100 French crowns for the cure; but finding it so easily effected, refused to pay, alledging with a jest, that Paracelsus had given him but three mouse-turds. Upon this the physician cited his patient before a court of justice; where a judge, not considering so much the excellence of the art, as the quantity of labour and cost, decreed him only a trifling gratification. With this Paracelsus was so exasperated, that, loading them with reproaches of ignorance and injustice, he rendered himself in some measure guilty of treason, and thus thought best to quit the court, and make haste home; from whence, by the advice of his friends, he privately withdrew out of the city, leaving his whole chemical apparatus to John Oporinus. After this he continued rambling two years through the neighbouring parts of Alsatia, accompanied by Oporinus; and in
the

the course of a dissolute life, wrought many extraordinary cures, as we find related by Zwinger, who lived at the same time at Basil, and often heard the account from Oporinus himself [c].

It happened one evening that Paracelsus was called upon to visit a countryman dangerously ill near Colmar in Alsace; but, being set in for a drinking-bout [d] with ordinary company, he deferred visiting the patient till next morning; when entering the house with a furious look, he asked if the sick person had taken any physic? as intending to administer some of his laudanum. The by-standers answered, that he had taken nothing but the sacrament, as being at the point of death; at which Paracelsus in a rage replied, "If he has had recourse to another physician, he has no occasion for me," and ran immediately out of doors. Oporinus, struck with this piece of impiety, bid Paracelsus the last adieu; fearing lest the barbarity of his otherwise beloved master should some time fall on his own head.

From this time he continued wandering from place to place, always intoxicated, and never changing his clothes, nor so much as going into bed. In Sept. 1541, being taken ill at a public inn at Salzburg, he died after a few days sickness, in his forty-eighth year; though he had promised himself, that, by the use of his elixir, he should live to the age of Methusalem. He was buried in the hospital of St. Sebastian at Salzburg, with an epitaph inserted below [e].

It is probable, that the bulk of the pieces published in his works are not his, but that his followers chose to usher in their performances under his name. In effect, they are so many, and so different from each other, that it is next to impossible they should all come from the same hand; yet, besides the three books already mentioned, upon which he lectured in public, there are some others which seem to be genuine, whose titles are therefore inserted below [f].

With

[c] This Oporinus, who had been for some time his servant and amanuensis, was a person of much learning, well skilled in Greek and Latin; who, possessed with the vain expectation of attaining his secrets, left his own family, and travelled with him for two whole years, without learning any one thing; till wearied out, he grew

wife, and quitting Paracelsus, returned to Basil.

[d] He was much addicted to drunkenness. Walterus tells us, that when he was in his cups, which often happened, he would threaten to summon a million of souls, in order to shew his power over them.

[e] *Conditur hic Philippus Theophrastus,
Insignis medicinæ doctor, qui dira illa vulnera,
Lepram, podagram, hydropisum, aliisque insanabilia
Corporis contagia mirifica arte sustulit;*

Ac bona sua in pauperes distribuendo collocandoque honoravit.

[f] These are, "De Peste;" "De "Archidoxa Medicinæ;" "De ortu re-mineralibus;" "De vita longa," and the rum naturalium;" "De transformatione rerum

With respect to his merit as to medicine and alchemy, it must be owned that an arrogant assuming air infected all his writings, as well as his actions. It was common with him to promise mighty things, with complete assurance, upon slender and inadequate grounds. A strong instance of his weakness in this kind, is his undertaking, by the mere use of an elixir, to prolong a man's life to the age of Methusalem, and deliberating with himself to what period he should protract his own. With the same vanity he asserts that he knew the universal medicine, and the body of chemists of his own times, complimented him by receiving his assertions; but what effectually overthrows his pretensions to such a remedy, is, that he died himself at an immature age.

His real merit consisted, 1. In being well skilled in surgery, and practising it with great success. 2. In understanding the common practice of physic as well as his contemporaries. 3. In being alone master of the powers, preparations, and uses of metals. 4. In having the use of opium to himself, and working wonderful cures thereby; and, 5. In being well acquainted with the virtues of mercury, in an age in which perhaps only he and Carpus knew any thing of the matter. As to his being possessed of the philosopher's stone, there will now be no proofs required to contradict that vain pretence.

The system of Paracelsus was somewhat so uncommon and extravagant, that we must not conceal it from the reader. His first principle is the analogy which he supposes between the great world and the little world, or the body of man. In man, for instance, he discovers the motions of the stars, the nature of the earth, water, and air, all vegetables and minerals, all the constellations, and the four winds. He asserts that a physician ought to know what in man is called the dragon's tail, the ram, the polar axis, the meridian, the rising and setting of the sun; and if he is ignorant of these things, says our author, he is good for nothing. From the same author also and his followers, springs the opinion of a pretended and imaginary agreement between the principal parts of a man's body with the planets; as, of the heart with the sun, of the brain with the moon, of the spleen with Saturn, of the lungs with Mercury, of the kidneys and secrets with Venus, of the liver with Jupiter, and the gall with Mars; and that there are also seven metals or minerals which agree with these seven planets. Paracelsus also assures us, that in our Limbus,

rerum naturalium;" "De vita rerum naturalium." The rest are spurious, especially the "Theological Works." In surgery two books, one entitled, "The Great Surgery," and the other, "The Small Surgery." His works were printed at

Geneva, in 1658, in three vols. folio. This is the most complete edition; besides, there is another edition at Basil, 1589, in 12 vols. 4to, which some esteem the best; and there is likewise another edition at

that

PARACELSUS..

that is, the human body, are the heavens, the earth, and the properties of all animals; and he also asserts, that a true physician must be able to say, "This is a sapphira in the body of man, this mercury, this a cypress, and this a wall-flower." He established a relation between diseases and plants. He maintains a *prima materia*, or first matter, whence spring, among other things, the seeds of vegetables, animals, and minerals; and that generation is only the exit of each seed from darkness to light, in which they lay in the first matter. Besides the four ordinary elements, fire, air, earth, and water, and three principles, salt, sulphur, and mercury, he thought there was in all natural bodies something of a celestial nature, which he calls quintessence, and which he describes thus: "The quintessence is a substance which is corporeally drawn from all bodies that increase, and from every thing that has life; and this substance is disengaged from all impurity and mortality; it is of the highest subtilty, and separated from all the elements." He adds, that "this quintessence is not of a different nature from the elements, because it is of itself an element." He calls it also by the several names of the philosophical tincture, or philosopher's stone, the flower, the sun, heaven, and æthereal spirit. "This medicine," says he, "is an invisible fire, which devours all diseases." However, as this quintessence was, he acknowledges, very rare, he found himself under a necessity of seeking for particular remedies. In order to discover which, one of the means is to observe the signature of things. Thus, for instance, he maintained that Euphrasia bears a mark, which indicates its virtues for disorders of the eyes, and this mark is a small black figure within the flower, which, he said, represents the eye-ball; yet he depended chiefly upon metallic medicines, and even required that animal and vegetable substances should be chemically prepared, as necessary to extract the poisonous quality naturally in them.

He also believed that certain words and characters engraved on stones could cure some particular diseases, which would not yield to any other remedies: and he maintained that a physician might have recourse to magic for the cure of diseases. It exceeds the bounds of this design to run out into a description of the essency, the magisteries, the elixirs, and other important secrets, which Paracelsus called "*Magnalia Dei*," as the quintessence, the azeth, and his laudanum. His surgery seems to have been more esteemed than it deserved. Upon the whole, in reading Paracelsus's works, it is easy to observe that he had a heated and disordered imagination, full of the crudest notions; whence, it is no wonder that he gave into astrology, geomancy, chiromancy, and the cabala, which were extremely popular in those ignorant ages. He says expressly that medicine must be

joined to magic, or it cannot be successful; by which he does not mean natural magic only, but declares that no one needs scruple getting certain secrets of physic from the devil; and boasts of holding a conversation with Galen and Avicenna at the gates of hell. In a word, he used all possible means to persuade the world that he was a real magician, so that if he has failed in the attempt, it was his misfortune. He did indeed persuade many, but the truer opinion is, that he was rather an impostor than a conjuror. Among the bad things that his works contain, there are, however, some which are good, and contributed to the improvement of physic. He was neither learned in the languages nor in philosophy; he had but little erudition; he says himself that his library did not contain ten pages, and that he passed ten years without reading a book.

PARADIN (WILLIAM), a French historian, a laborious writer of the sixteenth century, was still living in 1581, and was then turned fourscore. He was the author of many works, among which the following are remarkable. 1. "The History of Aristæus, respecting the version of the Pentateuch," 4to. 2. "Historia sui temporis," written in Latin, but best known by a French version which was published in 1558. 3. "Annales de Bourgogne," folio, 1566. This history, by no means well-digested, begins at 378, and ends in 1482. 4. "De moribus Galliarum, Historia," 4to. 5. "Memoires de l'Histoire de Lyon," folio, 1625. 6. "De rebus in Belgio, anno 1543 gestis," 8vo, 1543. 7. "La Chronique de Savoie," folio, 1602. 8. "Historia Galliarum, a Francisci I. coronatione ad annum 1550." 9. "Historia Ecclesiæ Gallicanæ." 10. "Memorialia insignium Franciæ Familiarum." He was an ecclesiastic, and became dean of Beaujeu.

PARDIES (IGNATIUS GASTON), a French Jesuit, was the son of a counsellor in the parliament of Paris, where he had his birth in 1636. Having passed through the first part of his studies, he entered into the order of the Jesuits in 1652. He taught polite literature several years, and in that time produced many small essays, both in prose and verse, with a distinguished delicacy of thought and style: but, as his genius and inclination led him more to the speculative sciences, he cultivated the belles lettres only to enable him to write in a good style upon those sciences. His particular study was to form a neat and concise expression, in which he had the happiness to succeed; for, except some few words bordering upon the provincial, his discourse is elegant and perspicuous, and his diction pure. At length he devoted himself entirely to mathematics and natural philosophy, and read all the authors, both ancient and modern, in those sciences; so that he made himself master of the Peripatetic,

patetic, as well as Cartesian philosophy in a short time, and taught both with great reputation.

Notwithstanding he embraced Cartesianism, yet he affected to be rather an inventor, than a disciple of Des Cartes. With this ambition he sometimes advanced very bold opinions in natural philosophy, which met with opposers, who charged him with starting absurdities; but he had wit enough to give his notions a plausible turn, so as apparently to clear them from contradictions. He taught also mathematics in some places, and at last at Paris. He had from his youth a happy genius for that science, and made a great progress in it by application. The glory which he acquired by his works raised the highest expectations of him, which were all cut short by death. In 1673, he received an order from his superiors to preach to, and confess the poor people of the Bicêtre, in the Easter holidays. There was then something malignant in the air of that place, which had produced various disorders among these poor creatures; and whether it was owing to contagion or fatigue, or both, Pardies returned to Paris seized by a mortal disorder, and actually died, aged only thirty-seven. The following are the titles of some of his works: 1. "*Horologium Thaumauticum duplex*, 1662," 4to. 2. "*Dissertatio de motu et natura cometarum*, 1665," 8vo. 3. "*Discours de mouvement local*, 1670," 12mo. 4. "*Elemens de geometrie*, 1670," 12mo. This has been translated into several languages. 5. "*Discours de la connoissance des bêtes*, 1672," 12mo. Nicéron observes, that this piece made the author pass among the Peripatetics for a prevaricator; and he was in reality a Cartesian, although he affected here to refute Cartesianism. 6. "*Lettre d'un philosophe à un Cartésien de ses amis*, 1672," 12mo. 7. "*La Statique, ou la Science des forces mouvantes*, 1673," 12mo. 8. "*Description et explication de deux machines propres à faire des cadrans avec une grande facilité*, 1673," 12mo. Part of his works were printed together, at Lyons, 1725, 12mo. This author had a dispute also with sir Isaac Newton, about his "*New Theory of Light and Colours*," in 1672. His letters are inserted in *Phil. Transf.* for that year.

PARÉ (AMBROSE), a celebrated French surgeon, born at Laval, in the sixteenth century; was surgeon to Henry II. Francis II. Charles IX. and Henry III. As he was a Protestant, he would have been involved in the massacre of St. Bartholomew, had not the king himself, who so cruelly sacrificed multitudes of his subjects, shut him up in his own room, saying, that "it was not right for a man so useful to the world to perish in such a manner." Paré wrote several treatises in French, which were translated into Latin by Jacques Guillemeau. The collection of these treatises has gone through several

several editions; the best is that of 1614, Paris, folio. Paré died in December 1590, at an advanced age, having enjoyed considerable reputation, both as a physician and as a man.

PARE' (DAVID), a celebrated divine of the reformed religion, was born in 1548, at Francolstein in Silesia, and put to the grammar school there, apparently with a design to breed him to learning; but his father marrying a second time, this step-mother prevailed with him to put his son apprentice to an apothecary at Breslau; and not content with that, he was taken thence, and at her instigation bound to a shoe-maker. He was not, however, long abandoned to the shameful usage of a step-mother; his destiny ordained better things for him; and many years had not passed, when his father resumed his first design. David was not above sixteen, when he was sent to the college school of Hermberg, in the neighbourhood of Francolstein, to prosecute his studies under Christopher Schilling, a man of considerable learning, who was rector of the college. It was customary in those times for young students, who devoted themselves to literature, to assume a great name, instead of that of their family. Schilling was a great admirer of this custom, and easily persuaded his scholar to change his German name of Wangler for the Greek one of Pareus, or Paré; both derived from a *cheek*, in the different languages. Young Paré, for so we must now call him, had not lived above three months at his father's expence, when he provided for his own support, partly by means of a tutorship in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place. He lodged in this gentleman's house, and wrote an "Epicedium" upon the death of his eldest son, which so highly pleased the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius; giving him proper subjects, and rewarding him handsomely for every poem which he presented to him.

Meanwhile, his master, not content with making him change his surname, made him also change his religious creed, with regard to the doctrine of the real presence; turning him from a Lutheran to a Sacramentarian, as he also did the rest of his scholars. This affair brought both master and scholar into a great deal of trouble. The first was driven from his school, and the latter was near being disinherited by his father; and it was not without the greatest difficulty, that he obtained his consent to go into the Palatinate, notwithstanding he used an argument which is generally very prevailing, that he would finish his studies there without any expence to his family. As soon as he was at liberty, he followed his master, who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance Paré's father gave him for his

his journey was so scanty, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was sent soon after with ten of his school-fellows to Heidelberg, where Zachary Ursin was professor of divinity, and rector of the college of Wisdom. The university was at that time in a most flourishing condition, with regard to every one of the faculties; so that Paré had here all the advantages that could be desired, for making the most considerable proficiency, both in the learned languages, and in philosophy and divinity. He was received a minister in 1571, and in May that year sent to exercise his function in a village called Schlettenbach. This was a difficult cure, on account of the contests then subsisting between the Protestants and Papists. The elector Palatine his patron, had asserted his claim by main force against the bishop of Spire, who maintained, that the right of nomination to the livings in the corporation of Alstedt was vested in his chapter. The elector allowed it, but with this reserve, that since he had the right of patronage, the nominators were obliged, by the peace of Passaw, to present pastors to him whose religion he approved. By virtue of this right, he established the reformed religion in that corporation, and sent Paré into the province of Schlettenbach. The Papists shut the doors against him; but they were broken open, and the images and altars pulled down: yet after all he could get nobody to clear away the rubbish.

He was, however, on the point of being married there before winter, when he was called back to teach the third class at Heidelberg. He acquitted himself so well in that charge, that in two years time he was promoted to the second class; but he did not hold this above six months, being made first pastor of Hemsbach, in the diocese of Worms. Here he met with a much more tractable congregation than that of Schlettenbach; for, when the elector Palatine, as patron of the parish, resolved to reform it, and caused the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's consent. Thus happily situated, he soon resolved to be a lodger in a public-house no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial state four months after his arrival, with the sister of John Stibelius, minister of Heppenheim; and the nuptials were solemnized Jan. the 5th, 1574, publicly, in the church of Hemsbach, an object which had never been beheld before in that parish. The people, however, were easily reconciled to the new practice, when they came to know what St. Paul teaches concerning the marriage of a bishop [G]. Yet such was the unhappy state of this country, rent by the continual contests

[G] 1 Tim. iii. 2. and Titus i. 17.

about religion, that no sooner was Popery, the common enemy rooted out, than new disturbances arose, through the contests and animosities between the Lutherans and Calvinists, who should have been friends. After the death of the elector Frederick III. his son Louis, who was a very zealous Lutheran, established every where in his dominions those ministers, in the room of the Sacramentarians. By these means Paré lost his living at Hemsbach in 1577; on which occasion he retired into the territories of prince John of Casimir, the elector's brother. Here he was minister at Ogernheim, near Frankentalc, three years, and then removed to Witrengen near Neustad; at which last place prince Casimir, in 1578, had founded a school, and settled there all the professors that had been driven from Heidelberg. This rendered Witzingen much more agreeable, as well as advantageous; and, upon the death of the elector Louis, in 1583, the guardianship of his son, together with the administration of the palatinate, devolved upon prince Casimir; who restored the Calvinist ministers, and Paré obtained the second chair in the college of Wisdom at Heidelberg, in Sept. 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian controversy; the title is, *Methodus Ubiquitariae controversiae*." He also printed the "German Bible," with notes, at Neustad, in 1589, which occasioned a warm controversy between him and James Andreas, a Lutheran of Tubingen.

In 1591, he was made first professor in his college, and counsellor to the ecclesiastical senate the following year, and the year after that admitted doctor of divinity in the most solemn manner. He had already held several disputes against the writers of the Augsburg Confession, but that of 1596 was the most considerable. Among other things, he produced a defence of Calvin, against the imputation of his favouring Judaism, in his Commentaries upon several parts of Scripture. Afterwards he was promoted to the chair of divinity professor for the Old Testament in his university; by which he was eased of the great fatigue he had undergone for fourteen years, in governing the youth who were educated at the college of Wisdom. Toisamus, professor of divinity for the New Testament, dying in 1602, Paré succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelberg. Here, in 1607, he built in the garden an apartment for his library, which he called his "Pareanum;" he took great delight in it, and the whole house went afterwards by that name. The elector honoured it with several privileges and immunities; and Paré had two inscriptions, one in German, and the other in Latin, put upon the frontispiece. At the same time his reputation, spread-

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ing itself every where, brought young students to him from the remotest parts of Hungary and Poland.

In 1617, there was kept an evangelical jubilee, in memory of the church's deliverance from Popery an hundred years before; for then it was, that Luther began to preach. The solemnity lasted three days, during which there were continual orations, disputations, poems, and sermons, on the occasion. Paré also published some pieces upon the subject, which drew upon him the resentment of the Jesuits of Mentz: they wrote a sharp censure of his work, and he published a suitable answer to it. The following year, 1618, at the instance of the States-General, he was pressed to go to the synod of Dort; but excused himself, on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehensions he had of the ruin which his patron the elector Palatine would bring upon himself, by accepting the crown of Bohemia, put him upon changing his habitation. He terrified himself with a thousand bad omens, grounded upon things he had seen, either awake or in sleep; for he had great faith in dreams. When he saw the workmen employed in improving the fortifications of Heidelberg, he said it was so much labour lost; and considering the books he had written against the Pope and Bellarmine, he looked upon it as the most dreadful calamity that could happen to him, to fall into the hands of the monks: for which reason he gladly complied with those, who advised him to provide in time for his own safety; and accordingly chose for his sanctuary the town of Anweil, in the dutchy of Deux-Ponts, near Landau; where he arrived, in Oct. 1621. He left that place, however, some months after, and went to Neustadt; nor did he stay long here, for he determined to return to Heidelberg, in order to pass his last moments at his beloved Pareanum, and so to be buried near the professors of the university. His wish was accordingly fulfilled; for he died at Pareanum in June, 1622, and was interred with all the funeral honours which the universities in Germany are used to bestow on their members.

He left a son named Philip, who wrote the life of his father. Though Paré was extremely watchful against innovations, yet he was not one of those untractable divines, who will not yield the least mite for the sake of peace[*n*]. The "*Irenicum*" he published proves the contrary; yet it cannot be said, that he had any great stock of toleration, since he was very hostile to all innovation, even to the new ways of speaking and teaching; and could not bear Peter Ramus, because he had dared to re-

[*n*] He used to say with Luther of such turbulent reformers, "*A doctore glorioso, et pastore contentioso, et inutilibus questionibus, liberet ecclesiam suam Dominus!*"

move the boundaries of our ancestors. This author's exegetical works were published by his son at Francfort, in 1647, in 3 vols. folio. Among these are his "Commentary upon St. Paul's epistle to the Romans," in 1617, which gave such offence to James I. of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman; and the university of Oxford condemned it in the most disgraceful manner [1].

PARÉ (PHILIP), son of the preceding, one of the most laborious grammarians that Germany ever produced, was born at Hembach, May 24, 1576. He began his studies at Neustadt, continued them at Heidelberg, and afterwards visited foreign universities, at the expence of the elector Palatine. He was at the university of Basil, in 1599; and thence going to Geneva, stayed there a year: he visited some other universities, being well received in all, on account of his own merit, though yet more from that of his father. Among others, he received great civilities from Isaac Casaubon at Paris. In 1612, he was made rector of the college of Neustadt, which post he held till the place was taken by the Spaniards in 1622; when he was ordered by those new masters to leave the country immediately, at which time his library was also plundered by the soldiers. He published several books on grammatical subjects, and was remarkably fond of Plautus. This drew him into a dispute with John Gruter, professor at Heidelberg, in 1620, which was carried to such a height of animosity, that neither the desolation which ruined both their universities and their libraries, and reduced their persons to the greatest extremities, nor even their banishment, proved sufficient to quench the flame of their passion, or to restrain them from the foulest and most abusive language. Philip undertook the cause of his late father against David Owen, whom he answered in a piece entitled, "Anti-Owenus," &c. He was principal of several colleges, as he was of that at Hanau in 1645; and the dedication of his father's exegetical works shews him to be living in 1647, but how long he lived afterwards does not appear. Besides the pieces already mentioned, he wrote some commentaries upon the "Holy Scriptures," and other theological works. He published, "Plautus," in 1609, with notes: also a "Lexicon Plautinum," in 1614; "Analecta Plautina," in 1617; a treatise "De imitatione Terentianâ, ubi Plautum imitatus est," 1617; a second edition of "Plautus," in

[1] It was refuted by David Owen, a Welchman, who was D. D. and chaplain to John Ramsay viscount Haddington, and earl of Holderness, in a piece entitled, "Anti-Paræus, sive determinatio de jure regio habitæ Cantabrigiæ in scholis theologicis, 19 April, 1619, contra Davidem

Paræum, cæterosque reformatæ religionis antimonarchos, Cantab. 1632," 8vo. He had before published "The Concord of a Papist and Puritan, for the coercion, deposition, and killing of kings. Camb. 1610," 4to.

1619, and of the "*Analeſta Plautina*," in 1620, and again in 1623. He alſo published a third edition of his "*Plautus*," in 1641. The "*Prolegomena*" which it contains of that poet's life, the character of his verſification, and the nature of his raileries, have been prefixed entire to the "*Plautus in uſum Delphini*." He published his answer to Gruter in 1620, with this title, "*Provocatio ad ſenatum criticum pro Plauto et electis Plautinis*." The combatants both grew more and more hot, as appears by the long preface prefixed by this author to his "*Analeſta Plautina*," in 1623, for which Gruter made reprimands, ſtiling him "an afs, a mule, a boar, a ram, a goat, a ſtinking inhabitant of the grammatical den," &c. Beſides the pieces upon Plautus, Pare published "*Calligraphia Romana, ſive Theſaurus phraſium linguæ Latinæ*," in 1616, and "*Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana*," in 1619.

PARE' (DANIEL), ſon of the preceding, trod in the ſteps of his father, applied himſelf vigorously to the ſtudy of the claffics, and published ſeveral laborious pieces; for which he was obliged to Voſſius, who had a great reſpect for him, and made it his buſineſs to procure bookſellers who would print his works. He was unfortunately killed, by a gang of highwaymen, in the life-time of his father. He was a conſiderable maſter of Greek. His publications are, 1. "*The Poem of Muſæus upon the loves of Hero and Leander, with Notes*," in 1627. 2. "*Mellificium Atticum*," a thick 4to, being a collection of ſentences extracted from Greek authors. 3. "*Medulla Hiſtoriæ Eccleſiaſticæ*," in 1631; to which he added, "Notes, and a Lexicon upon Lucretius." 4. "*Spicilegium ſubſecivum, or Notes upon Quintilian*, published in an edition of that author at London, in 1641, 8vo.

PARENT (ANTOINE), a French mathematician, was born at Paris in 1666. He ſhewed early a propenſity to mathematics. His method of ſtudy was to write remarks upon the margins of the books which he read; and he had filled ſome of theſe with a kind of commentary at the age of thirteen. At fourteen he was put under a maſter, who taught rhetoric at Chartres. Here he happened to ſee a Dodecoedron, upon every face of which was delineated a ſun-dial, except the loweſt, whereon it ſtood. Struck immediately with the curioſity of theſe dials, he ſet about drawing one himſelf: but, having a book which only ſhewed the practical part without the theory, it was not till ſome time after, when his rhetoric-maſter came to explain the doctrine of the ſphere to him, that he began to underſtand how the projection of the circles of the ſphere formed ſun-dials. He thence undertook to write a "*Treatiſe upon Gnomonics*," and the piece was rude and unpoliſhed enough; but it

it was entirely his own. About the same time he wrote also a book of "Geometry," at Beauvois.

At length his friends sent for him to Paris, to study the law; and, in obedience to them, he went through a course in that faculty. This was no sooner finished, than, urged by his passion for mathematics, he shut himself up in the college of Dormans, that nothing might call him away from his beloved study; and, with an allowance of less than 200 livres a year, he lived content in his retreat, from which he never stirred out but to go to the Royal College, in order to hear the lectures of M. de la Hire, or M. de Sauveur. As soon as he found himself able enough to teach others, he took pupils: and, fortification being a part of mathematics which the war had brought into particular vogue, he turned his attention to that branch; but after some time began to entertain scruples about teaching what he had never seen, and knew by the force of imagination only. He imparted this delicacy to M. Sauveur; and that friend recommended him to the marquis d'Aligre, who luckily at that time wanted to have a mathematician with him. Parent made two campaigns with the marquis, whereby he instructed himself thoroughly in viewing fortified places; and he also drew a number of plans, though he had never learned to draw. From this time his life was spent in a continual application to the study of natural philosophy, and the mathematics in all its branches, both speculative and practical; to which he joined anatomy, botany, and chemistry, as contained in the list of curious arts. He had an activity which devoured every thing, and, besides, was incessant and indefatigable. M. de Billettes being admitted into the academy of sciences at Paris in 1699, with the title of their mechanician, nominated for his disciple Parent, who excelled chiefly in mechanics. It was soon found in this society, that he engaged in all the various subjects which were brought before them, and in fact had a hand in every thing. But this great extent of knowledge, joined to a natural impetuosity, raised in him a particular spirit of contradiction, which he indulged upon all occasions; sometimes to a degree of precipitancy, and often with too little regard to decency. It is true, that the same behaviour was shewn to him, and the papers which he brought to the academy were treated with severity enough. He was charged with obscurity in his productions; and indeed the fault was so notorious, that he perceived it himself, and could not avoid correcting it.

The king having, by a regulation in 1716, suppressed the class of scholars of the academy, which seemed to put too great an inequality betwixt the members, Parent was made a joint or assistant member for geometry: but he enjoyed this promotion only a short time, being taken off by the small-pox the same year,

year, aged fifty [K]. He was author of a great many pieces, chiefly on mechanics and geometry.

PARFAIT (FRANÇOIS), an historian of the French drama; was born of an ancient family in 1698. In consequence of a strong theatrical taste, he very much associated with actors and dramatic authors; but his manners were such as to be pleasing in all companies. He was lively, unaffected, agreeable, and stored with literary anecdotes, which he made more pleasant by his mode of relating. He died in 1753, at the age of fifty-five. His works relate entirely to theatrical subjects. They are, 1. "A general History of the French theatre, from its origin to the present Time," 15 vols. 12mo. He was assisted in this work by his brother Claude. 2. "Memoirs for the History of the Theatre de la Foire," 2 vols. 12mo. 3. "History of the old Italian theatre," at Paris, 1753, 12mo. 4. "A theatrical Dictionary," 7 vols. 12mo. A dull and ill-digested compilation. He left also a history of the Opera, in manuscript, with two dramatic pieces, a tragedy, and a ballet, which were never acted, and did not much deserve it.

PARIS (MATTHEW), an English historian, was a Benedictine monk of the congregation of Clugny, in the monastery of St. Alban's; and flourished in the thirteenth century. He was an universal scholar; understood, and had a good taste both in painting and architecture. He was also a mathematician, a poet, an orator, a divine, an historian; and what is still more, and greater than all the rest, he was a man of distinguished probity. Such rare accomplishments and qualities as these, did not fail to place him very high in the esteem of his contemporaries: and it is no wonder, that we find him employed in reforming some monasteries, visiting others, and establishing the monastic discipline in all. He repressed vice without distinction of persons, and did not even spare the English court itself: at the same time he shewed a hearty affection for his country, in maintaining its privileges against the encroachments of the pope, his creatures, and officers, who plied all their engines to destroy and abolish them. Of this we have a clear, though unwilling, evidence in Baronius, who observes, that this author remonstrated with too sharp and bitter a spirit against the court of Rome; and that, except in this particular only, his history was an incomparable work [L]. Baronius speaks here of his history, entitled, "Historia Major," consisting of two parts: The first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250: which being the year of jubilee,

[K] Hist. de l'Academie des Sciences, 1716. Niceron, tom. ii.

[L] Baronius's words are, "Quam fuerit animo infensissimo in apostolicam

sedem, quibus poterit facile intelligere, nisi probra illa fuerint additamenta ejus, qui edidit; quæ si quis demat, aurum dixeris commentarium."

he finished his work with a Latin stanza in rhyme [M]. He carried on this history afterwards to the year of his death in 1259. Rishanger, a monk of the monastery of St. Alban's, continued it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgement of his own work, which he named, "Historia Minor." He also published some other pieces, an account of which may be seen in Bale and Pits.

PARIS (FRANCIS), a man more famous after his death than during his life, by the miracles supposed to be performed at his tomb. He is generally known by the name of the abbé Paris, and his pretended miracles have served to furnish some Deists with an argument against the real miracles of the Gospel. He was the son of a counsellor in parliament, and would never have been mentioned in history or biography, but for the superstitious farce that was played off at the place of his burial. Paris had the prospect, if he had chosen it, of succeeding to his father's appointment, but he chose rather to become an ecclesiastic, and he became a very zealous one. He gave up all his possessions to his brother, refused preferment intended for him by the cardinal de Noailles, devoted himself entirely to retirement, and made stockings for his own support, and for the assistance of the poor. He died, perhaps in consequence of his rigorous mode of life, May 1, 1727, at the age of only thirty-seven. His brother raised a monument to him in the small church-yard of St. Medard, to which the poor and the pious soon began to flock, and after a time it was reported that, in consequence of their prayers at that tomb, some sick persons had received cures. As Paris had been a rigorous Jansenist, this was a fine opportunity for that sect to gain credit to their cause; the miracles were therefore multiplied, and a variety of persons affected the most singular convulsions.

The minds of the people becoming inflamed by these extravagances, the court found it necessary to shut up the church-yard, which was done on the 27th of January, 1732. On this occasion, some profane wit wrote upon the wall of the place,

DE PAR LE ROI, defense à Dieu,
De faire miracles en ce lieu.

The convulsions were continued, for a little while, in private houses, but by degrees the matter subsided, and the abbé Paris was forgotten. The distinction between miracles exhibited to serve a party, attested only by those who are zealous in its

[M] The stanza runs thus:
Terminatur hic Matthei
Chronica. Jam jubilat
Anni dispensatio,
Tempus spondet requiei:
Detur ergo quies ei,
Hic et celi solio.

This work went through several editions, after the invention of printing; and in that of Zurich, p. 780, is this distich:
Siste tui metas studi, Matthei, quiescas;
Nec ventura petas, quam postera proferet
etas.

behalf, and miracles performed in the sight of violent unbelievers, and capable of converting them, in spite of their opposite prejudices, is too striking to be overlooked by any but those who are desirous of drawing a false and impious parallel. Paris wrote a few very indifferent books of annotations on the Epistles to the Romans, to the Galatians, and the Hebrews; but few have ever read them, nor would they have rescued the author from oblivion, without the aid of other means.

PARKER (MATTHEW), the second Protestant archbishop of Canterbury, a man of great merit and learning, was born at Norwich in 1504, and educated at Corpus Christi or Benet-college, in Cambridge, of which house he was first bible-clerk, or scholar, and afterwards fellow. He was so conspicuous for learning, that he was among other eminent scholars invited by cardinal Wolsey to Oxford, to furnish and adorn his new magnificent foundation. This invitation he did not choose to accept; but, residing in his own college, pursued his studies with the greatest application for five or six years. In this time, having read over the fathers and councils, and acquired a complete knowledge of divinity, he became a licensed and frequent preacher at court, at St. Paul's Cross, and other public places and occasions. In 1533, he was made chaplain to queen Anne Boleyn, who preferred him to the deanery of Stoke, and had such a particular regard for him, and such knowledge of his zeal for the Reformation, that a little before her death, she recommended her daughter Elizabeth to his pious care and instruction. He was afterwards chaplain to Henry the Eighth, and Edward the Sixth. He held several livings successively; and through the recommendation of Henry the Eighth, "for his approved learning, wisdom, and honesty, as well as for his singular grace and industry in bringing up youth in virtue and learning [N], was chosen master of Corpus Christi or Benet-college; to which he afterwards became a special benefactor, and compiled for it a new book of statutes. Happening to be in Norfolk during Ket's rebellion, he had the resolution to go to the rebels' camp, and to preach to them, exhorting them to temperance, moderation, and submission to the king. By Edward the Sixth he was nominated to the deanery of Lincoln; and under these two princes lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, on account of his being married, as it was pretended; but the real cause was his zeal for the Reformation. His low circumstances he endured with a cheerful and contented mind; and during his retirement, turned the book of psalms into English verse, and wrote "A Defence of the Marriage of Priests."

[N] Appendix to archbishop Parker's Life, book i. No. 5.

Queen Elizabeth's accession made a great change in his circumstances; for he not only became free from all fear and danger, but was raised to the archbishopric of Canterbury. His great prudence, courage, conduct, experience, and learning, peculiarly qualified him for this important office, and for carrying on the work of reformation with vigour to its perfect establishment. He was consecrated Dec. 17, 1559, in Lambeth chapel, by Barlow, bishop of Chichester; Scory bishop of Hereford; Coverdale bishop of Exeter; and Hodgkin suffragan bishop of Bedford. We choose to mention this circumstance so minutely, because the Romanists invented a tale afterwards, that he had been consecrated at the Nag's-head inn or tavern, in Cheapside. But this notorious and improbable falsehood has been fully confuted by Mason [O], by Bramhall [P], and by Courayer [Q], and indeed is given up by many Catholics, so that to believe it now, requires more than even Popish credulity. Being thus constituted primate and metropolitan of the church of England, he took care to have the sees filled with learned and worthy men; and soon after performed the metropolitical visitation of his whole province. Though his means at this time could be but very slender, as he had been stripped for some years past of all his revenues, and expences rather than profits had yet accrued from his new preferment; yet such was his liberal and generous disposition, that he frankly remitted to his whole clergy those fees, that, under the title of procurations, are generally and justly at such times demanded [R]. He encouraged them also to the constant and diligent execution of their duty, in instructing the people committed to their charge, by his own example: for, as his important and public affairs would permit, he preached sometimes in his own cathedral, and at other times in the towns and villages abroad, continuing constant in this practice, though labouring under many infirmities, the attendants of old age. He solicited the queen to remove crucifixes, lighted tapers, and images, out of churches, and particularly out of her own chapel. One of his main designs was to introduce uniformity both in habits and ceremonies; but he met with great opposition from the earl of Leicester and other courtiers, and from the whole body of Puritans, who have severely reviled him on that account.

Being arrived at his seventy-second year, he died May 17, 1575, having filled the see of Canterbury above fifteen years.

PARKER (SAMUEL), a temporizing English clergyman, who, by means of that quality, and the advantage of excellent parts

[O] Vindication of the church of England concerning the Consecration and Ordination of Bishops. 1613, folio.

[P] Consecration of Protestant Bishops

vindicated.

[Q] Defence of the Validity of English Ordinations, 1728, 3 vols. 8vo.

[R] Abl. Redivivus, p. 528.

and considerable learning, raised himself to the bishopric of Oxford, was born in Sept. 1640, at Northampton, where his father, John Parker, then practised the law. John had been bred to that profession, in one of the Temples at London [s]; and, siding afterwards against the king, was preferred to be a member of the high court of justice in 1649, where he gave sentence against the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's usurpation, he was made an assistant committee-man for his county. In 1650, he published a book in defence of the new government [r], as a commonwealth, without a king or house of lords. In June, 1655, when Cromwell was declared protector, he was appointed one of the commissioners for removing obstructions at Worcester-house in the Strand, near London, and was sworn serjeant at law next day. In Jan. 1659, he was appointed by the Rump-parliament one of the barons of the Exchequer; but, upon a complaint against him, was soon after displaced. However, he was again made regularly serjeant at law, by the recommendation of chancellor Hyde, at the first call after the return of Charles II.

In the mean time, he took care to have his son Samuel, the subject of the present article, educated among the Puritans at Northampton; whence, when prepared for the university, he was sent to Wadham-college in Oxford, and admitted, in 1659, under a Presbyterian tutor. Here, according to his former breeding, he led a strict and religious life, entered into a weekly society, then called the Gruellers [u], who fasted and prayed, and met at a house in Holywell, where he was so zealous and constant an attendant upon prayers, sermons, and sacraments, that he was esteemed one of the most valuable young men in the university. He took the degree of B. A. Feb. 28, 1660. Upon the Restoration, he hesitated a little what side to take; but, continuing to talk publicly against Episcopacy, he was much discountenanced by the new warden, Dr. Blandford. Upon this he removed to Trinity-college, where, by the prevailing advice of Dr. Ralph Ruthwell, then a senior fellow of that society, he was rescued from the prejudices of an unhappy education, which he afterwards publicly avowed in print [x]. Hence he

[s] Wood's Ath. Oxon.

[r] The title of it is, "The Government of the People of England precedent and present;" the same, "Ad subscribentes confirmandum, dubitantes informandum, opposcentes conveniendum;" and underneath, "Multa videntur quæ non sunt; multa sunt quæ non videntur;" under that engraven two heads joined, with the motto, "Ut unita;" and beneath a sheaf of arrows, with this device, "Vis

unita fortior;" and to conclude, "Concordia parvæ res crescunt, discordia dilabuntur."

[u] Because their chief diet was water gruel; and it was observed that he put more gravel in his porridge than all the rest. Wood.

[x] Epistle dedicatory, to that friend, of his "Free and impartial Censure of the Platonic philosophy."

became a zealous Anti-puritan, and for many years acted the part of what was then called a true son of the church. In this temper, having proceeded M. A. in 1663, he entered into orders, resorted frequently to London, and became chaplain to a nobleman; continuing to display his wit against his old friends the Presbyterians, Independents, &c.

In 1665, he published "Philosophical Essays," and was elected a member of the Royal Society: but he made a further use of these Essays, by dedicating them to Sheldon archbishop of Canterbury, who became his patron; and in 1667 made him his chaplain. Being thus put into the road to preferment, he left Oxford, and resided at Lambeth, under the eye of his patron; who, in 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbishop. In Nov. the same year, putting himself in the train of William prince of Orange, who visited Cambridge, he had the degree of D. D. conferred upon him there. In Nov. 1672, he was installed prebendary of Canterbury; and had the rectories of Ickham and Chatham in Kent, conferred upon him by the archbishop about the same time. As he maintained an unreserved obsequiousness to the court, during the reign of Charles II. so upon the accession of his brother to the throne, he continued in the same servile complaisance; and it was not long before he reaped the fruits of it in the bishopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in *commendam*. He was also made a privy counsellor [Y], and constituted, by a royal mandamus, president of Magdalen-college in Oxford [Z].

But these favours were the price of his religion, which he did not scruple to offer up as a willing sacrifice to his ambition. In this new change, he became one of the Romish mercenaries, prostituting his pen in defence of transubstantiation, and the worship of saints and images. The Papists, it is certain, made sure of him as a proselyte; one of whom tells us, that he even proposed in council, whether it was not expedient, that at least one college in Oxford should be allowed to be Catholics, that they might not be forced to be at such charges, by going beyond the seas to study. In the same spirit, having invited two Popish noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wishing a happy success to all his affairs; adding, that the religion of the

[Y] Rapin's History of England, vol. ii. folio edition.

[Z] See an account of the whole proceedings in this important affair, which was the principal step to king James's loss of

the crown, in a pamphlet, entitled, "An impartial relation of the whole proceeding, &c. in 1688," 4to, and in the general Histories of England."

Protestants in England seemed to him to be in no better a condition than that of Buda was before it was taken, and that they were next to Atheists who defended that faith [A]. So very notorious was his conduct, that the cooler heads among the Romanists condemned it as too hot and hasty. For instance, father Peter, a Jesuit, and privy-counsellor to king James, in a letter to father la Chaise, confessor to Louis XIV. writes thus: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of; his design being to continue a bishop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't see how he can be farther useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church: nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better, but it is his temper, or rather zeal that hurried him on to it [B]."

Accordingly we find his authority in his diocese to have been so very insignificant, that when he assembled his clergy, and desired them to subscribe an "Address of Thanks to the King for his Declaration of Liberty of Conscience," they rejected it with such unanimity, that he got but one clergyman to concur with him in it [C]. The fact is too notorious to be denied [D]. But the general character, given him by the same writer, will be read, as all of his drawing are, with a proper reserve and caution, when he represents him to be a man of no judgement, and of as little virtue; and as to religion, rather impious; that he was covetous and ambitious, and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride, that he grew insufferable to all that came near him. No doubt, the ill success he met with, in pushing on the design to introduce Popery, ruined him, as well as his royal master; the latter losing thereby his crown, and the bishop his life: for, falling into contempt with all good men, trouble of mind threw him into a distemper, of which he died unlamented [E], at Magdalen-college, March 20, 1687. After all, however, it is

[A] Rapin, Echard, under the reign of king James. vol. ii.

[B] Third collection of papers relating to the present juncture of affairs in England. London, 1689, 4to, p. 10.

[C] Burnet's History of his own Times,

[D] See Complete History of England, vol. iii. edit. 1719, p. 490, note [C].

[E] Dr. Wm. Nichols's Defence of the Church of England, edit. 1715, p. 169.

certain that he sent a "Discourse" to James, persuading him to embrace the Protestant religion, with a "Letter" to the same purpose, which was printed at London in 1690, 4to.

He wrote several other pieces [F], in all which, Burnet allows, there was an entertaining liveliness; though at the same time he accompanies that favourable opinion, as his manner was, with a "but it was neither grave nor correct." Yet Dr. Nichols's remark cannot be disputed, and may be extended to the present time, "that he has but few readers at this day;" and Swift observes, that Marvell's remarks on Parker continued to be read, when the book which occasioned them was long ago sunk. He left a son of his own name, who was an excellent scholar, and a man of singular modesty. He never took the oaths after the Revolution. He married a bookseller's daughter at Oxford, where he resided with a numerous family of children; to support which he published some books, mentioned below [G], with a modest "Vindication"

[F] The titles of these, besides what have been already mentioned, are as follow: 1. "Tentamina physico-theologica de Deo, &c." lib. ii. 1665, 4to. An account of it is in Phil. Trans. No. 18. It was answered in a book, entitled, "Of the Bulk and Selvidge of the World, by N. Fairfar." 2. "A free and impartial Censure of the Platonic Philosophy: To which is added, An Account of the Nature and Extent of the Divine Dominion and Goodness, as they refer to the Origenian Hypothesis, concerning the pre-existence of Souls," 1666, 4to, 1667, 8vo. This last was censured in a piece, entitled, "Deus Justificatus, or the Divine Goodness vindicated and cleared, against the Assertions of absolute and inconditionate Reprobation." 3. "A Discourse of Ecclesiastical Polity, &c. 1669, and 1679," 8vo. To which an answer came out, "Insolence and Impudence triumphant, &c. 1669;" and another, "Truth and Innocence vindicated, being published, &c. by Dr. John Owen." 4. "A Defence and Continuation of Ecclesiastical Polity, (against Dr. Owen), Lond. 1671," 8vo. 5. "Toleration disuffed, &c. 1670," 4to. 6. "A Discourse in Vindication of bishop Bramhall and the Church of England, from the fanatic charge of Popery, &c." This was prefixed to a "Treatise" of the said bishop, written in his own defence, 1672, 8vo. A droll censure of this piece being published by Andrew Marvell, in a book, entitled, "The Rehearsal transposed, &c." our author, in the same hu-

morous taste, wrote "A Reproof to the Rehearsal transposed, 1673," 8vo. Wood observes, that, finding himself beaten in this cudgelling way, his high spirit was abated for ever after, and though Marvell replied to his "Reproof," yet he judged it more prudent to lay down the cudgels. It put him upon a more sober, serious, and moderate way of writing. 8. "Disputationes de Deo, et providentia divina, &c. i. e. An philosophorum ulli, et quinam Athei fuerant, &c. 1678," 4to. See a character of this book, and the author, in Dr. Henry More's "Præfatio generalissima," prefixed to the first volume of his philosophical works, 1679, folio. In this piece Parker censured some principles of the Cartesian philosophy, as grossly atheistical. 9. "A demonstration of the Divine Authority of the Law of Nature, and of the Christian religion, in two parts, 1681," 4to. 10. "The Case of the Church of England briefly stated, &c. 1681," 8vo. 11. "An Account of the Government of the Christian Church in the first six hundred Years, &c. 1683," 8vo. 12. "Religion and Loyalty, &c. 1684." 13. "Religion and Loyalty, second part, 1685," 8vo. These were both written in support of that courtly doctrine of non-resistance and passive obedience.

[G] They are, 1. "An English Translation of Tully de finibus, 1702," 8vo. In the preface he has some animadversions upon Locke's Essay concerning human understanding. 2. "An Abridgement of the Ecclesiastic Histories of Eusebius, Socrates, Sozomen,

"Vindication" of his father. One of the sons of this Parker was, till very lately, a bookseller at Oxford, where he died at a great age.

PARKINSON (JOHN). Of this ingenious English botanist, one of the first and most industrious cultivators of that science among us, the memorials that remain are very scanty. He was born in 1567, was bred an apothecary, and resided in London. He rose to such reputation in his profession as to be appointed apothecary to king James I. and, on the publication of his "Theatre of Plants," he obtained from the unfortunate successor of that prince, the title of *Botanicus Regis primarius*. The time of his death cannot be exactly ascertained, but, as his Herbal was published in 1640, and it appears that he was living at that time, he must have attained his 73d year [H].

Parkinson's first publication was, his 1. "Paradisus in Sole Paradisus terrestris, or, a garden of all sorts of pleasant flowers, which our English ayre will permit to be nursed up: with a kitchen-garden of all manner of herbes, roots, and fruits, for meat or fause, &c. &c. Collected by John Parkinson, apothecary, of London, 1629," folio, 612 pages. In this work the plants are arranged without any exact order: nearly 1000 plants are separately described, of which 780 are figured on 129 tables, which appear to have been cut expressly for this work. Parkinson was, it is conceived, the first English author who separately described and figured the subjects of the flower-garden; and this book is therefore a valuable curiosity, as exhibiting a complete view of the extent of the English garden, at the beginning of the last century. It may, perhaps, be necessary to inform the reader, that Paradisus in Sole, is meant to express the author's name, *Park-in-sun*. 2. In 1640 he published his "Theatrum Botanicum; or Theatre of Plants, or an Herbal of a large extent: containing therein, a more ample and exact history and declaration of the physical herbs and plants that are in other authors, &c. &c." London, folio, 1746 pages. This work had been the labour of the author's life, and he tells us that, owing to "the disastrous times," and other impediments, the printing of it was long retarded. Dr. Pultney is of opinion that, allowing for the defects common to the age, Parkinson will appear "more of an original author than Gerard or Johnson, independent of the advantages he might derive from being posterior to them. His theatre was

Sezomen, and Theodoret, 1729." 3. "Bibliotheca Biblica, or a Commentary on the five Books of Moses," extracted chiefly from the fathers, in 4to. He also published a Latin manuscript of his father, containing the history of his own time, under this title, "Reverendi admodum in

Christo patris Samuelis Parkeri episcopi de rebus sui temporis commentariorum libri quatuor, 1726," 8vo. Of which two English translations were afterwards published.

[H] Pultney's Sketches of the Progress of Botany, vol. i. p. 139.

carried

carried on through a long series of years, and he profited by the works of some late authors, which Johnson, though they were equally in his power, had neglected to use. Parkinson's descriptions, in many instances, appear to be new. He is more particular in pointing out the places of growth. Johnson had described about 2850 plants, Parkinson has near 3800. These accumulations rendered the *Theatrum Botanicum*, the most copious book on the subject in the English language; and it may be presumed, that it gained equally the approbation of medical people, and of all those who were curious and inquisitive in this kind of knowledge."

PARMENIDES of Elæa, a Greek philosopher, who flourished in the eighty-sixth Olympiad, about the year 436 before Christ. His opinion was, that the earth is round, and placed in the centre of the solar system. He admitted two elements, fire and earth. He held, that the first generation of man was made by the power of the sun, which he maintained to be both cold and hot, these being the two principles of all things. He taught that the soul and the mind are the same thing; and that there are two kinds of philosophy, one founded upon truth, the other consisting of opinions only. He put his philosophy into verse [1]. Plato wrote a dialogue, which he named, "Parmenides, or concerning Ideas;" wherein he makes these ideas to be the real essence of truth; whence we may form some conjecture concerning our author's philosophy, and that it was of the ideal kind. We must take care not to confound him with Parmenides the rhetorician.

PARMEGIANO. See MAZZUOLI.

PARMENTIER (JEAN, or JEHAN), was an author and a poet among the French, whose works are now scarce, as well as obsolete. He was originally a merchant at Dieppe, where he was born in 1494, and became famous by means of his voyages, and his taste for the sciences. He died in the island of Sumatra, A. D. 1530, being then only thirty-six. The collection of his verses in 4to, printed in 1531, has the following title, "Description nouvelle des Dignités de ce Monde, et de la Dignité de l'homme, composée en rithme François et en maniere d'exhortation, par Jean Parmentier: avec plusieurs chants Royaulx, et une Moralité a l'Honneur de la Vierge, mise par personnaiges; plus la déploration sur la mort dudit Parmentier et son frere, composée par Pierre Grignon." This book is very rare. Grignon, who published it, was Parmentier's particular friend, and thus speaks of him: "From the year 1522, he had applied to the practice of cosmography, on the great

[1] We have some fragments of this philosopher collected by Henry Stephens, under this title, "De poesi Philosophica, Of philosophic poesy."

fluctuations of the sea; he became very profound in astrology; he composed several maps, spherical and plain, which have been used with success in navigation. He was a man worthy to be known by all the learned; and capable, if he had lived, of doing honour to his country by great enterprises. He was the first pilot who conducted vessels to the Brasils, and the first Frenchman who discovered the Indies, as far as the island Samothra, or Sumatra, named Taprobane by the ancients. He reckoned also upon going to the Moluccas; and he has told me several times, that, when he should return to France, his intention was to seek a passage to the North, and to make discoveries from thence to the South." Another work by him is entitled, "*Moralités très-excellens en l'honneur de la benoïste Vierge Marie; mise en rime Françoisse et en personnaiges, par Jehan Parmentier,*" Paris, 4to, 1531, black letter. This also is extremely scarce.

PARNELL (THOMAS), a well-known poet, contemporary with Pope and his friends, was born in Dublin in 1679, and received the first rudiments of his education in that city [K]. When he was only thirteen years old, he was admitted a member of Trinity-college, Dublin, which, as the students entered there are required to have a good knowledge of Latin, and some of Greek, has been justly considered as a proof of early proficiency. He was admitted to the degree of master of arts in 1700, and in the same year ordained a deacon by Dr. King, bishop of Derry, having obtained a dispensation, as being under the canonical age. About three years afterwards, he was made a priest by the same bishop; and about the same time he married miss Anne Minchin, a young lady of great beauty and merit, upon whom he wrote the song beginning, "My days have been so wondrous free." Parnell first visited England about the year 1706, where his friendship was very generally sought, even before he had distinguished himself by his writings. He was bred a whig, but afterwards joined the tory party, probably by the persuasion of Swift, who introduced him to Harley, with strong recommendations. His society, and his classical erudition, procured him admission into the *Scriblerus* club, formed by Pope, Gay, Arbuthnot, Swift, and Jervas; as members of which, they produced in concert several whimsical and witty compositions. Pope was particularly fond of his company, and appears to have been under some obligations to him in his translation of the *Iliad*. The life of Homer, prefixed to the translation, was written by Parnell, and corrected by Pope; but the latter complains much, in one of his letters, of the stiffness of the style, and the difficulty he had in making it better.

[x] Anderson's Life of Parnell, British poets, vol. vii.

Parnell appears to have taken delight in writing. He was one of the contributors to the *Spectator* and *Guardian*, and probably both published more than he owned, and wrote more than he published. He also cultivated the talent of preaching with success; but the death of queen Anne diminishing his hopes of preferment, appears also to have slackened his diligence in this duty. Amidst his expectations, he had the affliction to lose his wife, by whom he had two sons who died young, and a daughter who was living in 1770. This happened in 1712, and it was not till 1713, that he obtained a prebend from archbishop King, at the solicitation of his friend Swift; the vicarage of Finglass, in the diocese of Dublin, worth 400*l.* a year, was added in 1716. His grief for the loss of his wife appears, however, to have driven him to seek relief in society, and brought on habits of intemperance which proved fatal to him before his thirty-ninth year. He died at Chester, in his way to Ireland, in July, 1717, and was buried in Trinity-church in that city. As he died without male issue, his hereditary estates in Ireland, and in Cheshire, devolved to his only nephew, sir John Parnell, bart.

The whole poetical life of Parnell, from the time when he began to publish, may be comprised within ten years; but he left many compositions behind him, from which Pope selected those which he thought best, and published them in 1721, in one vol. 8vo, with a beautiful, and highly commendatory poetical epistle to the earl of Oxford. A posthumous volume was printed at Dublin, in 1758, and both these united, with several additional poems, collected by Mr. Nichols, were printed in the London collection of the English poets; and reprinted in the British poets, published at Edinburgh, in 1795. Parnell was a man of great benevolence, and very agreeable manners. His conversation is said to have been extremely pleasing; but in what the peculiar charm of it consisted, has not been recorded. His prose writings are, his papers in the *Spectator* and *Guardian*; his *Essay on Homer*, *Life of Zoilus*, and remarks on *Zoilus*. In general, they have been thought to display no great degree of force or comprehension of mind; but they are rich in imagination, and full of learning, good sense, and knowledge of mankind. As a poet, he is not distinguished by strength of intellect, or fertility of invention. His taste was delicate, and improved by classical study; but his admiration of the ancients in some degree precluded originality. His thoughts without being very new, are just and pleasing; the images, though not great, well selected and happily applied; his sentiments are natural and agreeable. The moral tendency of his poems is excellent, and his language pure and correct. The most popular of them has always been his *Hermit*, which is certainly
conspicuous

conspicuous for piety of design, utility of moral, and elegance of description.

PARR (CATHERINE), queen to Henry VIII. celebrated for her learning [L], whose perfections, though a widow, attracted the heart of this monarch, and whose prudence preserved her from the effects of his cruelty and caprice, was the daughter of sir Thomas Parr. She was early educated in polite literature, as was the fashion of noble women at that time in England, and in her riper years was much given to reading and studying the Holy Scriptures. Several learned men were retained as her chaplains, who preached to her every day in her privy chamber, and often touched such abuses as were common in the church. The king approved of this practice, and often permitted her to confer with him on religious subjects. But when disease and confinement added to his natural impatience of contradiction, and when in the presence of Winchester and others of that faction she had been urging her old topic of perfecting the Reformation, the king broke out into this expression after she was retired, "A good hearing it is, when women become such clerks! and a thing much to my comfort, to come in mine old age to be taught by my wife!" Winchester failed not to improve the opportunity to aggravate the queen's insolence, to insinuate the danger of cherishing such a serpent in his bosom, and to accuse her of treason cloaked with heresy; and the king was prevailed upon to give a warrant to draw up articles to touch her life. The day and hour was appointed, when she was to be seized: but the design being accidentally discovered to her, she waited upon the king, who received her kindly, and purposely began a discourse about religion. She answered, "That women by their creation at first were made subject to men; that they, being made after the image of God, as the women were after their image, ought to instruct their wives, who were to learn of them; and she much more was to be taught of his majesty, who was a prince of such excellent learning and wisdom." "Not so, by St. Mary," said the king, "you are become a doctor, Kate, able to instruct us; and not to be instructed by us." To which she replied, "that it seemed he had much mistaken her freedom in arguing with him, since she did it to engage him in discourse; to amuse this painful time of his infirmity, and that she might receive profit by his learned discourse; in which last point she had not missed of her aim, always referring herself in these matters, as she ought to do, to his majesty." "And is it even so, sweetheart?" said the king, "then we are perfect friends again."

[L.] Walpole's Catalogue of Royal and Noble Authors.

The day which had been appointed for carrying her to the Tower being fine, the king took a walk in the garden, and sent for the queen. As they were together, the lord chancellor, who was ignorant of the reconciliation, came with the guards. The king stepped aside to him, and after a little discourse, was heard to call him "Knave, aye, errant knave, a fool, and beast; and bid him presently avant out of his sight." The queen, not knowing on what errand they came, endeavoured with gentle words to qualify the king's anger. "Ah! poor soul," said the king, "thou little knowest how ill he deserves this at thy hands: on my word, sweetheart, he hath been toward thee an errant knave; and so let him go." The king, as a mark of his affection, left her a legacy of 4000*l.* besides her jointure. She was afterwards married to sir Thomas Seymour, lord-admiral of England, and uncle to Edward VI. She lived but a very short time, and unhappily, with this gentleman. She died in child-bed; though, as some writers observe, not without a suspicion of poison.

Her majesty wrote, "Queen Catherine Parr's Lamentation of a Sinner, bewailing the Ignorance of her blind life." This was a contrite meditation on the years she had passed in Popery, in fasts and pilgrimages; and, being found among her papers after her death, was published with a preface by the great lord Burleigh, in 1548, 8vo. In her life she published a volume of psalms, prayers, and pious discourses, of which this was the title: "Prayers or Meditations, wherein the Mind is stirred patiently to suffer all Afflictions here, and to set at nought the vain prosperitie of this Worlde, and always to long for the everlasting Felicitee. 1545," 12mo. Several letters of this queen's are preserved in Strype's Annals [M], in "Haynes's Collection of State Papers," in the "Ashmolean Collection," and in the library of C. C. C. Cambridge.

PARRHASIUS, a celebrated painter of Ephesus, or, according to others, of Athens: he flourished in the time of Socrates, as we learn from Xenophon, who has introduced him in a dialogue, discoursing with that philosopher. He was one of the most excellent painters in his time. Pliny tells us, that it was he who first gave symmetry and just proportions in the art; that he also was the first who knew how to express the truth and life of characters, and the different airs of the face; that he found out a beautiful disposition of the hair, and heightened the grace of the visage. It was allowed even by the masters in the art, that he bore away from all others the glory of succeeding in the outlines, in which consists the grand secret of painting. But the same author observes, that Par-

[M] Ballard's Memoirs, sub. art.

rhasius became insupportable by his pride; and was so swelled with vanity, as to give himself the most flattering epithets; such as, the tenderest, the softest, the grandest, the most delicate, and the perfecter of his art. He boasted, that he was sprung originally from Apollo, and born to paint the gods; and that he had actually drawn Hercules touch by touch, that hero having often appeared to him in his dreams. When the plurality of voices was against him at Samos, in favour of Timanthes, in the opinion of a picture of Ajax provoked against the Greeks, for adjudging to Ulysses the arms of Achilles, he answered a person who condoled with him on this affair, "For my part, I don't trouble myself at the sentence; but I am sorry that the son of Telamon hath received a greater outrage than that which was formerly put upon him so unjustly." Ælian, who relates this story, informs us that this painter affected to wear a crown of gold upon his head, and to carry in his hand a baton, studded with nails of the same metal.

He worked at his art with pleasantry, for the most part singing. He was very licentious and loose in his pictures; and, it is said, by way of amusement, represented the most infamous objects. For instance, his Atalantis, with her spouse Meleager, was of this kind. That piece, however, being afterwards devised as a legacy to the emperor Tiberius, upon condition that, if he was displeased with the subject, he should receive a million sesterces instead of it, the emperor, covetous as he was, not only preferred the picture to that sum, but even placed it in his most favourite apartment. It is said also, that, though Parrhasius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures was a celebrated one of Theseus; and another representing Meleager, Hercules, and Perseus, in a groupe together; as also Æneas, with Castor and Pollux in a third [N].

PARRHASIUS (JANUS), an eminent grammarian in Italy, was born at Colenza in the kingdom of Naples, in 1470. He was designed for the law, the profession of his ancestors; but he refused that study, and cultivated classical literature. His true name was Giovanni Paulo Parisio; yet, according to the whimsical humour of the grammarians of that age, he took instead of it Parrhasius. He taught at Milan with great reputation, being particularly admired for a graceful delivery, in which it was that he chiefly excelled other professors. It was this charm in his voice, which brought a great concourse of people to his lectures; and among others he had the pleasure to see general Trimoles; who was then threescore

[N] Pliny, lib. xxxv. Quintilian, lib. xii. Diodorus, lib. xxvi. Athenæus, lib. xii. Valsari. Felibien. Junius de pictura veterum.

years old. He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardini Cajetan, and Silius Savello, with whom he had some correspondence[o]: but he escaped the danger, by the information of Thomas Phædrus, professor of rhetoric, and canon of St. John Lateran, whose advice he followed in retiring from Rome. Not long after, he was appointed public professor of rhetoric at Milan; but the liberty he took of censuring the teachers in that dutchy as mere blockheads, provoked them in return to asperse his morals. They gave out, that he had a criminal converse with his scholars; which crime being held in just abhorrence by the Milanese, he was obliged to leave Milan. He went to Vicenza, where he obtained a larger salary; and he held this professorship, till the states of the Venetians were laid waste by the troops of the league[r]: upon which he withdrew to his native country, having made his escape through the army of the enemies. He was at Cosenza, when his old friend Phædrus persuaded Julius to send for him to Rome; and, though that design proved abortive by the death of the pope, yet, by the recommendation of John Lascaris, he was called thither under the successor Leo X. Leo was before favourably inclined to him; and on his arrival at Rome, appointed him professor of polite literature. He had been now some time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Basil Chalcondylas, his wife's brother[q], and brother of Demetrius Chalcondylas, professor of Greek at Milan. He did not long enjoy this employment conferred upon him by the pope: for, being worn out by his studies and labours, he became so cruelly afflicted with the gout, that for some years he had no part of his body free, except his tongue; having almost lost the use of both his legs and both his arms. He laboured besides under so great a degree of poverty, as to put him out of all hopes of being ever in a better situation; so that he left Rome, and returned into Calabria, his native country, where he fell into a fever, which tormented him a long while, and at last carried him off in the greatest misery.

[o] These two cardinals, with the family of the former, were banished, and their estates confiscated, by this pope, under a pretence of conspiring to depose him.

[r] This league was formed in 1504, by pope Julius II. the emperor Charles V. and Francis I. of France.

[q] There is a letter of this author, in which, having mentioned the losing of his father, mother, two brothers, and all his

children, in a very little compass of time, he laments very much the loss of Basil and Theophilus Chalcondylas, his two brothers-in-law; who, he says, died young, and were very hopeful men. Their father Demetrius Chalcondylas, upon the surrendering of Constantinople to the Turks in 1453, retired to Italy, and taught Greek at Rome, being one of the first restorers of polite letters in the West.

He left his library to his friend Seripandus, brother to cardinal Jerome Seripandus, who built him a tomb in the convent of the Austin friars at Naples. In the dedication of one of his books, his character is drawn to great advantage by Henry Stephens. The following works are attributed to him: "*De quaesitis per Epistolam*;" "*Some Fragments of Antiquity*," published while he was professor at Milan; "*A Commentary upon Horace, De Arte Poetica*;" as also another upon "*Claudian*," and a third upon "*Ovid's Ibis*;" but these two last are adjudged from him by Bayle. It is certain, however, that he was the person, who found the "*Charisius Sospater*," which was printed by him at Naples, in 1532. Most of his works are still in manuscript.

PARRY (RICHARD), D. D. rector of Wichampton in Dorsetshire [R], and preacher at Market-Harborough in Leicestershire, for which latter county he was in the commission of the peace, was a student of Christ-church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine; and an able, active, magistrate. He died miserably poor, at Market-Harborough, April 9, 1780, leaving scarcely sufficient to defray the charges of his funeral [s]. His publications were, 1. "*The Christian Sabbath as old as the Creation*, 1753," 4to, (he was then chaplain to lord Vere). 2. "*The Scripture Account of the Lord's Supper. The Substance of three Sermons preached at Market-Harborough, in 1755, 1756*," 8vo. 3. "*The Fig-tree dried up; or the Story of that remarkable Transaction as it is related by St. Mark considered in a new light; explained, and vindicated; in a Letter to esq; 1758*," 4to. 4. "*A Defence of the Lord Bishop of London's [Sherlock] Interpretation of the famous Text in the Book of Job, 'I know that my Redeemer liveth,' against the Exceptions of the Bishop of Gloucester [Warburton], the Examiner of the Bishop of London's Principles; with occasional Remarks on the Argument of the divine Legation, so far as this point is concerned with it*, 1760," 8vo. 5. "*Dissertation on Daniel's Prophecy of the Seventy Weeks*," 1762, 8vo. 6. "*Remarks on Dr. Kennicott's Letter, &c. 1763*," 8vo. 7. "*The Case between Gerizim and Ebal, &c. 1764*," 8vo. 8. "*An Harmony of the Four Gospels, so far as relates to the History of our Saviour's Resurrection, with a Commentary and Notes*, 1765," 4to. 9. "*The Genealogy of Jesus Christ, in Matthew and Luke, ex-*

[R] Anecdotes of Bowyer, by Nichols, p. 365.

[s] It appears from an advertisement in the news-papers, July 17, 1781, that Dr. Parry possessed three numbers in the As-

surance-office at Serjeant's-Inn, each of which produced 193l. to his nominee or executor. These numbers, however, were probably security for money he had borrowed, or debts he owed.

plained; and the Jewish Objections removed, 1771," 8vo. To Dr. Parry wrote one of the answers to Dr. Heathcote's pamphlet on the Leicestershire election in 1775 [T].

PARSONS, or PERSONS (Robert), in both which ways he wrote his name, a remarkable English Jesuit, was the son of a blacksmith, at Netherstoway, near Bridgewater in Somersetshire, where he was born in 1546; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the parish, who conceived a great affection for him [U], and contributed to his support at Oxford, where he was admitted of Baliol College in 1563. In the university he became remarkable, as an acute disputant in scholastic exercise, then much in vogue: so that, having taken his first degree in arts in 1568, he was the same year made probationer fellow of his college; and soon after became the most famous tutor in the society. He entered into orders soon after, and was made socius sacerdos, or chaplain fellow. In 1572, he proceeded M.A. was bursar that year, and the next dean of the college; but, being charged by the society with incontinency, and embezzling the college-money, to avoid the shame of a formal expulsion, he was permitted, out of respect to his learning, to make a resignation; which he did in Feb. 1574, with leave to keep his chamber and pupils as long as he pleased, and to have his commons also till the ensuing Easter.

He had till this time openly professed himself a Protestant, and was the first who introduced books of that religion into the college library: but presently after this rebuke, quitting Oxford, he went first to London, and thence, June 1574, through Antwerp to Louvain: where, meeting with father William Good his countryman, a Jesuit, he spent a week in the spiritual exercises at the college of that order [X], and began to entertain an affection for it. He proceeded, however, to Padua upon his first resolution, which was to apply himself to physic, in order to practise it for a support; but he had not been long at Padua, before the unsettled state of his mind and fortune excited in him a curiosity to visit Rome. This visit fixed him heartily a Jesuit: for, here meeting with some Englishmen of the order, he became so impatient to be among them, that he went back to Padua, settled his affairs there, and returning to Rome, May 1575, was chosen a member of the society of Jesus, and admitted into the English college.

He was indeed framed by nature, as well as by inclination, for this society, being fierce, turbulent, and bold [Y]; and he

[T] British Topogr. I. 518.

[U] He was suspected to be his real father: and it is said that Baliol college had a certificate that he was a bastard. Foulis's Life of Parsons, in his "History

of Roman Treasons."

[X] Mori Hist. missionis Anglicanae.

[Y] Camden: who was his contemporary at Oxford.

soon made a distinguished figure in it. Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1579, that he obtained a grant from his holiness to raise an hospital at Rome, founded in queen Mary's time, and to establish it into a college or seminary for the English, by the name of "Collegium de urbe," dedicated to the Holy Trinity and St. Thomas [a Becket], where the students were obliged to take the following oath: "I N, N. considering with how great benefits God hath blessed me, &c. do promise, by God's assistance, to enter into holy orders as soon as I shall be fit, and to return to England to convert my countrymen there, whenever it shall please the superior of this house to command me." He had no sooner seen this college settled, and his friend father Allen chosen, by his recommendation, rector of it [z], than he was appointed to go in quality of superior in a mission to England, in order to promote the Romish religion in that kingdom. Edmund Campian was joined with him, and other assistants, in this arduous province; and they managed matters so artfully, that, notwithstanding the time of their departure from Rome, and the whole route of their journey, and even their pictures had been sent to England before them, yet they found means by disguise to escape the strictest search that was made, and arrived safe in London.

Here they hired a large house, in the name of lord Paget; and, meeting the heads of their party, opened the design of their mission: they communicated to them a faculty they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying queen Elizabeth; notwithstanding the bull which had been published by his predecessor Pius V. absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all that should obey her [A]. This done, they dispersed themselves into different parts of the kingdom; the mid-land counties being chosen by Parsons, that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the least success. The harvest was greatest in Wales. Parsons travelled about the country to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor; and applied himself to the work with so much diligence, that, by the help of his associates, he entirely broke the custom, that had till then prevailed among the Papists, of frequenting the Protestant churches, and joining in the service [B]. And notwithstanding the opposition made by the moderate Papists, who denied the

[z] See an account of this father. Ath. Oxon.

"for Treason, and not for Religion." p. 111, 112, where these Faculties are printed.

[A] Lord Burleigh's piece, entitled, "The Execution of Justice in England,"

[B] Camden.

pope's deposing power, and some of whom even took the oath of allegiance; yet, if we may believe himself, every thing was ready for a general insurrection before Christmas.

But all his desperate designs were defeated by the vigilance of lord Burleigh; and Campian being discovered, seized and imprisoned, Parsons, who was then in Kent, immediately crossed the water, and went to Rouen in Normandy. He had found means privately to print several books in furtherance of his cause, while he was in England: and now being more at ease, he printed others, which he likewise procured to be dispersed there [c]. In 1583, he returned to Rome, being succeeded in his office of superior to the English mission by a person named Heyward. The management of that mission, however, was left to him by Aquaviva, the general of the order; and he was appointed prefect of it in 1592. In the interim, having procured for the English seminary before mentioned, at Rome, a power of choosing an English rector in 1586, he was himself elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, Parsons was dispatched thither, to turn the opportunity of the present temper of that monarch to the best advantage of his order, whose enormities had nearly brought them into the inquisition. Parsons found means to elude the severity of that tribunal; obtained of the king, that his majesty should appoint one of the judges, and himself another, for this inquisition; and then set about the main business of the voyage. While he was in England, he had laboured to promote the popish recusancy, and to bring the English Papists under the government of the Jesuits. In the same spirit, after he was obliged to quit his country, he employed all his arts and interest to get seminaries erected for supplying England from time to time with priests to keep up that recusancy, and to prepare the Papists there to join with any invasion which those abroad should procure.

Thus, for instance, as Mr. Gee remarks [d], he treated with the duke of Guise to erect a seminary for such a purpose in Normandy; and now he prevailed with Philip II. to erect such foundations in Spain: so that in a short time they could not only boast of their seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douay and St. Omers in Flanders. In all these, their youth were educated in violent prejudices against their country, and their minds formed to all the purposes that father Parsons had in his head: one of these was, obliging them to subscribe to the title of the Infanta of Spain to the crown of England: in support of which, he published his "Conference

[c] See the list of his books at the end of this narrative.

[d] In his introduction to the Jesuits memorial.

about the next succession to that crown," in which he declared the lawfulness of deposing queen Elizabeth. The secular priests likewise inform us, that, after the defeat of his designs to dethrone that queen, while he stayed in England, he consulted with the duke of Guise of France upon the same subject; for which purpose he endeavoured to make a list of Catholics, who, under the conduct of the duke, were to change the state of England, upon pretence of supporting the title of Mary-queen of Scots [x].

After the defeat of the Spanish armada in 1588, he left no means in his power untried, to invite that monarch to a second invasion; and when nothing effectual could be obtained that way, he endeavoured to raise a rebellion in England, and tampered with the earl of Derby to appear at the head of it, who was poisoned, by his procurement, for refusing it [y]. Nor did he stop here. We find sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English Jesuit, at the instigation of father Parsons [z]. Finding all his projects against queen Elizabeth blasted, he plotted the exclusion of king James by several means; one of which was, exciting the people to set up a popular form of government, for which he had furnished them with principles in several of his books. Another was, to engage the pope in a design of making his kinsman the duke of Parma king of England, by joining with the lady Arabella, and marrying her to the duke's brother, cardinal Farnese. Cardinal d'Osset gives the king of France a large account of both these projects in one of his letters; and in another mentions a third, wherein himself had received overtures from Parsons; which was, that the pope, king of France, and king of Spain, should agree among themselves upon a successor for England, who should be a Catholic; and that they should join their forces to establish him on the throne [h].

The death of his friend cardinal Allen, however, in 1594, drew his attention for a while from these weighty public affairs upon his own private concerns. It was chiefly by his interest, that the cardinal had obtained the purple [i], and he conceived great hopes of succeeding him in it. The dignity was worth his utmost endeavours, and he spared no pains to compass it.

[x] Jesuits Reasons unreasonable, p. 65.
 [y] Gee, as before, p. 51, 52.
 [z] Winwood's Memorials, vol. i.
 [h] Ossat's Letters, part ii. lib. 3.
 [i] Allen's competitor was Dr. Owen Lewis, rector of the English college at Rome. The contest was very sharp, each party labouring with all his power and interest to carry it against the other, nor without great animosity: and, after Allen had been chosen cardinal, he, together with

the whole body of the Jesuits, did ever mortally hate all the favourers or well-wishers to Dr. Lewis, who became afterwards bishop of Cossam. State of the English fugitives under the king of Spain and his ministers, p. 51. Lond. 1596, 4to. Allen was chosen July 28, 1587, by the title of Cardinal of St. Martin in Montibus, and two years afterwards was made archbishop of Mechlin, the metropolis of Brabant.

To that purpose he employed some Jesuits to obtain in Flanders a petition to the king of Spain, subscribed by great numbers of the lowest of the people, as well as those of better rank and quality. He applied also to that monarch by John Piragues, one of his prime confidants, but received no answer; and then went himself to Rome in 1596, under pretence of settling some quarrels, that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect he had of succeeding [κ]; and upon his arrival was visited, among others of the highest rank, particularly by cardinal Bellarmine, who encouraged him to wait upon the pope, as he did, with an account of the reports that were spread all over Flanders, and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness upon the occasion. Father More, who furnishes these particulars, tells us further, that Parsons made a modest speech, as usual on such occasions, intimating that he feared he was unworthy of so high an honour: and that the pope, being before resolved, gave him for answer, that he had heard nothing from the Spaniards upon any such subject; that idle reports were not to be minded; that he was very well satisfied with his services, and exhorted him to continue in the same course. The pontiff, it seems, had received so many complaints of him from the secular clergy [λ], that, instead of bringing him into the sacred college, he had some thoughts of stripping him of the posts he already possessed. Inasmuch, that to avert this disgrace, he withdrew on pretence of health to Naples, and did not return to Rome till after the death of that pope [Clement VIII.] in 1606 [μ].

But this check did not hinder him from exercising his jurisdiction over the Romanists in England, as prefect of the English mission; and, after his return to Rome, we find him removing the arch-prefbyter of England, Blakwell, for taking the oath of supremacy to James I. He likewise obtained a brief from Paul V. to deprive all such priests as should take that oath [ν]. He continued zealous in the discharge of this office to the last. Father More has given copies of three letters, one to the mission in England, another to the rector of St. Omers, and the third to the arch-prefbyter Berkit, successor to Blakwell; all dictated by him, while he lay past recovery in the judgment of his phy-

[κ] The latter was from Monacæus, assistant general of the Jesuits order, and Gibbons; and it is dated February 20, 1699. Ibid.

[λ] It is observed, that Fitzherbert called him an hypocrite; that the rest of the seculars gave him the titles of atheist,

impostor, incendiary, Machiavelian libeller, and the worst of villains; and that this pope Clement called him a knave. Abbot's Antilass.

[μ] More, as before.

[ν] Foulis's Hist. of Treasons, &c. p. 531.

ficians. The last was finished, the 13th of April; and the fever, which had seized him on the 10th, put a period to his life on the 18th, 1610. Pope Paul, as soon as he heard of his illness, indulged him in all the ceremonies usually granted to cardinals at the point of death. His body was embalmed and interred, pursuant to his own request, in the chapel of his college at Rome, close to that of cardinal Allen [o]. A monument was soon after erected to his memory, with an inscription; a copy of which may be seen in Ribadineira's Bibl. Soc. Jes. under the letter, P.

After perusing this memoir, the reader will not be surprised to hear, that father Alegambe gives this colleague a very great character for piety and integrity; notwithstanding what is said of him by cardinal d'Ossat, who, in a letter to the king of France, giving an account of Parsons's "Conference," &c. published under the name of "Doleman," declares that he was a man who regarded neither truth nor reason. Pasquin also at Rome thus exposed his factious and plotting humour: "If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good pennyworth thereof." To conclude, the imputation laid upon him by the English secular Romish priests, as well as the Protestants, that he was a person of a turbulent and seditious nature, is sufficiently supported by his numerous writings, the titles of which are as follow:

[o] So that, as they were united in their lives, they should not be divided after their death. Allen, according to Wood, was born at Rossall in Lancashire, about 1532; sent to Oriel college, Oxford, in 1547, of which he was chosen fellow in 1550; took his degree in Arts; in 1556, became principal of St. Mary Hall, and was made canon of York in 1558. Upon the alteration of religion by queen Elizabeth, he retired in 1560 to Louvain; where he took pupils, and printed a book in defence of purgatory, against bishop Jewel, in 1565. Soon after, he returned to his native air for health, and was very active both with his pen and tongue in promoting popery; till he was forced to leave England, after he had been there about three years. His first stage abroad was in a monastery at Mechlin, where he was made divinity-reader; but, after a short stay there, he went to Douay, took the degree of D.D. and was made canon of the church of Cambrai. He founded a seminary at Douay, in 1568; and, being soon after made canon of Rheims, he procured another seminary to be erected there by the

Guises, kinsmen to Mary queen of Scots, and at length became a cardinal, and archbp. of Mechlin. The character given of him by Camden is, That he, with R. Parsons and others, did lie in continual wait for the destruction of prince and people of England; and, by exciting both foreigners abroad, and natural subjects at home, plotted the restoration of the Romish religion to its ancient vigour; to which end he advised the sending of Parsons upon the English mission. Further, that after he had put off both his love to his country, and obedience to his prince, he incensed the Spaniards and the pope of Rome to assault England. When the bull of excommunication against queen Elizabeth came forth in 1588, he brought it into the Low Countries, and caused it to be printed in English. He wrote also an "Admonition to the English, that they stick to the Pope and the Spaniard." Some account of which, as well as other books written by him, may be seen in "Pissius de Illustrib. Angl. Scriptor," and "Athen. Oxon."

1. "A brief Discourse, containing the Reasons why Catholics refuse to go to Church, with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, Dec. 15, 1580." 2. "Reasons for his coming into the Mission of England, &c." by some ascribed to Campian. 3. "A brief Censure upon two Books, written against the Reasons and Proofs." 4. "A Discovery of John Nichols, misreported a Jesuit;" all written and printed while the author was in England. 5. "A Defence of the Censure given upon his two Books, &c. 1583." 6. "De persecutione Anglicana epistola, Rome and Ingolstadt, 1582." 7. "A Christian Directory, 1583." 8. "A Second Part of a Christian Directory, &c. 1591." These two parts being printed erroneously at London, Parsons published an edition of them under this title: "A Christian Directory, guiding men to their Salvation, &c. with many Corrections and Additions by the Author himself." This book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury; in which form it has gone through eight editions, the last in 1782. 9. "Responsio ad Eliz. Reginae edictum contra Catholicos, Romæ, 1593," under the name of And. Philopater. 10. "A Conference about the next Succession to the Crown of England, &c. 1594," under the feigned name of Doleman [P]. 11. "A temperate Wardword to the turbulent and seditious Watchword of sir Fr. Hastings, knight, &c. 1599," under the same name. 12. "A Copy of a Letter written by a Master of Arts at Cambridge, &c." written in 1584, and printed about 1600. This piece was commonly called "Father Parsons's Green Coat," being sent from abroad with the binding and leaves in that livery. 13. "Apologetical Epistle to the Lords of her Majesty's Privy Council, &c. 1601." 14. "Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by pope Clement VIII. &c. St. Omers, 1601." 15. "A Manifestation of the Folly and bad Spirit of secular Priests, 1602." 16. "A Decachordon of ten Quodlibetical Questions, 1602." 17. "De Peregrinatione." 18. "An Answer to O. E. whether Papists or Protestants be true Catholics, 1603." 19. "A Treatise of the three Conversions of Paganism to the Christian Religion," published (as are also the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo, 1603, 1604. 20. "A Relation of a Trial made before the king of France in 1600, between the bishop of Evreux and the lord Pleffis Mornay, 1604." 21. "A Defence of the precedent Relation, &c." 22. A Review of ten public

[P] This piece was the production of cardinal Allen, Inglefield, and others. See a letter of Parsons to a friend, dated 24th May 1603, in Mori Hist. Miss.; where

the materials are said to be furnished by the rest, and that Parsons, who had a happy talent this way, put it into a proper method.

Disputations, &c. concerning the Sacrifices and Sacrament of the Altar, 1604." 23. "The Forerunner of Bell's Downfall of Popery, 1605." 24. "An Answer to the fifth Part of the Reports of Sir Edward Coke, &c. 1606," 4to, published under the name of a Catholic Divine. 25. "De sacris alienis non adeundis, quæstiones duæ, 1607." 26. "A Treatise tending to Mitigation towards Catholic Subjects in England, against Thomas Morton (afterwards bishop of Durham), 1607." 27. "The Judgement of a Catholic Gentleman concerning king James's Apology, &c. 1608." 28. "Sober Reckoning with Thomas Morton, 1609." 29. "A Discussion of Mr. Barlow's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance, 1612." This book being left not quite finished at the author's death, was afterwards completed and published by Thomas Fitzherbert. The following are also posthumous pieces: 30. "The Liturgy of the Sacrament of the Mass, 1620." 31. "A Memorial for Reformation, &c.;" thought to be the same with, "The High Court and Council of the Reformation," finished after twenty years labour in 1596, but not published till after Parsons's death; and republished from a copy presented to James II. with an introduction and some animadversions by Edward Gee, under the title of, "The Jesuits Memorial for the intended Reformation of the Church of England under their first Popish Prince, 1690," 8vo. 32. There is also ascribed to him, "A Declaration of the true Causes of the great Troubles pre-supposed to be intended against the Realm of England, &c. Seen and allowed, anno 1581." 33. Parsons also translated from the English into Spanish, "A Relation of certain Martyrs in England, printed at Madrid 1590," 8vo.

PARSONS (JAMES,) an excellent physician and polite scholar, was born at Barnstaple, in Devonshire, in March, 1705 [Q]. His father, who was the youngest of nine sons of colonel Parsons, and nearly related to the baronet of that name, being appointed barrack-master at Bolton in Ireland, removed with his family into that kingdom [R] soon after the birth of his

[Q] Anecdotes of Bowyer, by Nichols, p. 384.

[R] In the "Preface to the Memoirs of Japhet," he says, "I spent several years of my life in Ireland, and there attained to a tolerable knowledge in the very antient tongue of that country, which enabled me to consult some of their manuscripts, and become instructed in their grammatical institutes. Afterwards I became acquainted with several gentlemen from Wales, well versed in their own history and language; men of sense and liberal learning; who, in many conversations upon such subjects, gave me such satisfaction and light, in matters of high anti-

quity, as to occasion my application to the study of the Welsh tongue also: in which I had equal pleasure and surprize, when, the more I enquired, the more nearly related the Irish and Welsh languages appeared. When I was sent abroad to study the medicinal art, I frequently conversed with young gentlemen from most parts of Europe, who came to Paris, and followed the same masters, in every branch of the profession, with me; and my surprize was agreeably increased in finding that, in every one of their native tongues, I could discover the roots of most of their expressions in the Irish or Welsh."

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then only son [s] James, who received at Dublin the early part of his education, and, by the assistance of proper masters, laid a considerable foundation of classical and other useful learning, which enabled him to become tutor to lord Kingston. Turning his attention to the study of medicine, he went afterwards to Paris, where (to use his own words) "he [r] followed the most eminent professors in the several schools, as Astruc, Dubois, Lemery, and others; attended the anatomical lectures of the most famous [Hunaud and De Cat]; and chemicals at the King's Garden at St. Come. He followed the physicians in both hospitals of the Hotel Dieu and La Charité, and the chemical lectures and demonstrations of Lemery and Boulduc; and in botany, Jussieu. Having finished these studies, his professors gave him honorable attestations of his having followed them with diligence and industry, which entitled him to take the degrees of doctor and professor of the art of medicine, in any university in the dominions of France. Intending to return to England, he judged it unnecessary to take degrees in Paris, unless he had resolved to reside there; and as it was more expensive, he therefore went to the university of Rheims, in Champaign, where, by virtue of his attestations, he was immediately admitted to three examinations, as if he had finished his studies in that academy; and there was honoured with his degrees June 11, 1736. In the July following he came to London, and was soon employed by Dr. James Douglas to assist him in his anatomical works, where in some time he began to practise. He was elected a member of the Royal Society in 1740; and, after due examination, was admitted a Licentiate of the College of Physicians, April 1, 1751; paying college fees and bond stamps of different denominations to the amount of 41l. 2s. 8d. subject also to quarterage of two pounds *per annum*. In 1755 he paid a farther sum of 7l. which, with the quarterage-money already paid, made up the sum of 161. in lieu of all future payments." On his arrival in London, by the recommendation of his Paris friends, he was introduced to the acquaintance of Dr. Mead, sir Hans Sloane, and Dr. James Douglas. This great anatomist made use of his assistance, not only in his anatomical preparations, but also in his representations of morbid and other appearances, a list of several of which was in the hands of his friend Dr. Maty; who had prepared an *Eloge* on Dr. Parsons, which was never used, but which, by the favour of Mrs. Parsons, Mr. Nichols has preserved at large. Though Dr. Parsons cultivated the several branches of the profession of physic, he was principally employed in the obstetrical line. In 1738, by the interest of his friend Dr. Douglas, he was appointed physician

[s] He had afterwards another son (a surgeon) and a daughter, who were born in Ireland.

[r] From his own MSS.

to the public Infirmary in St. Giles's. In 1739 he married miss Elizabeth Reynolds, by whom he had two sons and a daughter, who all died young. Dr. Parsons resided for many years in Red Lion-square, where he frequently enjoyed the company and conversation of Dr. Stukely, Bp. Lyttleton, Mr. Henry Baker, Dr. Knight, and many other of the most distinguished members of the Royal and Antiquarian Societies, and that of Arts, Manufactures and Commerce; giving weekly an elegant dinner to a large but select party. He enjoyed also the literary correspondence of D'Argenville, Buffon, Le Cat, Beccaria, Amb. Bertrand, Valltravers, Ascanius, Turberville Needham, Dr. Garden, and others of the most distinguished rank in science. As a practitioner he was judicious, careful, honest, and remarkably humane to the poor; as a friend, obliging and communicative; cheerful and decent in conversation; severe and strict in his morals, and attentive to fill with propriety all the various duties of life. In 1769, finding his health impaired, he proposed to retire from business and from London, and with that view disposed of a considerable number of his books and fossils, and went to Bristol. But he returned soon after to his old house, and died in it after a week's illness, on the 4th of April, 1770, to the inexpressible grief of his afflicted wife and sister-in-law, and many of his intimate friends. By his last will, dated in October, 1766, he gave his whole property to Mrs. Parsons; and, in case of her death before him, to miss Mary Reynolds, her only sister, "in recompence for her affectionate attention to him and to his wife, for a long course of years, in sickness and in health." It was his particular request, that he should not be buried till some change should appear in his corpse; a request which occasioned him to be kept unburied 17 days, and even then scarce the slightest alteration was perceivable. He was buried at Hendon, in a vault which he had caused to be built on the ground purchased on the death of his son James, where his tomb had a very commendatory inscription. A portrait of Dr. Parsons, by Mr. Wilson, is now in the British Museum; another, by Wells, in the hands of his widow, with a third unfinished; and one of his son James; also a family piece, in which the same son is introduced, with the doctor and his lady, accompanied by her sister. Among many other portraits, Mrs. Parsons had some that were very fine of the illustrious Harvey, of Bp. Burnet, and of Dr. John Freind; a beautiful miniature of Dr. Stukeley; some good paintings, by her husband's own hand, particularly the Rhinoceros, which he described in the "Philosophical Transactions." She possessed also his MSS. and some capital printed books; a large folio volume, entitled, "*Figuræ quædam Miscellanæ quæ ad rem Anatomicam Historiamque Naturalem spectant; quas propriâ adumbravit manu Jacobus Parsons,*"

Parsons, M. D. S. S. R. Ant. &c." another, called "Drawings of curious Fossils, Shells, &c. in Dr. Parsons's Collection, drawn by himself;" &c. &c. Mrs. Parsons professed herself ready to give, on proper application, either to the Royal or Antiquarian Society, a portrait of her husband, and a sum of money to found a lecture to perpetuate his memory, similar to that established by his friend Mr. Henry Baker.

It would carry us beyond our usual limits to enter into an enumeration of the many curious articles at various times communicated to the public by Dr. Parsons; which may be seen in the "Anecdotes of Bowyer." We shall therefore close this article with an extract from Dr. Maty's eulogium: "The surprising variety of branches which Dr. Parsons embraced, and the several living as well as dead languages he had a knowledge of, qualified him abundantly for the place of assistant secretary for foreign correspondences, which the council of the Royal Society bestowed upon him about the year 1750. He acquitted himself to the utmost of his power of the functions of this place, till a few years before his death, when he resigned in favour of his friend, who now gratefully pays this last tribute to his memory. Dr. Parsons joined to his academical honours those which the Royal College of Physicians of London bestowed upon him, by admitting him, after due examination, Licentiate, on the first day of April, 1751. The diffusive spirit of our friend was only equalled by his desire of information. To both these principles he owed the intimacies which he formed with some of the greatest men of his time. The names of Folkes, Hales, Mead, Stukeley, Needham, Baker, Collinson, and Garden, may be mentioned on this occasion; and many more might be added. Weekly meetings were formed, where the earliest intelligence was received and communicated of any discovery both here and abroad; and new trials were made, to bring to the test of experience the reality or usefulness of these discoveries. Here it was that the microscopical animals found in several infusions were first produced; the propagation of several insects by section ascertained; the constancy of nature amidst these wonderful changes established. His 'Remains of Japhet, being Historical Enquiries into the Affinity and Origin of the European languages,' are a most laborious performance, tending to prove the antiquity of the first inhabitants of these islands, as being originally descended from Gomer and Magog, above 1000 years before Christ, their primitive and still subsisting language, and its affinity with some others. It cannot be denied but that there is much ingenuity as well as true learning in this work, which helps conviction, and often supplies the want of it. But we cannot help thinking that our friend's warm feelings now and then mislead his judgement, and that some at least of his conjectures, resting upon partial traditions, and poetical scraps of Irish filids and Welsh bards,

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are less satisfactory than his tables of affinity between the several northern languages, as deduced from one common stock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of observations and discoveries. In enumerating our learned friend's dissertations, we find ourselves at a loss whether we should follow the order of subjects, or of time; neither is it easy to account for their surprising variety and quick succession. The truth is, that his eagerness after knowledge was such, as to embrace almost with equal facility all its branches, and with equal zeal to ascertain the merit of inventions, and ascribe to their respective, and sometimes unknown, authors, the glory of the discovery. Many operations, which the ancients have transmitted to us, have been thought fabulous, merely from our ignorance of the art by which they were performed. Thus the burning of the ships of the Romans at a considerable distance, during the siege of Syracuse, by Archimedes, would, perhaps, still continue to be exploded, had not the celebrated M. Buffon in France shewn the possibility of it, by presenting and describing a Model of a Speculum, or rather Assemblage of Mirrors, by which he could set fire at the distance of several hundred feet. In the contriving indeed, though not in the executing of such an apparatus, he had in some measure been forestalled by a writer now very little known or read. This Dr. Parsons proved in a very satisfactory manner; and he had the pleasure to find the French philosopher did not refuse to the Jesuit his share in the invention, and was not at all offended by the liberty he had taken. Another French discovery, I mean a new kind of painting fathered upon the ancients, was reduced to its real value, in a paper which shewed our author was possessed of a good taste for the fine arts: and I am informed, that his skill in music was by no means inferior, and that his favourite amusement was the flute. Richly, it appears from these performances, did our author merit the honour of being a member of the Antiquarian Society, which long ago had associated him to its labours. To another society, founded upon the great principles of humanity, patriotism, and natural emulation, he undoubtedly was greatly useful [v]. He assisted at most of their general meetings and committees; and was for many years chairman to that of Agriculture; always equally ready to point out and to promote useful improvements, and to oppose the interested views of fraud and ignorance, so inseparable from very extensive associations. No sooner was *this* Society [x] formed, than Dr. Parsons became a

[v] The Society for the Encouragement of Arts, Manufactures, and Commerce. He likewise was associated to the Oeconomical Society at Bern, Dec. 26, 1763.

[x] A Medical Society instituted by

Dr. Fothergill, and other respectable physicians, licentiates, in vindication of their privileges: where, it should seem, this eulogy was intended to be pronounced.

member

member of it. Intimately convinced of the nobleness of its views, though from his station in life little concerned in its success, he grudged neither attendance nor expence. Neither ambitious of taking the lead, nor fond of opposition, he joined in any measure he thought right; and submitted cheerfully to the sentiments of the majority, though against his own private opinion. The just ideas he had of the dignity of our profession, as well as of the common links which ought to unite all its members, notwithstanding the differences of country, religion, or places of education, made him bear impatiently the shackles laid upon a great number of respectable practitioners; he wished, fondly wished, to see these broken; not with a view of empty honour and dangerous power, but as the only means of serving mankind more effectually, checking the progress of designing men and illiterate practitioners, and diffusing through the whole body a spirit of emulation. Though by frequent disappointments he foresaw, as well as we, the little chance of a speedy redress, he nobly persisted in the attempt; and, had he lived to the final event, would undoubtedly, like Cato, still have preferred the conquered cause to that supported by the gods. After having tried to retire from business and from London, for the sake of his health, and having disposed of most of his books with that view, he found it inconsistent with his happiness to forsake all the advantages which a long residence in the capital, and the many connexions he had formed, had rendered habitual to him. He therefore returned to his old house, and died in it, after a short illness, April 4, 1770. The style of our friend's compositions was sufficiently clear in description, though in argument not so close as could have been wished. Full of his ideas, he did not always so dispose and connect them together, as to produce in the minds of his readers that conviction which was in his own. He too much despised those additional graces which command attention when joined to learning, observation, and sound reasoning. Let us hope that his example and spirit will animate all his colleagues; and that those practitioners who are in the same circumstances will be induced to join their brethren, sure to find amongst them those great blessings of life, freedom, equality, information, and friendship. As long as these great principles shall subsist in this Society, and I trust they will outlast the longest liver, there is no doubt but the members will meet with the reward honest men are ambitious of; the approbation of their conscience, the esteem of the virtuous, the remembrance of posterity."

PARTHENAY (JOHN DE), lord of Soubise, an heroic leader among the Protestants of France, was descended of an ancient family of his name, and born about 1512. He chose the profession of arms; and, having distinguished himself in it, was

appointed

appointed to command Henry II's troops in Italy about 1550. Before he left Italy, he imbibed the sentiments of the reformed religion, at the court of Ferrara, under the auspices of Renée, dutchess of Ferrara, daughter of Louis XII. of France; who gave sanctuary to some Huguenot preachers, and embraced their doctrine. The general had some connection with this dutchess, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507, and in 1536 appointed her governess to this dutchess of Ferrara, that queen's daughter. The new convert, on his return to France, applied himself with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubise; and he succeeded so well, that, in a little time, the mass was there forsaken by a great part of the people.

Soubise also held frequent conferences with Catherine de Medicis, queen-mother of Henry III. who became in her heart his profelyte, though she had not courage enough to declare it openly; and the dutchess of Montpensier, who was always present at these conferences, was so much wrought upon by Soubise's discourse, that she desired, on her death-bed, to have the sacrament administered to her according to the Calvinistical form. Hence it is that we find the queen-mother, when she came to be regent of the kingdom, during the infancy of Charles IX. appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewise created a knight of the order of the Holy Ghost. The same year, the prince of Condé, the head of the Huguenot party, was also set at liberty: and, in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the Protestant cause, as not in safe hands under the baron d'Adrets, appointed Soubise to that important command in 1562; and he answered fully all the expectations which the prince had conceived of him. In that place he performed many brave actions, and resolutely kept the city; defending it effectually against all difficulties both from force and artifice. The duke of Nevers besieged it to no purpose, and the queen-mother attempted in vain to overreach him by negotiations. He persevered in maintaining and promoting the Protestant cause with unabated ardour till his death, in 1566, when he was about fifty-four.

Parthenay, in 1553, had married Antoinette Bouchard, eldest daughter of the house of Aubeterre; by whom he had only one child, a daughter; who has more strictly a right to a place in this work than her father, and is the subject of the ensuing article.

PARTHENAY (CATHERINE DE), daughter and heiress of the preceding, whose courage and constancy in the cause of Calvinism she likewise inherited; and, what is more extraordinary, this fortitude was joined to a good share of wit, and no contemptible

temptible turn for poetry. This appears from some poems, which she published in 1572, when she could not be above eighteen, since her father's marriage was in 1553. She is generally thought to be the author of an "Apology for Henry IV." which was printed as her's in the new edition of her "Journal of Henry III." D'Aubigny assures us, that the king shewed it to him as a piece written in her style. Bayle declares, that whoever wrote it is a person of wit and genius. She wrote also tragedies and comedies; and particularly the tragedy of "Holofernes," which was represented on the theatre of Rochelle in 1574. She was married in 1568, being only fourteen, to Charles de Quellence, baron de Pont, in Brittany; who, upon the marriage, took the name of Soubise: and under this name is mentioned with honour in the most remarkable occurrences of the civil wars of France. He was taken prisoner at the battle of Jarnac in 1569, and made his escape by a very artful stratagem. La Noue having been wounded the next year at the siege of Fontenai-le-Comte, Soubise commanded in chief, and took the place. The same year he received two wounds at the siege of Saintes. But the most surprising incident in his life is, that, not long after this siege, a suit was commenced against him for impotency, by his mother-in-law the famous Antoinette Bouchard, already mentioned, in order to obtain a divorce.

Bayle, who loves to expatiate upon such subjects, amuses himself here as usual; and it must be acknowledged that the subject afforded him but too fair an opportunity. Under the article Quellence, he takes it up more seriously, and very severely censures this proceeding. This suit was still depending, when the baron fell a sacrifice to his religion in the general massacre of the Protestants at Paris on St. Bartholomew's day 1571. This however was dying in the bed of honour; and the more so, as he was not killed till after he had fought for his life like a lion. He made so long a resistance, that those who saw he did not yield, till he was pierced through like a sieve, gave this testimony of him, "that he was more than man in battles, if he was less than such in the nuptial bed." What followed is yet most astonishing. When his body, thus butchered, was, in its turn, among the rest, dragged to the gate of the Louvre, in presence of their majesties and the whole court, several of the court-ladies came out of their apartments; and, without being shocked at the barbarous spectacle, gazed in the most immodest manner on the naked bodies. They fixed their eyes particularly on that of Du Pont, and surveyed it with great attention, in order to discover, if possible, the cause or marks of the defect with which he was charged. Very different was the behaviour of his wife, who had not only, out of decency, declined the prosecution in his lifetime, but, after his death, wrote several "Elegies" upon her

her loss; to which she added also some on the death of the admiral, and other illustrious personages.

Having thus done honour to the manes of her first husband, she entered into a second marriage, in 1575, with Renatus viscount Rohan, the second of that name; who leaving her a widow in 1586, though she was not yet above thirty-two, she resolved not to engage in a third match for the sake of her children, to the care and education of whom she applied her whole thoughts; and her care was crowned with all the success she could promise herself from it.

Her eldest son was the celebrated duke de Rohan, who asserted the Protestant cause with so much vigour during the civil wars, in the reign of Louis XIII. Her second son was duke de Soubise. She had also three daughters; Henrietta, who died in 1629 unmarried; and Catherine, who married a duke of Deux-ponts in 1605. It was this lady who made the memorable reply to Henry IV. when, attracted by her beauty, he had declared a violent passion for her: "I am too poor, sire, to be your wife, and too nobly born to be your mistress." She died in 1607. The third daughter was Anne, who survived all her brothers and sisters, and inherited both her mother's genius and magnanimous spirit. She was never married, and lived with her mother, and with her bore all the calamities of the siege of Rochelle. The daughter's resolution was worthy of renown; but the mother's magnanimity was still more wonderful, considering how far she was advanced in age, being then in her seventy-fifth year. They were reduced, for three months, to the necessity of living upon horse-flesh and four ounces of bread a-day. Yet, notwithstanding this wretched condition, she wrote to her son, "to go on as he had begun; and not let the consideration of the extremity, to which she was reduced, prevail upon him to act any thing to the injury of his party, how great soever her sufferings might be." In short, she and her daughter refused to be included in the articles of capitulation, and remained prisoners of war. They were conveyed to the castle of Niort, Nov. 2, 1628; and she died in 1631, aged 77.

PARUTA (PAUL), a noble Venetian, born in 1540, made himself distinguished by his learning and skill in affairs of the state. He was at first historiographer of the Republic, and afterwards raised to the very first employs. He was nominated to several embassies, became governor of Brescia, and at length was elected procurator of St. Mark; all which situations he filled with great abilities and probity. He died in 1598. There are extant by him, "Notes upon Tacitus;" "Political Discourses;" "A Treatise of the Perfection of the Political Life;" and, "A History of Venice from 1513 to 1572, with the War

of Cyprus." Philip Paruta published vast collections on the Medals of Sicily, in folio, 1612.

PAS (ANTOINE DE) marquis of Feuquieres, a celebrated French officer, and author of some valuable memoirs, was born in 1648, but did not greatly signalize himself by his military talents till he was 40 years old. It was then in Germany that he performed so extraordinary services, at the head of only 1000 horse, that in the ensuing year, 1689, he was advanced to the rank of *maréchal-de-camp*. He then distinguished himself greatly in Italy, and was promoted to be a lieutenant-general in 1693. In this capacity he served till his death in 1711. Before his death he wrote to solicit the protection of Louis XIV. for his only son, and was successful in his application. The marquis of Feuquieres was an excellent officer, of great theoretical knowledge, but of a severe and censorious turn, and rendered not the less so by being disappointed of the *maréchal's* staff. It was said by the wits, "that he was evidently the boldest man in Europe, since he slept among 100,000 of his enemies," meaning his soldiers. His "Memoirs," are extant in 4to, and in four volumes 12mo. They contain the history of the generals of Louis XIV. and except that the author sometimes misrepresents, for the sake of censuring, are esteemed as among the best books on the art military. The clearness of the style, the variety of the facts, the freedom of the reflections, and the sagacity of the observations, render these Memoirs well worthy of the attention, not only of officers, but of all enlightened students and politicians.

PASCAL (BLAISE), a French divine, and one of the greatest geniuses that the world has produced, was born at Clermont in Auvergne, June 19, 1623 [v]. His father, Stephen Pascal, born in 1588, and of an ancient family, was president of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderness for this child, his only son, he quitted his office in his province, and went and settled at Paris in 1631, that he might be quite at leisure for the instruction of him: and Blaise never had any master but his father. From his infancy he gave proofs of a very extraordinary capacity, for he desired to know the reason of every thing; and when good reasons were not given him, he would seek for better: nor would he ever yield his assent, but upon such as appeared to him well grounded. There was room to fear, that with such a cast of mind he would fall into free-thinking, or at least into heterodoxy; yet he was always very far from any thing of this nature. His sister, madam Perier, relates, that he was not only free from all the vices of youth,

[v] Vie de M. Pascal, par M. Perier sa Sœur. Bayle's Dict. in *Art. Pascal*. *Essai de Jugemens*, &c. tom. vi.

but,

but, what is more strange in one of his genius and character, was never inclined to libertinism in religion, but always confined his curiosity to things natural. The reason of it, he adds from his own information, was, that "his father, having himself a great reverence for religion, had inspired it into him in his infancy; and given him this for a maxim, that every thing which is the object of faith cannot be the object of reason, and much less subject to it. And hence it was, that he never was moved by the discourses of free-thinkers; whom he looked on as a sort of people, who knew not the nature of faith, but were possessed of this false principle, that human reason was above all things."

What is told of his manner of learning the mathematics, as well as the progress he quickly made in that science, seems almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was afraid that the knowledge of the mathematics would hinder his learning the languages. He kept him, therefore, as much as he could, from all notions of geometry; locked up all his books of that kind; and refrained even from speaking of it in his presence. He could not however make his son refrain from musing upon proportions; and one day surprised him at work, with charcoal upon his chamber-floor, and in the midst of figures, he asked him, "what he was doing?" "I am searching," says Pascal, "for such a thing;" which was just the 32d proposition of the first book of Euclid. He asked him then, "how he came to think of this?" "It was," says Pascal, "because I found out such another thing;" and so going backward, and using the names of "bar" and "found," he came at length to the definitions and axioms he had formed to himself. Does it not seem miraculous, that a boy should work his way into the heart of a mathematical book, without ever having seen that or any other book upon the subject, or knowing any thing of the terms? Yet we are assured of the truth of this by madam Perier, and several other writers, the credit of whose testimony cannot reasonably be questioned. He had, from henceforward, full liberty to indulge his genius in mathematical pursuits. He understood Euclid's Elements, as soon as he cast his eyes upon them: and this was not strange; for, as we have seen, he had gone exactly in the same path before. At sixteen, he wrote a "Treatise of Conic Sections," which was accounted by the most learned a mighty effort of genius: and therefore it is no wonder, that Des Cartes, who had been in Holland a long time, should, upon reading it, choose to believe, that Mr. Pascal, the father, was the real author of it. At nineteen, he contrived an admirable arithmetical machine, which was esteemed a very wonderful thing: and at twenty-three, having seen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies, and all human learning, at once; and determined to know nothing for the future, but Jesus Christ, and him crucified. He was not twenty-four, when the reading of some pious books had put him upon taking this holy resolution: and he became as great a devotee as any age has produced. Bayle says, that "the extraordinary devotion of so excellent a mathematician, and so great a philosopher, may serve to refute the libertines, who cannot now tell us, that none but small wits have any piety. He owns, that it is indeed rare to see great devotion in such persons; and he thinks we may say in this case, what the abbot Furetiere said of attorneys, viz. There are some saints who have been advocates, bailiffs, nay even physicians and comedians: and there is no profession, but what hath produced saints, except that of an attorney." Pascal now gave himself up entirely to a state of prayer and mortification: he had always in his thoughts these great maxims, of renouncing all pleasure, and all superfluity; and this he practised with rigour even in his illnesses, to which he was frequently subject, being of a very infirm habit of body. When sickness obliged him to feed somewhat delicately, he took great care not to relish or taste what he eat. He had no violent affection for those he loved; he thought it sinful, since a man possesses a heart which belongs only to God. He found fault with some discourses of his sister, which she thought very innocent; as, if she had said upon occasion that she had seen a beautiful woman, he would be angry, and tell her, that she might raise bad thoughts in footmen and young people. He frequently wore an iron girdle full of points next to his skin, and when any vain thought came into his head, or when he took particular pleasure in any thing, he gave himself some blows with his elbow, to redouble the prickings, and to recall himself to his duty. In the four last years of his life, his chief diversion was to go and visit the churches, where some reliques were exposed, or some solemnity observed; and because he did this with much devotion and simplicity, a certain very virtuous person took occasion to observe, that "the grace of God discovers itself in great geniuses by little things, and in common ones by great things." His humility was such, that he would not suffer any one to wait on him; and the curate of St. Stephen du Mont, who saw him in his last sickness, very frequently said, "He is a child, he is humble, he submits like a little child."

Though Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the Jesuits and the Jansenists. The Jesuits, though they had the

popes

popes and kings on their side, were yet decried by the people; who brought up afresh against them the assassination of Henry the Great, and all the old stories that were likely to make them odious. Pascal went farther; and by his "Provincial Letters," published in 1656, under the name of Louis de Montalte, made them the subject of ridicule. "These letters," says Voltaire [a], "may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit, than the first part of these letters; and the sublimity of the latter part of them is equal to any thing in Bossuet. It is true, indeed, that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish Jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose, for the whole raillery was to be levelled only at the Jesuits. These letters were intended to prove, that the Jesuits had formed a design to corrupt mankind; a design, which no sect or society ever had, or can have." Here, however, Voltaire is not altogether correct; for the Jesuits cited by Pascal, were considered as oracles by their order; and the whole society always acted so systematically as a body, that the doctrines of one may be imputed to the rest, more fairly than in any other class of men. Voltaire calls Pascal "the first of their satirists; for Despreaux," says he, "must be considered as only the second." In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has been now written almost an hundred years, yet not a single word occurs in it, favouring of that vicissitude to which living languages are so subject. Here then we are to fix the epocha, when our language may be said to have assumed a settled form. The bishop of Lucon, son of the celebrated Bussy, told me, that asking one day the bishop of Meaux, what work he would covet most to be the author of, supposing his own performances set aside? Bossuet replied, The Provincial Letters." These "Letters" have been translated into all languages, and printed over and over again. Some have said, that there were decrees of formal condemnation against them; and also, that Pascal himself, in his last illness, detested them, and repented of having been a Jansenist; but both these particulars are false, and without foundation. Father Daniel was supposed to be the anonymous author of a piece against them, entitled, "The Dialogues of Cleander and Eudoxus."

Pascal died at Paris, Aug. 19, 1662, aged 39. He had been some time engaged in a work against Atheists and Infidels, but did

[a] Siecle de Louis XIV, tom. II. c. 33.

not live long enough to digest the materials he had collected. What was found among his papers, was published under the title of "*Pensées, &c. or, Thoughts upon Religion and other Subjects*;" and has been much admired. After his death, appeared also two other little tracts: one of which is, "*The Æquilibrium of Fluids*;" the other, "*The Weight of the Mass of Air*." We presume, there is no occasion to observe, that he was never married: he could scarcely avoid thinking, upon his principles, that the sort of gratifications which the matrimonial state admits, must have something in them of the nature of sin; or, if not sinful, at least inconsistent with, and much below, Christian perfection. To err on the side of rigour, is not the usual fault of genius: but Pascal was in all respects singular, and differed, not only from ordinary men, but from other men of genius. With every deduction that can be made for a few errors arising out of his education, Pascal was undoubtedly one of the ornaments of human nature; and if a few have rivalled him in talents, no man of equal eminence perhaps can be found, who lived so innocently as Pascal.

PASOR (MATTHIAS), the son of George Pasor [A], a learned professor of divinity and Hebrew in the academy of Herborne [B], by Apollonia his wife, daughter of Peter Hendschius, a senator of that place, was born there April 12, 1599; and, being a child of great hopes, was instructed in the elements of Greek and Latin there, when the plague breaking out, he was sent to Marpurg in 1614. Here he passed his time very disagreeably; being thunned as an infectious person by the professors, and insulted by some of the students, who even proceeded to beat him, in revenge for the pretended severity shewn them by his father, while he was head schoolmaster at Herborne. This treatment forced him to leave Marpurg; and, the following year he returned to Herborne, where he applied himself closely to his studies. In 1616, he was sent to Heidelberg; and, meeting there with skilful professors, he made such improvement, that he was entertained as a tutor, where he taught in private both mathematics and Hebrew. He was honoured also with the degree of M. A. by the university, and appointed mathematical professor in April, 1620; but, the Palatinate being invaded not long after, he was forced to fly for a while. As soon, however, as the storm abated, he returned to the duties of his post, and suffered all the inconveniences and dangers that can be imagined before he quitted it; which was not till it was invested by the duke of Bavaria's troops, in Sept. 1622, when he was not only ejected, but lost his books and

[A] Bayle, Wood, from the author's life, written by himself.

[B] He lived nineteen years at Herborne, whence he removed to Francken, where he died in 1637. He published

several books, among which are, "*Lexicon et Grammatica Græcæ N. Testam.*;" revised by his son: "*Oratio fanebris Pifcanodis*;" "*Analys Hefiodi*;" "*Collegium Hefiodeum, &c.*"

MSS. In October he returned, through many difficulties, to his parents at Herborne, where he found a comfortable employment in the academy till 1629; and then, going to Leyden, constantly attended the lectures of the most eminent Dutch divines; and had conferences with Erpenius upon the Arabic tongue, and with Snellius upon divinity.

After a few weeks stay at this university, he crossed the water to England; and, bringing proper testimonials with him to Oxford, was incorporated M. A. there, in June, 1624. He began to teach Hebrew and the mathematics privately, but at the end of the year took a tour into France with some gentlemen of Germany; and spending the winter at Paris, attended the lectures of Gabriel Sionita, regius professor of Syriac and Arabic: who, having left off reading in public some years for want of auditors, was prevailed upon by Pasor to resume those exercises; not indeed in the royal college, but in his own house. Having much improved himself under this excellent master, he returned to Oxford in 1625, and had chambers in Exeter-college; choosing to reside there, notwithstanding the plague had dispersed the students, rather than go to Ireland with Ulher, archbishop of Armagh, who offered him his table and a handsome pension. As soon as the infection ceased, he had some pupils, either in divinity or the Oriental tongues; and, upon his petition, was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a week in term time, in the divinity-school, for which he was handsomely rewarded. He entered upon this temporary professorship in Oct. 1626; and exercised it till 1629, when he accepted an invitation to be professor of moral philosophy at Groningen, which he commenced in August the same year. Upon the death of Muller, the mathematical professor, six years after, Pasor succeeded to that chair; and, in 1645, was raised to that of divinity, of which faculty he was then created doctor. On this occasion he resigned his mathematical professorship, but kept that of moral philosophy. All these favours induced him to remain at Groningen. In 1653, he made a visit to Nassau, his native country; and, going as far as Heidelberg, was entertained with great civility by the Elector Palatine. He died in Jan. 1658, at Groningen, having never been married.

He published no books, for which he gave two admirable reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and secondly, "Because he did not care that the booksellers should risk their money."

PASQUIER, or PAQUIER (STEPHEN), a learned Frenchman, was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counsellor, and at last ad-
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vocate-general in the chamber of accounts. He pleaded many years with very great success before the parliament, where he was almost constantly retained in the most curious, difficult, and delicate causes, and where he was every day consulted as an oracle. He did not, however, confine his studies to the law; but looked occasionally into other parts of learning, and treasured up a thousand curious matters in the literary way. Henry III. gave him the post of advocate of the chamber of accounts, which he filled with his usual reputation, and resigned it some time after to Theodore Pâquier, his eldest son. He was naturally beneficent and generous; agreeable and easy in conversation; his manner sweet, and his temper pleasant. His life was prolonged to the age of eighty-seven; when feeling the last stroke of death, he closed his own eyes, Aug. 31, 1615. He died at Paris, and was interred there in the church of St. Severin.

As to the rest of his character, he was perfectly acquainted with ancient history; and especially that of France, as appears from his writings. But in one of these, entitled, "*Les Recherches*," having fallen unmercifully upon the Jesuits, he was attacked by father Garasse in a work written expressly against it. The truth is, Pâquier's animosity to that order had instigated him to adopt any story, though ever so improbable, which he heard of them from their bitterest enemies. All his works, however, abound with genius and Attic salt, and are full of graces and urbanity, strictly so called: and, what is most extraordinary, he appears to have been formed by nature equally for a poet and a lawyer. His works were printed together at Trevoux, and contain his "*Recherches*;" of which he published the first book in 1560, and also six more before his death in 1621; three new books were taken out of his library, with several chapters, which were added to the preceding books. They passed through many editions, the last of which came out in 1665. 2. His "*Letters*," the best edition of which is that at Paris in 1619, in 5 vols. 8vo. 3. His "*Poems*," consisting of one book, "*Of Portraits*," six books of "*Epigrams*;" and a book of "*Epitaphs*." But in this collection is wanting, his "*Catechism of the Jesuits*;" instead of which is inserted, the letters above-mentioned of his son Nicolas. Among his pieces in verse, his Flea, "*La Puce*," is the most remarkable. It is entitled, "*La Puce des grands tours de Poitiers*," The Flea of the general session of Poitiers. It contains several poems upon the famous flea, which Pâquier spied on the breast of the learned Catharine de Roches, in a visit to her on the extraordinary sessions at Poitiers in 1569.

Pâquier left three sons worthy of bearing his name. The eldest, Theodore, was advocate-general in the chamber of accounts. Nicolas, master of requests, whose "*Letters*" were printed in 1623, at Paris, containing several discourses upon the

the occurrences in France in the time of Henry IV. and Louis XIII. and Guy, who was auditor of the accounts. **PASSERAT** (JOHN), a celebrated professor of eloquence in the Royal College at Paris, and one of the politest writers of his time; was born in 1534, at Troyes in Champagne. His father put him to school under so severe a master, that the boy ran from him, and entered first into the service of a farrier, and afterwards waited upon a monk: but, growing in time sagacious enough to see his folly, he returned to his father, and proceeded in his studies with so much diligence, that he became in a short time able to teach in public. In that capacity, his first post was master of the second class in the college of Du Pleffis, from which he removed to that of cardinal Le Moine: but, being obliged to retire for some time from Paris, on account of the plague, on his return he engaged in the business of teaching Latin. At length he took up a resolution to study the law; for which purpose he went to Bourges, and spent three years under Cujacius; but at last became professor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the assassination of Ramus. In the discharge of this post he grew so eminent, that the most learned men of the time, and the counsellors of the supreme courts at Paris, went to hear his lectures. He was an indefatigable student, passing frequently whole days without taking any food; yet to an extraordinary erudition he joined an uncommon politeness of manners, having nothing of the mere scholar, except the gown and hood. These accomplishments brought him acquainted with all the people of quality; but he contracted an intimacy only with M. de Mesmes, in whose house he lived for thirty years, till his death, which was occasioned by a palsy, in 1602.

He was highly esteemed by Ronfard, Belleau, and Baif; Des Portés wrote a sonnet in honour of him: Passerat used to say, that "he preferred Ronfard's verses made for the chancellor l'Hôpital to the whole dutchy of Milan." He wrote Latin verses very well. That age produced nothing more pure and natural. They are also full of erudition, and have a politeness which distinguishes them from the productions of ordinary poets; but at the same time they have nothing of the divine fire of enthusiasm, which ravishes the reader of taste. His chief works are, 1. "Chant d'allegresse pour l'entrée de Charles IX. en la ville de Troyes." 2. "Complainte sur la mort d'Adrien Turnebe." 3. "Sonnetts sur le tombeau du Seigneur de la Châtre." 4. "Hymne de la paix." 5. "Recueil des poésies, Françoises et Latines." 6. "Orationes et præfationes." 7. "Conjecturarum liber." 8. "De literarum inter se cognatione et permutatione." 9. "Commentarii in Catullum, Tibullum et Propertium." 10. "Kalendæ Januariæ." 11. "Oratio de Cæcitate."

Cæcitate." 11. "Notæ in Petronii Arbitri satyricon." 13. "Encomium Asini." Besides which, Grævius tells us, that he had met with academical questions by Passerat in manuscript upon some of Cicero's orations [c], out of which he took what was for his purpose in illustrating that author: and Pithou said, that Passerat knew nothing else but Cicero.

PASSERI (GIOVANNI BATTISTA), a painter and a poet, of no great merit in either line, died at Rome in 1679, at the age of about seventy. The work which is most likely to preserve his name is his "Lives of the Painters, Sculptors, and Architects, who flourished at Rome in his own time." This book is full of curious and interesting anecdotes, and was published in Italian at Rome in 1772. Though no great painter, he was a disciple of the famous Dominichino, and though his sonnets were bad, one of them is said very materially to have promoted his fortune.

PASSERI (GIUSEPPE), nephew of the former, was born at Rome in 1654, and was at first a pupil of his uncle, but, soon discovering the inability of that teacher, became the disciple of Carlo Maratti. Under such a master he made great progress, and became famous. His style of composition was grand, his colouring like that of his master Maratti, his invention fruitful, and his expression natural and agreeable. He painted history, but succeeded also very greatly in portraits. He died in 1714.

PASSERI (GIÒV. BATTISTA), a learned Italian antiquary and philologist, was born at Gubio in the duchy of Urbino, in Nov. 1694. His father, who was a physician at Todi, designed him for the study of the law, which accordingly he followed, but pursued with it that of antiquities, for which he had a strong genius. After residing four years at Rome, he returned to Todi, and began to collect the antiquities of that city and its environs. In 1726, he turned his attention chiefly to the Etruscan antiquities, and collected a vast number of lamps, which he arranged in classes. Having lost his wife in 1738, after twelve years of happy union, he became an ecclesiastic, and was apostolic protonotary, and vicar-general of Pesara. In February, 1789, he was overturned in his carriage, and died in consequence of the fall. His works are, 1. "Lucernæ fictiles Musei Passerii," a splendid book in 3 vols. folio. He had drawn up a fourth, on the lamps of the Christians, but this has not been published. These came out in 1739, 1743, and 1751. 2. "Lettere Roncagliesi;" Letters from his villa at Roncaglia, on Etruscan antiquities, 1739. There were seventeen letters, and a continuation was afterwards published. 3. "In Thomæ Dempsteri Libros de Etruria regali Paralipomena, quibus tabulæ eidem operi additæ

[c] Nicéron, Moreri, L'Abbott. illustrantur.

illustrantur. Accedunt dissertatio de re numaria Etruscorum; de nominibus Etruscorum; et notæ in tabulas Eugabinas, auctore I. Baptista Passerio," folio. Lueæ, 1767. 4. "Pictura Etruscorum in vasculis, nunc primum in unum collectæ, explanationibus et dissertationibus illustratæ," Romæ, 1767, 3 vols. folio. 5. Many learned dissertations published in several collections; as, for example, five in the third volume of Gori's *Museum Etruscum*; De Genio domestico, de Ara sepulchrali, de funeribus Etruscorum, de Velciorum familia; de Architectura Etrusca. These are all full of the most recondite learning. For a fuller account of these smaller works, see Saxius's *Onomasticon*; vol. vi. p. 564.

PASSIONEI (DOMINICO), an Italian cardinal, famous rather as a patron of letters, than as a writer, and employed by the see of Rome in many important negotiations; was born at Fossombrone in the duchy of Urbino, in 1682. Passionei studied in the Clementine college at Rome, where he afterwards formed that vast library and curious collection of manuscripts, from which the learned world has derived so much advantage. In 1706, he attended the nuncio Gualterio, his relation, to Paris, where he formed an intimacy with the most learned men of the time, and examined every thing that deserved attention. He was particularly intimate with Mabillon, and Montfaucon. In 1708 he went into Holland, at first for the sake of literary enquiries, but afterwards as a kind of secret agent for the pope at the Hague, where he resided four years, and attended the congress at Utrecht in 1712. On his return to Rome, he passed through Paris, where he was most graciously and honourably received by Louis XIV. who gave him his portrait set with diamonds. He then proceeded to Turin to accommodate some differences between the pope and the duke of Savoy, and upon his return to Rome was declared president of the apostolic chamber. In the two congresses, at Bale in 1714, and at Soleure in 1715, he was again employed, and strongly evinced his zeal, talents, activity, prudence, and other qualities of a great negotiator. His account of this embassy was published in 1738, in folio, under the title of "*Acta Legationis Helveticæ*," which may be considered as a model of conduct for persons employed in such services. Upon the accession of Clement XII. he was sent as nuncio to the court of Vienna, where he pronounced the funeral oration of prince Eugene. In the pontificate of Innocent XIII. which lasted from 1721 to 1724, Passionei had been made archbishop of Ephesus; he continued in favour with the successors of that pope, Benedict XIII. and Clement XII. the latter of whom, in 1738, raised him to the dignity of cardinal, having at the same time made him secretary of the briefs. Benedict XIV. in 1755 made him librarian of the Vatican, which he

he enriched by many important accessions, and in the same year he was admitted into the French academy, under the peculiar title of *Affocié étranger*. He died on the 15th of July, 1761, at the age of seventy-nine.

Cardinal Passionei did not write much besides the articles that have been already mentioned. He worked, indeed, with Fontanini, in revising the "*Liber diurnus Romanorum Pontificum*," and produced a paraphrase on the nineteenth psalm, with a few more small pieces; but he was most illustrious for his enlightened knowledge of letters, and his judicious and liberal patronage of learned men, and useful works; an example but too little followed in the present age. His nephew, Benedicci Passionei, rendered an important service to the learned world by publishing at Lucca, in 1765, a folio volume, containing all the Greek and Latin inscriptions collected by the cardinal. His valuable collection of antique urns, bas-reliefs, and other works of art, was dispersed after his death.

PATEL, a celebrated painter, was a native of France; but neither his Christian name, his age, nor the master under whom he studied, are known to the writers on these subjects. He has sometimes been called the French Claude, from his successful imitation of that master. In his figures he is clearly superior to him. The forms of his trees are elegant and free, his scenery rich, and his buildings and other objects, designed in a very pleasing manner. His touch is light, yet firm; his colouring generally clear and natural. All his works prove that he studied nature with nice observation, and his choice from her productions was always agreeable. In France he is sometimes called, *Patel le tuté*, or *le bon Patel*; and there was also a *Patel le Jeune*, of whom still less is known.

PATERCULUS (CAIUS VELLEIUS), an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born in the year of Rome, 735. His ancestors were illustrious for their merit and their offices [D]. His grandfather espoused the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himself through with his sword. His father was a soldier of rank, and so was Paterculus himself. He was a military tribune, when Caius Cæsar, a grandson of Augustus, had an interview with the king of the Parthians, in an island of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years successively in all his expeditions. He received honourable rewards from him, but we do not find

[D] Vossius de Hist. Lat. Dodwell's Annals Velleiani. Bayle's Dict. PATERCULUS.

that he was preferred to any higher dignity than the prætorship. The praises he bestows upon Sejanus give some probability to the conjecture, that he was looked upon as a friend of this favourite; and, consequently, that he was involved in his ruin. His death is placed by Dodwell in the year 784, when he was in his fiftieth year.

He wrote "An Abridgement of the Roman History, in two Books," which is very curious. His purpose was only to deduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable æra: for, though the beginning of his first book is wanting, we yet find, in what remains of it, an account of many cities more ancient than Rome. He promised a larger history, and no doubt would have executed it well: for during his military expeditions he had seen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Asia-Minor, and other more easterly regions, especially upon the shores of the Euxine sea, which had furnished his mind with much entertaining and useful knowledge. In the Abridgement we have many particulars related, that are no where else to be found; and this makes it the more valuable. The style of Paterculus, though miserably disguised through the carelessness of transcribers, and impossible to be restored to purity for want of manuscripts, is yet manifestly worthy of his age, which was the time of pure Latinity. The greatest excellence of this historian lies in his manner of commending and blaming those of whom he speaks, which he does in the finest terms and the most delicate expressions. He is condemned, and indeed with the greatest reason, for his partiality to the House of Augustus, and for making extravagant eulogies, not only upon Tiberius, but even upon his favourite Sejanus; whom, though a vile and cruel monster, Paterculus celebrates as one of the most excellent persons the Roman commonwealth had produced. Lipsius, though he praises him in other respects, yet censures him severely for his insincerity and partiality. "Velleius Paterculus [2]," says he, "raises my indignation: he represents Sejanus, as endowed with all good qualities. The impudence of this historian! But we know that he was born, and died, to the destruction of mankind. After many commendations, he concludes, that Livia was a woman more resembling the gods than men: and, as to Tiberius, he thinks it a crime to speak otherwise of him, than as of immortal Jove. What sincere and honest mind can bear this? On the other hand, how artfully does he every where conceal the great qualities of Cæsar Germanicus? how obliquely does he ruin the reputation of Agrippina and others, whom Tiberius

[2] Lips. Epist. Quæst. lib. v. ep. ii.

was thought to hate? In short; he is nothing but a court-prostitute. You will say, perhaps, it was unsafe to speak the truth at those times: I grant it; but if he could not write the truth, he ought not to have written lies: none are called to account for silence." La Mothe le Vayer has made a very just remark upon this occasion: "The same fault," says he [f], "may be observed in many others, who have written the history of their own times, with a design to be published while they lived."

It is strange, that a work so elegant and worthy to be preserved, and of which, by reason of its shortness, copies might be so easily taken, should have been so near being lost. One manuscript only was fortunately found, as well of this author among the Latins, as of Hesychius among the Greeks: "in which," says a great critic of our own nation [g], "the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors." No ancient author but Priscian makes mention of Paterculus: the moderns have done him infinitely more justice, and have illustrated him with notes and commentaries. He was first published, from the manuscript of Morbac, by Rhenanus, at Basil, in 1520: afterwards by Lipsius, at Leyden, in 1581: then by Gerard Vossius, in 1639: next by Boeclerus, at Strasburg, in 1642: then by Thysius, and others: and lastly, by Peter Burman, at Leyden, in 1719, in 8vo. To the Oxford edition, in 1693, 8vo, were prefixed, the "Annales Velleiani" of Dodwell, which shew deep learning, and a great knowledge of antiquity.

PATIN (Guy), a French writer of much wit and learning, and professor of physic in the Royal College of Paris, was of an ancient and good family, and born at Hondan, a village near Beauvais in Picardy, in 1602 [h]. His father proposed to bring him up an advocate; and, in order to give him a good pronunciation, made him read Plutarch's Lives aloud, while he was yet a child. He was first placed in the college of Beauvais, but afterwards sent to Paris; and put in the college of Boncourt, where he continued two years, and went through a course of philosophy. Some time after, a benefice was offered him, which he flatly refused; protesting absolutely, that he would never be a priest. His father was not very much offended with this, perceiving the refusal to proceed from something ingenuous in his nature; but his mother was so enraged, that he was five

[f] Discours sur les anciennes Histori- enus, p. 92, 1743, 8vo.
ens.

[h] Nouvelles Lettres de Guy Patin à

[g] Remarks upon a late Discourse on Mr. Charles Spon. tom. i. Lett. 18. Amst. Free-thinking, by Phileleutherus Lippi- 1718. Bayle's Dict. PATIN.

years, without seeing her or going home. Drélineourt, professor of physic at Leyden, assured Bayle, that Patin had been corrector to a press; and it was probably during this period, when he did it for a support. Meanwhile, he was advised to improve himself, in order to be a physician at Paris; and with this view he studied very hard from 1622 to 1624, and was admitted there. Then his father and mother were pacified, and assisted him with money to take his degrees, and to purchase books. Five years after, he married a woman of fortune, by whom he had several children. He became an eminent practitioner, and also published some pieces in the way of his profession; but they are neither numerous nor considerable. We have a list of them in Mercklin's "*Lindenius Renovatus*," where the title of the first, and as it should seem the most considerable, runs thus: "*De valetudine tuenda, per vivendi normam, usumque legitimum rerum ad bene salubriterque vivendum necessariarum*:" yet, in a letter to Spon, he owns himself ashamed of it, and assures him, that it was not worth his reading.

It was not any thing he wrote in his life-time upon physic, but his "*Letters*," published since his death, which have made his name so famous. Some select "*Letters*," were first published at Geneva, in 1683, which meeting with a prodigious sale, encouraged the bookseller to add two more volumes; and all the three were soon after published both in Holland and at Paris. "*These Letters*," says Voltaire [1], "were read with eagerness, because they contained anecdotes of such things as every body loves, and satires which are liked still more. They serve to shew, what uncertain guides in history those writers are, who inconsiderately write down the news of the day. Such relations are frequently false, or perverted by the malice of mankind; and such a multitude of petty facts are seldom considered as valuable but by little minds." Upon the publication of the first volume, in 1683 [2], Bayle passed the following judgement on these letters, which may indeed serve for all that came out afterwards: "*It is fit*," says he, "*the reader should be advertised, that all the witty sayings, and all the stories he relates are not true. There are some places, wherein he shews a terrible malice and a prodigious boldness in giving a criminal turn to every thing. We should be very much to blame to believe these passages because they are printed. All that can be gathered from them is, that Mr. Patin wrote them to his friend, as things he had heard from others, and to continue the custom he had a long time observed, of conversing with him by letters, as he would have done if they had taken a walk together. It is very well known, that men in conversation talk as soon of a current rumour,*

[1] *Siccle de Louis XIV. tom. ii.*

[2] *Nouvelles de la Rep. des Lettres. Ann. 1683, art. 1.*

though it afterwards prove false, as they would of any thing that is true: and when a man is of a satirical humour, as it must be granted Mr. Patin was, that which is published to the disadvantage of our neighbour is much more taken notice of, than that which is spoken of to his praise." It is not an easy matter to determine, whether these letters would have been better had they been designed for the public by the author; or written, as they are, in a careless manner, for the particular use of those to whom they are directed. If Patin had designed them for the public, he would have filled them with learning, and observations upon learned men and their works; he would not have published things which were not well examined, and as they offered themselves to his fancy; and, in short, we should have had fewer falsehoods in them: but then we should not have found there so much of his natural wit and genius; we should not have met with so many curious matters of fact, so many lively and bold strokes which divert us, and lead us into serious reflections. Besides the three volumes already mentioned, two more were afterwards published at Amsterdam, in 1718, under the title of, "*Nouvelles lettres de feu Mr. Guy Patin, tirées du cabinet de Mr. Charles Spon.*" All the five volumes are in 12mo, and the "*Letters*" bear date from 1642 to 1672.

It was in this last year that the author died, and left a son named Charles, who became very famous, and excelled particularly in the knowledge of medals. It is said, that Guy Patin resembled Cicero, and had much the air of that illustrious orator, whose statue is still to be seen at Rome.

PATIN (CHARLES), second son of Guy Patin, was born at Paris, Feb. 23, 1633; and made such a wonderful progress in literature, that he maintained Greek and Latin theses upon all parts of philosophy, in 1647 [L]. His professor, who was an Irishman, and did not very well understand Greek, was very angry at these theses, when he was desired to examine them: but, seeing the young man prepared to defend them without a moderator, he was forced to preside at the disputation, for fear of hurting his reputation. The pope's nuncio, thirty-four bishops, and many persons of quality, were present at the disputation; when the respondent, having stood the shock for the space of five hours in both languages, was with great glory admitted to a Master of Arts degree. He was then but fourteen years of age. He afterwards studied the civil law, in complaisance to an uncle by his mother's side, who was an advocate in the parliament of Paris: he took his license at Poitiers after sixteen months, and was admitted an advocate in the same parliament. He spent six years in this profession, but could not forsake the study of physic, to which his inclination

[L] Bayle's Dict. PATIN, note x.

always led him. It was his father's will also, that he should give up the law, and devote himself to physic; so that he easily relished the reason, which the famous physician Marefcot alledged, for preferring the profession of physic to the priesthood, for which his father had originally designed him. This reason was, that it had afforded him three benefits, which he never could have obtained by the priesthood: one, that he had enjoyed a perfect state of health to the age of eighty-two; another, that he had gained a hundred thousand crowns; a third, that he had enjoyed the intimate friendship of several illustrious persons.¹⁰

As soon as he was admitted doctor of physic, he applied himself to practice, and succeeded greatly. He read lectures on physic, in the room of professor Lopez, who was gone to Bourdeaux. Fearing to be imprisoned for reasons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Basil; but the war between the Germans and the French upon the frontiers made him so uneasy, that he removed with all his family into Italy. He was made professor of physic at Padua in 1676, and three years after, honoured with the dignity of knight of St. Mark. He understood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief professor's place in surgery at Padua had not been given him, with an augmentation of his salary. He died there, Oct. 2, 1693, of a polypus in his heart. He had married, in 1663, the daughter of a physician of Paris; a learned lady, by whom he had two daughters, who became also learned. They were all of the academy of the Ricovrati at Padua, and all distinguished themselves by some small publications.

Charles Patin published a great number of valuable works, which, says Voltaire [M], "are read by men of learning, as his father's Letters are by men of leisure." Some of these relate to subjects of physic, but the greater part are employed upon medals and antiquities. The principal are, 1. "Introduction à l'Histoire par la connoissance des Médailles, 1665," in 12mo. 2. "Imperatorum Numismata," folio. 3. "The-saurus Numismatum," 4to. 4. "Relations Historiques et Curieuses de diverses voyages en Allemagne, Angleterre, Hollande, &c." 12mo. 5. "Prattica delle Medaglie," 12mo. 6. "De Numismate Antiquo Augusti et Platonis," 4to. 7. "De Optima Medicorum Secta; Oratio Inauguralis," 4to. 8. "De Avicenna," 4to. 9. "De Scorbuto," 4to. 10. "Quod optimus Medicus debeat esse Chirurgus," 4to. 11. "Lycæum Patavinum, sive Icones et Vitæ Professorum Patavii anno 1682

publice docentium," 4to; and many other compositions of a smaller nature, as well relating to his profession, as upon medals, inscriptions, and antiquities in general.

When the "Introduction to History by the Knowledge of Medals," was published, it was censured by Mr. Sallo, in his new "Journal des Sçavans," who also treated Charles Patin's "Defence" of it with great contempt. This very much incensed Guy Patin, who expressed himself thus in a letter to his friend[N]: "I do not know whether you have received a kind of gazette, which is called the Journal of the Learned; the author whereof having complained in a little article against my son Charles, concerning a medal made here the last year for the Switzers, he has answered him. I have sent you his answer, which is wise and modest. This new Gazetteer has replied to him, and there speaks as one who is ignorant and extravagant: to which reply he should doubtless have had a smart and strong answer, if Charles had not been desired to suspend his reply, and threatened with a letter under the king's signet. The truth is, Mr. Colbert takes into his protection the authors of this Journal, which is attributed to Mr. Sallo, a counsellor in parliament."

In another letter, Guy Patin speaks of the causes of his son's disgrace, and of his leaving Paris, which he imputes to certain prohibited books found in his study. The reasons Bayle gives are, first, That Charles Patin was sent into Holland, with an order to buy up all the copies of the "Amours of the Royal Palace," and to burn them upon the place without sparing any: secondly, That a great prince gave him this commission, and promised to reward him for his pains: thirdly, That this commissioner, having bought up all the copies, did not burn them, but sent a great number of them into the kingdom. "This," says Bayle, "is the common report at Paris: I know not whether it be well grounded."

PATRICK (SIMON), a very learned English bishop, was the son of a mercer at Gainsborough in Lincolnshire, and born there Sept. 8, 1626[o]. He was admitted into Queen's-college at Cambridge, in 1644; and became a friend of the learned Mr. John Smith, fellow of the same college, whose funeral sermon he preached, in 1652. Taking the degrees in arts at the usual periods, he was chosen fellow of his college; and about the same time received holy orders from Hall bishop of Norwich, in his retirement at Higham, after his ejection from his bishopric. He was soon after taken as a chaplain into the family of sir Walter St. John of Battersea, who gave him that living

[N] Tome iii. Letter 421.

[o] General Dictionary, from Memoirs communicated by the late Dr. Knight. See article SMITH, John.

in 1658. In 1661, he was elected by a majority of fellows master of Queen's-college, in opposition to a royal mandamus, appointing Mr. Anthony Sparrow, for that place [P]: but the affair being brought before the king and council, was soon decided in favour of Mr. Sparrow; and some of the fellows, if not all, who had sided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, given him by the earl of Bedford, in 1662; where he endeared himself much to the parishioners by instruction and example, and particularly by continuing all the while among them during the plague in 1665. It is said further, that, out of a special regard to them, he refused the archdeaconry of Huntingdon.

Having sufficient reasons of dislike to his college at Cambridge, he went to Oxford for his degrees in divinity: and, entering himself of Christ-church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the same time. In 1668, he published his "Friendly Debate between a Conformist and Non-conformist;" which was answered by the Dissenters, who were much exasperated by it. In 1672, he was made prebendary of Westminster, and dean of Peterborough, in 1679. Here he completed and published the "History of the Church of Peterborough," which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, his manuscript in folio, with a large "Supplement," from page 225 to 332, containing a fuller account of the abbots and bishops of Peterborough, than had been given by Gunton. In 1680, the lord-chancellor Finch offered him the living of St. Martin's in the Fields, but he refused it, and recommended Dr. Thomas Tenison. In 1682; Dr. Lewis de Moulin, who had been history-professor at Oxford, and had written many bitter books against the church of England, sent for Patrick upon his death-bed, and solemnly declared his regret upon that account; which declaration being signed, was published after his death.

During the reign of James II. Dr. Patrick was one of those champions, who defended the Protestant religion against the Papists; and some pieces by him are inserted in the collection of "Controversial Tracts," 3 vols. folio, published at that time. In 1686, he and Dr. Jane, the two chaplains then in waiting, had a conference with two Romish priests, in the presence of the king, who was desirous of bringing over Lawrence Hyde, earl of Rochester, to Popery; but that conference, instead of perverting the earl, only served to confirm him in his old prin-

ciples. Bishop Kennet, who relates this [Q], adds, that the king, going off abruptly, was heard to say, "He never saw a bad cause so well, nor a good one so ill, maintained." The king took vast pains to gain over Patrick, sent for him, treated him kindly, desired him to abate his zeal against his church, and quietly enjoy his own religion: but the dean replied, with proper courage, "That he could not give up a religion so well proved as that of the Protestants." Conformably to this principle, he opposed the reading of his majesty's Declaration for Liberty of Conscience; and assisted Dr. Tenison in setting up a school at St. Martin's, to confront the Popish one, opened at the Savoy, in order to seduce the youth of the town into Popery. He had also a great share in the comprehension projected by archbishop Sancroft.

At the Revolution in 1688, great use was made of the dean, who was very active in settling the affairs of the church: he was called upon to preach before the prince and princess of Orange, and soon after appointed one of the commissioners for the review of the liturgy. In 1689, he was made bishop of Chichester; and employed, with others of the new bishops, to compose the disorders of the church of Ireland. In 1691, he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had ever proved himself on all occasions. He died at Ely, May 31, 1707, aged eighty; and was interred in the cathedral, where a monument is erected to his memory.

This prelate was one of the most learned men, as well as best writers of his time. He published many and various writings; some of the devotional kind, many "Sermons," "Tracts against Popery," and "Paraphrases and Commentaries upon the Holy Scriptures." These last are excellent in their way, and perhaps the most useful of any ever written in the English language. They were published at various times, but reprinted in 3 vols. folio; and, with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Testament, make a continued regular commentary in English upon all the sacred books. The style of this prelate is even and easy, his compositions rational, and full of good and sound sense. Burnet ranks him among those many worthy and eminent clergymen in this nation, who deserved a high character; and were indeed an honour to the church, and to the age in which they lived.

[Q] Complete History of England, vol. iii. p. 451.

PATRIX (PETER), a French minor poet, was born at Caen, in 1585; and being the son of a lawyer, was designed by his father for the same profession. This destination, which seldom suits a poetical imagination, was accordingly rejected by Patrix, who addicted himself entirely to poetry. About the age of forty, he attached himself to the court of Gaston, duke of Orleans, to whom, and to his widow, Margaret of Lorraine, he faithfully devoted his services. A Norman accent, and a certain affectation of rustic simplicity, did not prevent him from being in high favour at that little court: his wit, liveliness, and social talent, making amends for every little imperfection. Towards the latter end of life, he became strongly touched with sentiments of religion, and suppressed, as far as he could, the licentious poems which he had written in his youth. He lived to the great age of eighty-eight, and died at Paris in 1672. At eighty, he had a violent illness, and when he recovered from it, his friends advised him to leave his bed; "Alas!" said he, "at my time of life, it is hardly worth while to take the trouble of dressing myself again." He proved however mistaken, as to the shortness of his subsequent life. Of his works there are extant, 1. A collection of verses entitled, "*La miséricorde de Dieu sur un pecheur pénitent*," 4to, Blois, 1660. These were written in his age, yet possess some fire. 2. "*Plaints des Consonnes qui n'ont pas l'honneur d'entrer dans le nom de Neufgermain*," preserved in the works of Voiture. 3. Miscellaneous poems, in the collection of Barbin. The greater part of them are feeble, with the exception of a few original passages. The poem most known was made a few days before his death. It is called the Dream; and, though it is of a serious cast, a translation of it, oddly enough, possesses a place in all our English jest-books. It asserts a moral and religious axiom, which is undeniable, that death levels all conditions: some modern moralists will infer from it, though unfairly, that they ought to be levelled before death. The original is little known; it is this:

Je songeois cette nuit que, de mal consumé,
Côte à côte d'un Pauvre on m'avoit inhumé,
Et que n'en pouvant pas souffrir le voisinage,
En mort de qualité je lui tins ce langage :
"Retire toi, coquin ! va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi."
"Coquin !" me dit il, d'une arrogance extreme,
"Va chercher tes coquins ailleurs, coquin toi-même !
Ici tous sont egaux ; je ne te dois plus rien ;
Je suis sur mon fumier, comme toi sur le tien."

PATRU (OLIVER), a polite scholar, and memorable for being one of the first polishers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament[r]. His application to the learned languages did not make him forget, as it does very many, to cultivate his own; the beauty and genius of which he entered into early, and made ever after the principal study of his life. After procuring himself to be received an advocate, he went into Italy; and, on his return to Paris, frequented the bar. "He was the first," says Voltaire, "who introduced correctness and purity of language in pleadings[s]." He obtained the reputation of a most exact speaker and excellent writer, and was esteemed so perfectly knowing in grammar and in his own language, that all his decisions were submitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted for much of its perfection, confesses that he learned many secrets of his art from Patru: and Boileau applied to him to review his works, and used to profit by his opinion. Patru was an extremely rigid censor, though just; insomuch that, when Racine made some observations upon the works of Boileau a little too subtle and refined, Boileau, instead of the Latin proverb, *Ne sis mihi patruus*, "Do not treat me with the severity of an uncle," replied, *Ne sis mihi Patru*, "Do not treat me with the severity of Patru."

Patru was estimable for the qualities of his heart, as well as those of the head: was honest, generous, sincere, and preserved a gaiety of character, which no ill fortune could alter or affect: for this famous advocate, in spite of all his talents, lived almost in a state of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the best French writers had more charms for him, than all the profits of the bar. Hence he became so poor, as to be reduced to the necessity of selling his books, which seemed dearer to him than his life; and would actually have sold them for an under-price, if Boileau had not generously advanced him a larger sum, with this further privilege, that he should have the use of them as long as he lived. His death was preceded by a tedious illness, during which he received a present of five hundred crowns from Colbert, as a mark of the esteem which the king had for him. He died Jan. 16, 1681. He had been elected a member of the French academy in 1640, by the interest of cardinal Richelieu. The prodigious care and exactness with which he retouched and finished every thing he wrote, did not permit him to publish much. His miscella-

[r] Nicéron, tome vi. Eloge by father Bouhours, in the Journal des Sçavans, and at the head of Patru's works.

[s] Siècle de Louis XIV. tome ii.

neous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, was augmented with several pieces. They consist of "Pleadings," "Orations," "Letters," "Lives of some of his Friends," "Remarks upon the French Language, &c." A very ingenious tract by him was published at Paris in 1651, 4to, with this title, "Reponse du Curé a la Lettre du Marguillier sur la conduite de M. le Coadjuteur."

PATTISON (WILLIAM), was born at Peasmarsh, in the county of Suffex, 1706 [T], and was the son of a farmer at that place, who rented a considerable estate of the earl of Thanet. He discovered excellent parts, with a strong propensity to learning; and his father, not being in circumstances to give him a proper education, applied to his noble landlord, who took him under his protection, and placed him at Appleby school in Westmoreland. Here he became acquainted with Mr. Noble, a clergyman of great learning and fine taste, who, perceiving his natural talents, and earnest application to poetry, took a great pleasure in giving him such instructions as he thought conducive to the advancement of his knowledge, and ripening of his judgment. For this purpose, he frequently read the classics with him; taught him how to discern the beauties and the faults of authors; described to him the difference between false wit and judicious writing; and gave him such a plan, as proved very advantageous to him in the prosecution of his studies. He was a great lover of solitude; and there is a very romantic place near Appleby, to which he used frequently to retire, and which, from the near resemblance it has to some descriptions in Cowley, he called "Cowley's Walk." In this wild scene of ragged rocks, shady woods, and murmuring streams, he spent many an agreeable afternoon, and many a moonlight evening, to indulge himself in that pleasing melancholy, which the awful solemnity of the place naturally inspired. The same cast of mind made him a great admirer of angling. He was so much a lover of this diversion, that he used frequently to sit up late, and sometimes whole summer nights, upon the banks of his Ituna, with his angle in his hand. Here he used often to write verses; and would say, that many of his lines owed their smoothness and harmony to those streams. Here it was that he wrote an agreeable philosophical poem, intitled, "The Morning Contemplation."

Upon his leaving Appleby, he went to Sidney college in Cambridge, where he pursued the plan Mr. Noble had given him, and went through the classics, as well as all our English poets, with great advantage; now and then recreating himself with his favourite amusement on the banks of the Cam. Of

[T] Memoirs of the author prefixed to his works.

all the books he ever read, "Spenser's Fairy Queen" and "Brown's Britannia's Pastorals" are said to have given him the greatest delight. The last mentioned book, which he had purchased for a shilling, was, through his misfortunes, all the library he left behind him. He had a great aversion to public disputations, and could not well brook the college discipline. He was of a temper impatient of restraint; and his tutor, he thought, treated him with great rigour. A quarrel ensued; and, to avoid the scandal of expulsion, with which he was threatened, he took his name out of the college book, and went to London. He left the college, however, in mirth, though the consequences terminated in melancholy; by deputing his gown to make his apology in verses, a copy of which he pinned upon it at his departure.

This imprudent step gave his friends very great concern; they were very anxious for his return; and, as he had been guilty of no gross immoralities, they paved a way for his kind reception. But the pleasures of the town, the desire of being known, and his romantic expectations of meeting with some generous patron, to reward his merit, rendered him deaf to all advice. He led a pleasurable life, frequented Button's, and became acquainted with some of the most eminent wits of the time. As he had no fortune, nor any means of subsistence, but what arose from the subscriptions for the poems he proposed to publish; and, as he wanted even common prudence to manage this precarious income, he was soon involved in the deepest distress and most deplorable wretchedness. In a very pretty poem, intitled, "Effigies Authoris," addressed to Lord Burlington, he describes himself as destitute of friends; of money; a prey to hunger; and passing his nights on a bench in St. James's park. In a private letter to a gentleman, he thus expressed himself, "Spare my blushes; I have not enjoyed the common necessaries of life these two days, and can hardly hold to subscribe myself, &c." Curll, the bookseller, finding some of his compositions well received, and going through several impressions, took him into his house; and, as Pope affirms in one of his letters, starved him to death. But this does not appear to be strictly true; for he was seized with the small-pox, after he had been about a month in his house. The distemper seemed to be of the most favourable sort, and he was carefully attended by a physician, through his friend Mr. Eusden's recommendation. But his heart, he said himself, was broken through the afflictions he had fallen under, and all medicinal prescriptions were ineffectual. Thus died this unfortunate young man in his 21st year, and obtained at last, after uncommon delay, the favour of a grave in the upper church-yard belonging to St. Clement Danes in the Strand.

He had a surprising genius, and had raised hopes in all that knew him, that he would become one of the most eminent poets
of

of the age. His example, it is to be hoped, may be of use to check the sallies of youth; to make them more attentive to the sage advice of friendship and experience; and to shew them the insignificance of the brightest parts without a due mixture of prudence. His poetical works, considered, as they ought to be, only as juvenile productions, have great merit, and were published in 2 vols. 8vo, 1728.

PAVILLON (STEPHEN), a poet of moderate reputation in France, was born at Paris in 1652. He was for a time distinguished as advocate-general in the parliament of Metz, but neither the strength of his constitution, nor the tendency of his inclinations, permitted him to persist very long in that toilsome career. He retired to enjoy a literary repose, which after a time was rendered more affluent by a pension of 2000 livres from Louis XIV. He was a member of both the academies, and was generally regarded as a man of real philosophy without any affectation of it. His poems were collected in 1720, and have since been republished in two small vols. 12mo. Though they are in general more or less negligent, they have a delicacy and natural air which renders them very pleasing. He imitated the manner of Voiture, and frequently excelled his model. He produced also a few elegant compositions in prose.

PAUL (MARK), or MARCO PAULO, the Venetian, a celebrated traveller in the 13th century, is the first writer of any note who has given a relation of the eastern countries. He began his travels in 1272, and went as far as the capital of CUBLAI CHAN, whose court he visited. He gives a very circumstantial account of all he saw there; even describes the person of that monarch who was the sixth from *Genghis Chan*. Many have imagined *Cambalu*, which he describes as the seat of this empire, to be *Pekin* in China, founded there by this conqueror, soon after he had conquered the country. One circumstance is worth noticing, which is, that though he resided long in China, he never mentions the great wall, on which a question naturally arises: Did he forget it, or was it not then erected? *Harris's Phil. Inq.*

PAUL SARPI [u], usually called in England, Father Paul, in Italian, Fra Paolo, a very illustrious writer, was born at Venice the 14th of Aug. 1552; and was the son of Francis Sarpi, a merchant, whose ancestors came from Friuli, and of Isabella Morelli, a native of Venice [x]. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambrosio Morelli

[u] This should have stood under Sarpi, but the error was discovered too late to be removed with convenience.

[x] Fulgentio's Life of Father Paul; and Lockman's Extract from it, prefixed to Paul's Treatise of Ecclesiastical Benefices and Revenues, Lond. 1736. 8vo.

his uncle, priest of the collegiate church of St. Hermagoras, took him and a sister under his own care; and their mother retired into a convent. This Ambrosio was very well skilled in polite literature, which he taught to several children of the noble Venetians: and he took particular care of the education of his little nephew, whose genius was very happy, though his constitution was very delicate. Paul had quick apprehension, a prodigious memory, a great strength of judgement; so that he made uncommon advances in every thing he undertook. He studied philosophy and divinity under Giov. Maria Capella, a father belonging to the monastery of the Servites in Venice; and he also cultivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Capella boasted, that he had a scholar who was capable of being his master; and conceived such a veneration for him, that he prevailed with him, as is supposed, to assume the religious habit of the Servites, notwithstanding the opposition from his mother and uncle, who intended him for their own church. Paul took this habit, Nov. 24, 1566; and two years after made his tacit profession, which he solemnly renewed May the 10th, 1572.

Being then in his 20th year, he defended, in a public assembly at Mantua, several difficult propositions in natural philosophy and divinity; on which occasion he gave so extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the same time that the bishop of that city made him reader of canon law and divinity in his cathedral. These employments animated him to improve himself in Hebrew; and he applied also with so much vigour to the study of history, that it may be justly affirmed no man ever surpassed him in it. During his stay at Mantua he became acquainted with many eminent persons; and, what made him more known, the duke, who was a learned prince, obliged him to dispute with persons of all professions, and on all subjects. Paul had a profound knowledge in the mathematics, but the utmost contempt for judicial astrology: "We cannot," he used to say, "either find out, or we cannot avoid, what will happen hereafter." Fulgentio tells a pleasant story to this purpose. William, duke of Mantua, who loved to soften the cares of government with sallies of humour, having a mare ready to foal a mule, engaged Paul to sit up a whole night, and with his instrument to take the horoscope of the animal's nativity. This being done, and the scheme settled, the duke sent it to all the famous astrologers in Europe, with this inscription, that under such an aspect a bastard was born in the duke's palace. The astrologers returned very different judgments; some assuring that this bastard would be a cardinal, others a great warrior, others a bishop, and others
a pope:

a pope: all which, as may be supposed, afforded the duke no small diversion.

Paul, being now weary of a court life, which no way suited his inclination, left Mantua, and returned to his convent at Venice. By this time he had made a surprising progress in the canon and civil law, in all parts of physic, and in the Chaldee language; and, as usually happens, his great reputation had exposed him to much envy. For, before he left Mantua, one Claudio, who was jealous of his superior talents, accused him to the inquisition of heresy, for having denied that the doctrine of the Trinity could be proved from the first chapter of Genesis: but Paul, appealing to Rome, was honourably acquitted, and the inquisitor reprimanded for presuming to determine upon things written in a language he did not understand. At twenty-two, he was ordained priest; and afterwards, when he had taken the degree of doctor in divinity, and was admitted a member of the college of Padua, was chosen provincial of his order for the province of Venice, though he was then but twenty-six: an instance which had never happened before among the Servites. He acquitted himself in this post, as he did in every other, with the strictest integrity, honour, and piety; insomuch that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his seniors, to draw up new regulations and statutes for his order. This employment made it necessary for him to reside at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farnese, and other great personages.

His employment as provincial being ended, he retired for three years, which he said was the only repose he had ever enjoyed; and applied himself to the study of natural philosophy and anatomy. Among other experiments, he employed himself in the transmutation of metals; but not with any view of discovering the philosopher's stone, which he always ridiculed as impossible. In the course of his experiments, he found out several useful secrets; the honour of which has been appropriated by other people. He likewise studied anatomy, especially that part of it, which relates to the eye; on which he made so many curious observations, that the celebrated Fabricius ab Aquapendente did not scruple to employ, in terms of the highest applause, the authority of Paul on that subject, both in his lectures and writings. Fulgentio expresses his surprise at Aquapendente, for not acknowledging, in his "Treatise of the Eye," the singular obligations he had to Paul, whom he declares to have merited all the honour of it. He asserts likewise, that Paul discovered the valves, which serve for the circulation of the blood, and this seems to be allowed; but not that he discovered the circulation itself, as Walzeus, Morhoff, and others have contended, against

against the claim of our countryman Harvey, to whom that discovery has been usually, and indeed justly, ascribed. A book was published at Amsterdam, 1684, in 8vo, with this title, "*Inventa Novantiqua; id est, brevis enarratio ortus et progressus artis medicæ, ac præcipuè de inventis vulgo novis aut nuperrimè in ea repertis:*" in which the authr, Theod. Janssonius ab Almeloveen, far from allowing Harvey to have discovered the circulation of the blood, affirms it to have been known to several others, and even to Hippocrates himself: but as to what concerns Paul, he has the following remarkable passage: "Joannes Leoniceus says, that Father Paul discovered the circulation of the blood, and the valves of the veins; but durst not make the discovery public, for fear of exposing himself to trouble; since he was already but too much suspected, and there wanted nothing but this new paradox to transform him into an heretic, in a country where the inquisition prevails. For this reason he entrusted the secret to Aquapendente alone, who fearful also of becoming obnoxious, communicated it but to a few, and waited till his death, before he would suffer his Treatise concerning the valves of the veins to be presented to the republic of Venice: and as the slightest novelties in that country are apt to create alarms among the people, the book was reposit privately in the library of St. Mark. But as Aquapendente had discovered the secret to a curious young English gentleman, named Harvey, who studied under him at Padua, and as Father Paul at the same time made the same discovery to the English ambassador, these two Englishmen upon their return home, being in a country of freedom, published it; and having confirmed it by a variety of experiments, claimed the whole honour to themselves." Dr. George Ent [y], in his letter to Harvey, prefixed to his "*Apologia pro circulatione sanguinis,*" attempts to refute this account, by observing, that the Venetian ambassador, having been presented by Harvey with his book, lent it to Paul, who transcribed many things from it, and this among the rest: but there is a very great difficulty in this passage of Ent; for it is certain that Harvey's book was not printed till 1628, whereas Paul died in 1623. Dr. Freind, however, has very well ascertained the sole discovery of the circulation to Harvey, by shewing, that none of those, to whom it has been ascribed, understood the nature and manner of it; and that, "though Aquapendente could discover and describe the valves of the veins, yet he was at the same time ignorant of the true use of them, as appears from his own description of them" [z].

Father Paul's great fame would not suffer him any longer to enjoy his retreat: for he was now appointed procurator-general

[y] Bayle, *Nouvelles de la Rep. des Lettres*, Juin, 1684, art. li.
 [z] *Hist. of Physic*, v. i. p. 227, &c. 8vo.

of his order; and during three years at Rome, where he was on that account obliged to reside, he discovered such prodigious talents, that he was called by the pope's command to assist in congregations where matters of the highest importance were debated. He was very much esteemed by Sixtus V. by cardinal Bellarmine, and by cardinal Castagna, afterwards Urban VII. Upon his return to Venice, he resumed his studies, beginning them before sun-rise, and continuing them all the morning. The afternoons he spent in philosophical experiments, or in conversation with his learned friends. He was now obliged to remit a little from his usual application: for, by too intense study, he had already contracted infirmities, with which he was troubled till old age. These made it necessary for him to drink a little wine, from which he had abstained till he was thirty years old; and he used to say, that one of the things of which he was most repented was, that he had been persuaded to drink wine. He eat scarce any thing but bread and fruits, and used a very small quantity of food, because the least fulness rendered him liable to violent pains of the head.

But now Providence was pleased to take Paul out of this haven of tranquillity, and to expose him on an ocean of troubles. Upon leaving Venice to go to Rome, he had left his friends under the counsel and direction of Gabriel Collissoni, with whom he had formerly joined in redressing certain grievances. But this man did not answer Paul's expectation, being guilty of great exactions: and, when the father intended to return to Venice, dissuaded him from it, well knowing that his return would put an end to his impositions. He therefore artfully represented, that, by staying at Rome, he would be sure to make his fortune: to which Paul, with more honesty than policy, returned an answer in cypher, that "there was no advancing himself at the court of Rome, but by scandalous means; and that, far from valuing the dignities there, he held them in the utmost abomination." After this, he returned to Venice; and, coming to an irreconcilable rupture with Collissoni, on account of his corrupt practices, the latter shewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquisition. The cardinal, however, did not think it convenient to attack Paul himself, although he shewed his disaffection to him by persecuting his friends. But when Paul opposed Collissoni's being elected general of the order, the latter accused him to the inquisition at Rome of holding a correspondence with the Jews; and, to aggravate the charge, produced the letter in cypher just mentioned. The inquisitors did not think proper to continue the prosecution, yet Paul was ever after considered as an inveterate enemy to the grandeur of the court of Rome. He was charged also with shewing too great respect and civility to heretics, who, on account of his vast reputation, came to see him from all parts;

parts; and this prevented pope Clement VIII. from nominating him, when he was solicited, to the see of Nola [A]. So, at least, says Fulgentio: and we are elsewhere informed, that "Paul was an intimate friend of Mornay, of Diodati, and several eminent Protestants; and, that when a motion was made at Rome to bestow on him a cardinal's hat, what appeared the chief obstacle to his advancement was, his having a greater correspondence with heretics than with Catholics. Diodati informed me," continues Ancillon, "that, observing in his conversations with Paul, how in many opinions he agreed with the Protestants, he said, he was extremely rejoiced to find him not far from the kingdom of heaven; and therefore strongly exhorted him to profess the Protestant religion publicly. But the father answered, that it was better for him, like St. Paul, to be anathema for his brethren; and that he did more service to the Protestant religion in wearing that habit, than he could do by laying it aside.—The elder Daillé told me, that in going to and coming from Rome with de Villarnoud, grandson to Mornay, whose preceptor he was, he had passed by Venice, and visited Paul, to whom Mornay had recommended him by letters; that, having delivered them to the father, he discovered the highest esteem for the illustrious Mr. Du Pleffis Mornay; that he gave the kindest reception to Mr. de Villarnoud his grandson, and even to Mr. Daillé; that afterwards Mr. Daillé became very intimate with father Paul," &c. All this is confirmed by father Paul's letters, which on every occasion express the highest regard for the Protestants.

About 1602, he was drawn forth from his private studies, which he had now indulged, though amidst numerous vexations, for many years, into public affairs. A dispute arose between the republic of Venice and the court of Rome, relating to ecclesiastical immunities; and, as both divinity and law were concerned in it, father Paul was appointed their divine and canonist, to act in concert with the law-consultors. The dispute had commenced, and been carried on, under Clement VIII. but when Paul V. came to the popedom, he required absolute obedience without disputes. Thus things stood for a time; till at last, April, 1606, the pope excommunicated the duke, the whole senate, and all their dominions: and then the Venetians in return recalled their ambassador at Rome, suspended the inquiry by order of state, and published by sound of trumpet a proclamation to this effect, viz. "That whosoever hath received from Rome any copy of a papal edict, published there, as well against the law of God, as against the honour of this nation, shall immediately bring it to the council of ten upon pain of death." Meanwhile, the minds not only of the common

[A] *Melange Critique de Literature* recueilli des conversations de feu Mr. Ancillon, tom. ii. 238, Basil, 1698, 12mo.

burghers, but also of some noble personages who were at the helm, being under some little consternation at this papal interdict, Paul endeavoured to dissipate the groundless alarm, by a piece entitled "Consolation of mind, to quiet the consciences of those who live well, against the terrors of the interdict by Paul V." But, being written for the sole use of the government under which he was born, it was deposited in the archives of Venice; till at length, from a copy clandestinely taken, it was first published at the Hague [a], both in the Italian and French languages, and the same year in English, under this title, "The Rights of Sovereigns and Subjects, argued from the civil, canon, and common law, under the several heads of Excommunications, Interdicts, Persecution, Councils, Appeals, Infallibility, describing the boundaries of that power which is claimed throughout Christendom by the Crown and the Mitre; and of the privileges which appertain to the subjects, both clergy and laity, according to the laws of God and Man." Paul wrote, and assisted in writing and publishing, several other pieces in this controversy between the two states; and had the Inquisition, cardinal Bellarmine, and other great personages, for his antagonists. He behaved himself with great temper and moderation; yet the court of Rome was so exasperated against him, as to cite him by a decree, Oct. 30, 1606, under pain of absolute excommunication, to appear in person at Rome, to answer the charges of heresies against him. Instead of appearing, he published a manifesto, shewing the invalidity of the summons; yet offered to dispute with any of the pope's advocates, in a place of safety, on the articles laid to his charge.

In April, 1607, the division between Rome and the republic was healed by the interposition of France; and Fulgentio relates, that the affair was transacted at Rome by cardinal Perron, according to the order of the king his master. But some English writers are of opinion, that this accommodation between the Venetians and the pope was owing to the misconduct of king James I. [c]; who, if he had heartily supported the Venetians, would certainly have disunited them from the see of Rome. Mr. Isaac Walton observes, that during the dispute it was reported abroad, "that the Venetians were all turned Protestants, which was believed by many: for it was observed, that the English ambassador (Wotton) was often in conference with the senate, and his chaplain Mr. Bedel more often with father Paul, whom the people did not take to be his friend; and also, for that the republic of Venice was known to give commission to Gregory Justiniano, then their ambassador in England, to make all these proceedings known to the king of England, and to crave a promise of his assistance, if need should require," &c.

[a] Preface to the Rights of Sovereigns, &c. Lond. 1725.

[c] Life of Sir Henry Wotton, prefixed to his Works, edit. 1635.

Burnet tells us, "That the breach between the pope and the republic was brought very near a crisis, so that it was expected a total separation not only from the court, but the church of Rome, was like to follow upon it. It was set on by father Paul and the seven divines with much zeal, and was very prudently conducted by them. In order to the advancing of it, King James ordered his ambassador to offer all possible assistance to them, and to accuse the pope and the papacy as the chief authors of all the mischiefs of Christendom.—Father Paul and the seven divines pressed Mr. Bedel to move the ambassador to present king James's premonition to all Christian princes and states, then put in Latin, to the senate; and they were confident it would produce a great effect. But the ambassador could not be prevailed on to do it at that time; and pretended, that since St. James's day was not far off, it would be more proper to do it on that day.—Before St. James's day came, the difference was made up, and that happy opportunity was lost; so that when he had his audience on that day in which he presented the book, all the answer he got was, that they thanked the king of England for his good will, but they were now reconciled to the pope; and that therefore they were resolved not to admit any change in their religion, according to their agreement with the court of Rome" [D]. Welwood relates the same story, and imputes the miscarriage of that important affair to "the conceit of presenting king James's book on St. James's day." But Dr. Hickes attempts to confute this account, by observing, that the pope and the Venetians were reconciled in 1607, and that the King's premonition came not out till 1609, which indeed appears to be true; so that, if the premonition was really presented, it must have been only in manuscript.

Although father Paul was comprehended in the accommodation of April, 1607, yet, on Oct. the 5th following, he was attacked in his return to his convent by five assassins, who gave him fifteen wounds, and left him for dead. Three of these wounds only did execution: he received two in the neck: the third was made by the stiletto's entering his right ear, and coming out between the nose and right cheek; and so violent was the stab, that the assassin was obliged to leave his weapon in the wound. Being come to himself, and having had his wounds dressed, he told those about him, that the first two he had received seemed like two flashes of fire, which shot upon him at the same instant; and that at the third he thought himself loaded as it were with a prodigious weight, which stunned and quite confounded his senses. The assassins retired to the palace of the pope's nuncio in Venice, whence they escaped that evening either to Ravenna

[D] *Memoirs*, &c. p. 34, 1700, 8vo. Some Discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter, p. 30, 1695, 4to.

of Ferrara. These circumstances discovered who were at the bottom of the attempt; and the father himself once, when his friend Aquapendente was dressing his wounds, could not forbear saying pleasantly, that "they were made *Stilo Romana Curie*." The person, who drew the stileto out of his head, was desirous of having it; but as the father's escape seemed somewhat miraculous, it was thought right to preserve the bloody instrument as a public monument: and therefore it was hung at the feet of a crucifix in the church of the Servites, with the following inscription, *Deo Filio Liberatori*, "To God the Son the Deliverer." The senate of Venice, to shew the high regard they had for Paul, and their detestation of this horrid attempt, broke up immediately on the news; came to the monastery of the Servites that night in great numbers; ordered the physicians to bring constant accounts of him to the senate; and afterwards knighted and richly rewarded Aquapendente for his great care of him.

How scandalous soever this design against his life was, it was attempted again more than once, even by monks of his own order: but the senate took all imaginable precautions for his security, and he himself determined to live more privately. In his recess, he applied himself to write his "History of the Council of Trent," for which he had begun to collect materials long before. Walton tells us, that the contests between the court of Rome and the senate of Venice "were the occasion of father Paul's knowledge and interest with king James, for whose sake principally he compiled that eminent history of the remarkable council of Trent; which history was, as fast as it was written, sent in several sheets in letters by sir Henry Wotton, Mr. Bedell, and others, unto king James, and the then bishop of Canterbury, into England." Wotton [D] relates, that James himself "had a hand in it; for the benefit," he adds, "of the Christian world." This history was first published at London, 1619, in folio, under the feigned name of Pietro Soave Polano, which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Antony de Dominis, archbishop of Spalatro. It was afterwards translated into Latin, English, French and other languages; and a new translation of it into French by Dr. le Courayer, with notes critical, historical, and theological, was published at London, 1736, 2 vols. folio. Burnet's account of this work may serve to shew the opinion, which Protestants of all communities have ever entertained of it. "The style and way of writing," says he [E], "is so natural

[D] Reliquia Wottoniana, p. 426. Religion and the Gospel, as they are delivered by Cardinal Pallavicini, in his History of the Council of Trent. Englished

[E] Preface to a book, entitled, "The Policy of Rome, or, The Sentiments of the Court and Cardinals there, concerning the Court and Cardinals there, concerning

and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that as it was read with great pleasure, so it was generally looked on as the rarest piece of history which the world ever saw. The author was soon guessed, and that raised the esteem of the work: for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact informations. He had free access to all the archives of the republic of Venice, which has been now looked on for several ages as very exact, both in getting good intelligence, and in a most careful way of preserving it: so that among their records he must have found the dispatches of the ambassadors and prelates of that republic, who were at Trent; which being so near them, and the council being of such high consequence, it is not to be doubted, but there were frequent and particular informations, both of more public and secreter transactions transmitted thither. He had also contracted a close friendship with Camillus Oliva, that was secretary to one of the legates, from whom he had many discoveries of the practices of the legates, and of their correspondence with Rome: besides many other materials and notes of some prelates who were at Trent, which he had gathered together. His work came out within fifty years of the conclusion of the council, when several, who had been present there, were still alive; and the thing was so recent in men's memories, that few thought a man of so great prudence as he was would have exposed his reputation, by writing in such a nice manner, things which he could not justify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abused the world by such falsehoods in matter of fact, as have been since charged on his work; but none appeared against him for fifty years."

Early in the winter of 1622, his health began to decline greatly; and he grew weaker and weaker, till Jan. the 14th, when he expired in his 72d year. He behaved with the greatest constancy and piety during his illness, and the last words he uttered were, *Esto perpetua*; as a prayer for the republic.

And, while the shadows on his eye-lids hung,
Be it immortal! trembled on his tongue.

When the news of his death reached Rome, the courtiers rejoiced; nor could the pope himself forbear saying, that the hand of God was visible in taking him out of the world: yet it was no great miracle surely that a man of his age should die. His funeral was distinguished by the public magnificence of it, and the vast concourse of nobility and persons of all ranks attending it; and the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by

John

John Anthony Venerio, a noble Venetian. He was of middle stature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and sprightly; his nose long and big, but very even: his beard but thin. His aspect, though grave, was extremely soft and inviting; and he had a very fine hand. Fulgentio relates, that though several kings and princes had desired him to sit for his picture, yet he never would suffer it to be drawn; but sir Henry Wotton [F], in his letter to Dr. Collins, writes thus:—"And now, sir, having a fit messenger, and not long after the time when love-tokens us to pass between friends, let me be bold to send you for a new-year's-gift a certain memorial, not altogether unworthy of some entertainment under your roof; namely, a true picture of father Paul the Servite, which was first taken by a painter whom I sent unto him, my house then neighbouring his monastery. I have newly added thereunto a title of my own conception, *Conciliū Tridentini Eviscerator, &c.*—You will find a scar in his face, that was from the Roman assassinate, that would have killed him as he was turned to a wall near his convent."

Nothing remains but to dwell a little upon the character of this extraordinary person. Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Paul's life with great judgement and impartiality, observes, that, notwithstanding the animosity of the court of Rome against him, the most eminent prelates of it always expressed the highest regard for him; and Protestants of all communities have justly supposed him one of the wisest and best men that ever lived. "Father Paul," says sir Henry Wotton, "was one of the humblest things that could be seen within the bounds of humanity: the very pattern of that precept, *quanto doctior, tanto submissior*; and enough alone to demonstrate, that knowledge well digested *non inflat*. Excellent in positive, excellent in scholastical and polemical, divinity; a rare mathematician, even in the most abstruse parts thereof, as in algebra and the theoriques; and yet withal so expert in the history of plants, as if he had never perused any book but nature. Lastly, a great canonist, which was the title of his ordinary service with the state; and certainly, in the time of the pope's interdict, they had their principal light from him. When he was either reading or writing alone, his manner was to sit fenced with a castle of paper about his chair and over his head; for he was of our lord St. Alban's opinion;

that all air is predatory, and especially hurtful, when the spirits are most employed.—He was of a quiet and settled temper, which made him prompt in his counsels and answers; and the same in consultation, which Themistocles was in action, *αὐτοχρησάμενος ἐν ἐκαστοῖς*, as will appear unto you in a passage between him and the prince of Condé. The said prince, in a voluntary journey to Rome, came by Venice, where, to give some vent to his own humours, he would often divest himself of his greatness; and after other less laudable curiosities, not long before his departure, a desire took him to visit the famous obscure Servite. To whose cloyster coming twice, he was the first time denied to be within; and at the second it was intimated, that, by reason of his daily admission to their deliberations in the palace, he could not receive the visit of so illustrious a personage, without leave from the senate, which he would seek to procure. This set a greater edge upon the prince, when he saw he should confer with one participant of more than monkish speculations. So, after leave gotten, he came the third time; and then, besides other voluntary discourse, desired to be told by him, who was the true unmasked author of the late Tridentine History?—To whom father Paul said, that he understood he was going to Rome, where he might learn at ease, who was the author of that book."

Cardinal Perron thought proper to deliver himself concerning father Paul in these terms: "I [c] see nothing eminent in that man; he is a man of judgement and good sense, but has no great learning: I observe his qualifications to be mere common ones, and little superior to an ordinary monk's." But the learned Morhoff [n] has justly remarked, that "this judgement of Perron is absurd and malignant, and directly contrary to the clearest evidence; since those who are acquainted with the great things done by father Paul, and with the vast extent of his learning, will allow him to be superior, not only to monks, but cardinals, and even to Perron himself." Courayer, his French translator, says, that "in [i] imitation of Erasmus, Cassander, Thuanus, and other great men, Paul was a Catholic in general, and sometimes a Protestant in particulars. He observed every thing in the Roman religion, which could be practised without superstition; and, in points which he scrupled, took great care not to scandalize the weak. In short, he was equally averse to all extremes: if he disapproved the abuses of the Catholics, he condemned also the too great heat of the Reformed; and used to say to those who urged him to declare himself in favour of the latter, that God had not given him the spirit of Luther.—Courayer likewise observes, that Paul

[c] Perroniana.

[n] Polyhistor. p. 293, 294.

[i] Vie abrégée de Fra. Paolo, prefixed to Hist. du Concile de Trent.

wished for a reformation of the Papacy, and not the destruction of it; and was an enemy to the abuses and pretences of the popes, not their place." We see by several of Paul's letters, that he wished extremely the progress of the Reformation, though in a gentler manner than that which had been taken to procure it: and, if he himself had been silent on this head, we might have collected his inclinations this way, from circumstances relating to Fulgentio, the most intimate of his friends, and who was best acquainted with his sentiments. Burnet informs us, that Fulgentio preaching upon Pilate's question, "What is Truth?" told the audience, that at last, after many searches, he had found it out: and holding forth a New Testament, said, it was there in his hand; but, adds he, putting it again in his pocket, "the book is prohibited."

We have, in the course of this memoir, had occasion to mention two works of father Paul, which have been published in an English version: "The Rights of Sovereigns and Subjects," and "The History of the Council of Trent." There remain his "Letters;" "Maxims of the Government of Venice, in an Advice to the Republic;" and a "Treatise of Ecclesiastical Benefices and Revenues:" all translated into English, and printed at London.

PAULINUS, an ecclesiastical writer of the fifth century, was descended from an illustrious family of Roman senators, and born at Bourdeaux about the year 253 [κ]. He was directed in his studies by the famous Ausonius; and applied himself so earnestly to the best Latin authors, that he acquired a style not unlike theirs. He was advanced afterwards to the most considerable offices of the empire. Ausonius says, that Paulinus was consul with him; but his name not being found in the *Falti Consulares*, it is probable he obtained that dignity only in the room of some other person, who died in the office, and perhaps in the year 378, after the death of Valens. He married Therasia, a very rich lady, who proved instrumental in converting him to Christianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; selling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he resided, conceived such an esteem for him, that they would have him ordained priest; to which, after a long resistance, he consented, upon condition that he should not be obliged to remain in Barcelona, because his design was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. In his way he saw St. Ambrose at Florence, who shewed him marks of respect; and

[κ] Du Pin, Cave, Tillemont, &c.

was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-house about half a league from the town. He lived there sixteen years with his wife Therasia, in the study and exercises of a monastic life; and then, in 409, was chosen and ordained bishop of Nola. The beginning of his episcopate was disturbed by the incursions of the Goths, who took that city; but the assault being over, he enjoyed it peaceably to his death, which happened in 431.

His works consist of "Poems," and "Letters," and are written with much art and elegance; his manner of expression being close and clear, his words pure and well chosen, and his sentences strong and lively. All his writings are short, but pretty numerous, and composed with great care. Ausonius highly commends his poems; yet they cannot pass for perfect, especially those which he made after his conversion. He was esteemed, beloved, and caressed by all the great men of that age, of what party soever they were; and corresponded with them all, without falling out with any. He was, in truth, like Titus, the delight of his times. The first edition of his works was at Paris, in 1516, by Badius; the second at Cologne, by Grævius: Roswedijs caused them to be printed at Antwerp, in 1622; and the last edition of them was at Paris, in 2 vols. 4to, the former of which contains his genuine works. Du Pin wishes, that "the booksellers had taken as much care to have it upon good paper and in a fair character, as the editor did to make it correct and useful."

PAULMIER DE GRENTESMENIL (JAMES LE), more commonly known to the learned by his latinized name Palmierius, was born in the territory of Auge, in 1587, the son of Julien le Paulmier, who was a physician of eminence. He was bred a Protestant, embraced a military life, and served with credit in Holland and in France. After a time, he retired to Caen, where he gave himself up entirely to the study of letters and antiquity; and was the first promoter of an academy in that city, which has since been considered as a valuable institution. He died at Caen, Oct. 1, 1670, being then eighty-three. His works are, 1. "*Observationes in optimos auctores Græcos*," Lugd. Bat. 1668, 4to. 2. "*Græciæ antiquæ Descriptio*," Lugd. Bat. 1678, 4to. This work contains a very learned and useful digest of what the ancients have written concerning Greece. Prefixed to it is a life of the author, written at some length, but in a very affected style, by the editor Stephen Morinus. 3. Some poems in the Greek, Latin, French, Italian, and Spanish languages. These, however, are the

the worst part of his works. He versified in too many languages to be very excellent in any.

PAUSANIAS, an ancient Greek writer, who has left us a curious description of Greece. The time in which he flourished appears, from what he says of Corinth, in his fifth book; where he observes, that the inhabitants of that town had been sent thither by an emperor, 217 years before he wrote. But this emperor, who sent a colony to Corinth, was Julius Cæsar; and he did it in the year of Rome 710, which was the last of his life [1]: so that Pausanias lived in the year of Rome 927, that is, the fourteenth of Marcus Aurelius, and 174 of Christ.

Pausanias discovers nothing else in his work relating to himself, so that very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who wrote concerning the Hellespont, Laconia, the Amphyctions, and other things; another, who was a sophist or rhetorician of Cæsarea in Cappadocia, lived at the same time with Aristides, and is mentioned by Philostratus, in his Lives of the Orators, as an indifferent rhetorician. The Pausanias of Laconia could not be the same with the describer of Greece, for two reasons: he would have written in the Doric dialect, whereas our author approaches nearer to the Ionic; and he would not have spoken so often against the Lacedemonians, as that author has done, if he himself had been of Laconia. This is the judgement of Sylburgius, Volaterranus, and Gerard Vossius; who are all of opinion, that our Pausanias is the orator of Cæsarea, of whom Philostratus speaks. He was, according to the same Philostratus, "a disciple of the famous Herodes Atticus, who flourished under the emperors Hadrian and Antoninus Pius, and obtained so prodigious a name among the sophists. He imitated his master in many respects, but especially in composing without premeditation. His pronunciation was according to the manner of the Cappadocians, who had a way of lengthening short syllables, and shortening long ones. The character of his composition was negligent, yet not without force. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens. Among other things, which he said to the Athenians upon leaving them, nothing was more apropos than this line of Euripides: O Theseus, grant me to return, and see this city again!" Pausanias often mentions Herodes Atticus, though he does not call him his master; and speaks of buildings, and other public ornaments, which he made in different parts of Greece.

[1.] Fabric. Bibl. Græc. viii. Le Clerc's Biblioth. Choix. tom. xi.

He speaks too of the philosopher Marcus Antoninus, but makes no mention of any emperor after him; which is a fair presumption, that this description of Greece was written in his reign. It is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, statues, paintings, &c. came within his design; he took the dimensions of cities, which had formerly been great and famous, but were then in ruins; nor did he hastily pass over places that were memorable for illustrious transactions of old, but frequently makes in the account of them, very agreeable digressions. This work, therefore, though not eloquent, as Vossius says [M], is yet very curious; and, though not proper for those, who are just entering upon the study of history and the Greek language, may be read with vast advantage by proficients. It illustrates the history and antiquities of Greece; and thus clears up many passages in ancient authors, which would otherwise have remained very perplexed and obscure. They, who shall travel into that part of the world, for the sake of surveying the remains of antiquity, cannot take with them a better companion and guide, than this work of Pausanias; and it is well known, that Spon and Wheler made great use of it.

This "Description of Greece," is divided into ten books: the first of which describes Attica and its environs; the second, Corinth; the third, Laconia; the fourth, Messenia; the fifth and sixth, Elis; the seventh, Achaia; the eighth, Arcadia; the ninth, Boeotia; and the tenth, Phocis. Pausanias appears not only to have travelled through Greece, Macedonia, and Italy, but to have run also through a considerable part of Asia, and to have penetrated as far as to the temple of Jupiter Hammon: for he speaks of these places, and of what they had that was remarkable, as one who had seen them. Besides this "Description of Greece," he wrote also of Syria and Phoenicia, as appears from some citations of him by Stephanus of Byzantium; where he speaks of several towns of Syria, as Gaza, Gabba, Dorus, Mariamnia, and Seleucobelus. What Philostratus has said of the negligence of Pausanias's style, agrees very well with the work that is extant; but then it must be remembered, that these are Travels, which never were drawn up in a laboured and finished style, but in that which the Greeks used to call *idiotic*, or the language spoken in common conversation. Nevertheless, there are some parts more laboured, and raised to the dignity of the historical style; that particularly in the fourth book, where he relates the wars between the Lacedemonians and Messenians at large. Vossius

[M] In Historicis Græcis.

complains with reason of Julius Scaliger, for calling this author, as he does, *Graculorum omnium mendacissimum*. If Pausanias has related fables, when he is describing certain things or places, it was because he could not avoid it; for a great number of monuments, of which it was proper for him to speak, were erected on a supposition that those fabulous accounts were true; and without mentioning superstitions and falsehoods, he could not have related on what account many of their temples, statues, and altars, were raised. It is true, that in his description of Phocis [N], where he mentions the war of the Gauls with the Phoceans, and the vain attempts of the former to pillage the temple of Delphi, he does not forget the miracles of Apollo, in the defence of his oracle: but in relating these, he does nothing more than had been done before by other authors, who had spoken of this war and the tradition of the Delphians, yet were never censured as credulous or superstitious on that account.

Pausanias was first published at Venice in 1516 by Aldus, who was assisted by Marcus Musurus; Musurus wrote a preface in Greek [O], which is prefixed to this edition, and addressed to John Lascaris, a learned Greek of the same age. Afterwards, in 1547, Romulus Amaseus published a Latin version of his work at Rome; and, three years after, an edition was printed at Basil, with a new Latin version by Abr. Loescherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin version of Amaseus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the best of all is that of Leipzig, 1696, in folio, with the notes of Kuhniius. This learned man had already given proof, by his critical labours upon Ælian, D. Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though short, are very good. When he undertook this edition of Pausanias, he proposed great advantages from four manuscripts in the king of France's library: but, upon consulting them on several corrupt and obscure passages, he found that they did not vary from Aldus's copy. The main succours he derived were from some manuscript notes of Isaac Casaubon, upon the margin of Aldus's edition; and, by the help of these, and his own critical skill, he was enabled to correct and amend an infinite number of places. Two volumes of a new edition in 8vo, were published at Leipzig, in 1794 and 1795; and a third has just now arrived, printed in 1796. It is a good and useful edition, with particularly excellent indexes, and some aid from MSS. The editor's name is Facius.

[N] Lib. x.

[O] Fabric. Bibl. Græc. tom. iii.

PAYS (RENE' LE), sieur of Villeneuve, a French poet, born at Nantes in 1636, was for a considerable time comptroller-general of the imposts in Dauphiné and Provence; yet he mingled the flowers of poetry, with the thorns of that occupation, and became celebrated at court by a miscellaneous publication of prose and verse, entitled, "Amicitie, Amours, et Amourettes," published in 1685. This publication gained him particularly the favour of the ladies. Boileau, however, satirized him in the following line:

"Le Pays, sans mentir, est un bouffon plaisant."

Some time after, having occasion to go to Paris, Le Pays paid a visit to Voltaire, and, far from manifesting any anger at the sarcasm against him, supported so well, in his conversation, the lively manner he had displayed in his writings, that they parted excellent friends. The duke of Savoy honoured him with the title of chevalier of St. Maurice, and he was made a member of the academy of Arles. The latter part of his life was embittered by a law-suit, which obliged him to pay for the dishonesty of one of his associates in office. He died April 30, 1690, at the age of fifty-four. His remaining works are, 1. "Zelotide," a novel of gallantry, which was admired in the country, but despised at Paris. 2. A collection of poetry, containing eclogues, sonnets, stanzas, &c. published at Paris in 1672, in 2 vols. 12mo. under the title, of, "Nouvelles Oeuvres." These contain rather the fancies of a minor wit, than the efforts of real genius.

PEARCE (ZACHARY), a learned English bishop, was the son of a distiller in High Holborn, London, and born in 1690 [P]. He was educated at Westminster-school, and elected thence to Trinity-college in Cambridge. During the first years of his residence in the university, he amused himself with lighter compositions: some of which were inserted in the miscellaneous publications of the times. Thus the account of "the silent Club," in the Guardian, No. 121, and the essays on "Quacks," and on "Eloquence," in the Spectator, No. 572 and 633, are his. In 1716, he published an edition of Cicero de Oratore, and dedicated it to the lord chief justice Parker. Lord Parker soon recommended him to Dr. Bentley, master of Trinity, to be made one of the fellows; to which Bentley agreed, on condition, that lord Parker should promise to *unmake* him again, as soon as it lay in his power to give him a living. In 1717, he went into orders; and was invited by lord Parker, now become chancellor, to live with him as chaplain. In 1719, he was rector of Stapleford Abbots, in Essex: in 1720, of St.

[P] Life, written by himself.

Bartholomew

Bartholomew behind the Royal Exchange; and, in 1723 of St. Martin's in the Fields.

In 1724, the degree of Doctor in Divinity was conferred on him by archbishop Wake; and the same year he dedicated to his patron, now become earl of Macclesfield, his edition of "Longinus." In 1726, when the church of St. Martin's was rebuilt, he preached a sermon at the consecration; which he afterwards printed, and accompanied with "An Essay on the Origin and Progress of Temples." In 1725, the earl of Macclesfield resigned the great seal; and, being impeached and receiving a sentence against himself, in the House of Lords, retired, and died in 1732. During this period, whether from his attachment to his patron, of whose innocence he was firmly convinced, or from whatever cause, Dr. Pearce did not proceed onward in the line of preferment. Nevertheless, he was in high favour with many of the great, and could reckon among his patrons or friends, Mr. Pulteney, archbishop Potter, lord Hardwicke, sir Isaac Newton, and other illustrious personages: the queen was also pleased to honour him frequently with her conversation, and to be very familiar with him, as she affected to be with many of the learned.

After many disappointments, in 1739, he was made dean of Winchester; in 1748, bishop of Bangor; and, in 1756, bishop of Rochester and dean of Westminster. This last preferment he accepted with reluctance; having already conceived a design of giving up his bishopric, and seceding to a private life. In 1763, being old and (as he thought) unfit for his situation, he communicated to lord Bath his intention to resign both his bishopric and deanery, and to retire upon his private fortune: and lord Bath acquainted the king, who had named a day and hour, when the bishop was admitted alone into the closet. He told the king, that he wished to have some interval between the fatigues of business and eternity; and desired his majesty to consult proper persons, about the propriety and legality of his resignation. In about two months the king informed him, that lord Mansfield saw no objection; and that lord Northington, who had been doubtful, on farther consideration, thought that the request might be complied with. But lord Bath applied for bishop Newton to succeed him; and the ministry, alarmed, that any dignities should be obtained but through their hands, opposed his resignation: so that the king told him, at a third audience, that he must think no more of resigning. However, in 1768, he obtained leave to resign the deanery; and, devoting himself more closely to contemplation and books, he lived till June, 1774.

The

The critical abilities of Dr. Pearce were great, and his application to philological learning, diligent. We have mentioned some of his labours already; to which we may add an edition of "Cicero de Officiis, 1745." He was also the author of the following pieces: 1. "An Account of Trinity-college, Cambridge, 1720." 2. "Epistolæ duæ de editione, N. T. a Bentleio suscepta, de corruptis Epistolarum, N. T. locis, &c. 1721." 3. "A Letter to the Clergy of the Church of England, on occasion of the bishop of Rochester's commitment to the Tower, 1722." 4. "Miracles of Jesus vindicated," 1727 and 1728. These were against Woolston. 5. "Two Letters against Dr. Conyers Middleton, relating to his attack upon Waterland," 1730 and 1731. 6. "A Review of the Text of Milton." Besides occasional sermons.

Since his death have appeared, "A Commentary with Notes on the Four Evangelists and the Acts of the Apostles," together with "A New Translation of St. Paul's First Epistle to the Corinthians, and a Paraphrase and Notes," have been published, with his "Life" prefixed, from original MSS. in 2 vols. 4to, by his chaplain John Derby, A. M. from which this extract has been made.

PEARSON (JOHN), a very learned English bishop, was born, Feb. 12, 1612, at Snoring in Norfolk; of which place his father was rector. In 1623, he was sent to Eton school; whence he was elected to King's-college in Cambridge, in 1632. He took the degree of bachelor of arts in 1635, and that of master in 1639; in which year he resigned his fellowship of the college, and lived afterwards a fellow-commoner in it. The same year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640, he was appointed chaplain to Finch, lord-keeper of the great seal; by whom, in that year, he was presented to the living of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to sir Robert Cook in London. In 1650, he was made minister of St. Clement's, Eastcheap, in London. In 1657, he and Gunning, afterwards bishop of Ely, had a dispute with two Roman Catholics upon the subject of schism. This conference was managed in writing, and by mutual agreement nothing was to be made public without the consent of both parties: yet a partial account of it was published, in 1658, by one of the Romish disputants, *cum privilegio*, at Paris, with this title, "Schism unmasked; a late conference," &c. [Q].

[Q] To the piece is, "A Preface of fact." There is an account of this publication in a piece entitled, "A Gagg for proceedings of both parties on matter of the Quakers; with an Answer to Mr. Den's Quaker

In 1659, he published, "An Exposition of the Creed," at London, in 4to; dedicated to his parishioners of St. Clement's, Eastcheap, to whom the substance of that excellent work had been preached several years before, and by whom he had been desired to make it public. The same year, he likewise published, "The Golden Remains of the ever memorable Mr. John Hales, of Eton;" to which he wrote a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force. Soon after the Restoration, he was presented by Juxon, then bishop of London, to the rectory of St. Christopher's in that city; created doctor of divinity at Cambridge, in pursuance of the king's letters mandatory; installed prebendary of Ely, archdeacon of Surry, and made master of Jesus-college in Cambridge; all before the end of the year 1660. March 25, 1661, he succeeded Dr. Love in the Margaret professorship of that university; and, the first day of the ensuing year, was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy. April 14, 1662, he was admitted master of Trinity-college in Cambridge; and, in August, resigned his rectory of St. Christopher's, and prebend of Sarum. In 1667, he was admitted a fellow of the Royal Society. In 1672, he published, at Cambridge, in 4to, "*Vindiciæ Epistolarum S. Ignatii*," in answer to mons. Daillé; to which is subjoined, "*Isaaci Vossii epistolæ duæ adversus Davidem Blondellum*." Upon the death of Wilkins, bishop of Chester, Pearson was promoted to that see, to which he was consecrated, Feb. 9, 1673. In 1684, his "*Annales Cyprianici, sive tredecim annorum, quibus S. Cyprian. inter Christianos versatus est, historia chronologica*," was published at Oxford, with Fell's edition of that father's works. Pearson was disabled from all public service by ill health a considerable time before his death, which happened at Chester, July 16, 1686. Two years after, his posthumous works were published by Dodwell at London, "*Cl. Joannis Pearsoni Cestriensis nuper Episcopi opera posthuma, &c. &c.*" There are extant two sermons published by him, 1. "No Necessity for a Reformation; 1661," 4to. 2. "A Sermon preached before the King, on Eccles. vii. 14. published by his Majesty's special command; 1671," 4to.

Quaker no Papist, by Mr. Thomas Smith, of Christ's-college in Cambridge, Lond. 1659. by William Taywell, D. D. master of Jesus-college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, "The Reformation of the Church of England justified, &c. being an Answer to a paper, republished at Oxford, which was soon after advertised upon called, The Schisms, &c."

PECHANTRE (NICOLAS DE), a French poet, the son of a surgeon of Toulouse, where he was born in 1638. He wrote several Latin poems, which were reckoned good, but applied himself chiefly to the poetry of his native country. Having been three times honoured with the laurel at the academy of the Floral games, he aspired to the glory of the Parisian theatre. There he began his career by a tragedy called *Gela*, which was acted in 1687. His tragedy was applauded, in consequence of which, he published it with a dedication to the first prince of the blood. He wrote also, "*Le sacrifice d'Abraham*;" and "*Joseph vendu par ses Freres*," two singular subjects for tragedies, but acted with applause. He produced besides, a tragedy called, "*La Mort de Neron*," concerning which an anecdote is related, which nearly coincides with one which is current here, as having happened to our dramatic poet Fletcher. He wrote usually at public-houses, and one day left behind him a paper, containing his plan for that tragedy; in which, after various marks and abbreviations, he had written at large, "*Ici le Roi sera tué*:" Here the king is to be killed. The tavern-keeper, conceiving that he had found the seeds of a plot, gave information to the magistrate. The poet was accordingly taken up; but on seeing his paper, which he had missed, in the hands of the person who had seized him, exclaimed eagerly, "*Ah! there it is; the very scene which I had planned for the death of Nero*." With this clue, his innocence was easily made out, and he was discharged. Pechantre died at Paris in 1709, being then seventy-one; he had exercised the profession of physic for some time, till he quitted it for the more arduous task of cultivating the drama.

PECHMEJA (JOHN DE), a man of letters in France, who was for some time professor of eloquence in the royal college of *la Fleche*, was born in 1741, at Villa Franca in Rouergue. He was a disinterested scholar, a plain, modest, and virtuous man. His eulogium on the great Colbert, received the public approbation of the French academy in 1773. His principal fame has arisen from a poem (as he calls it) in prose, named *Telephus*, in twelve books. It was published in 8vo, in 1784, and is said to have been translated into English. The piece is well written, and contains, among other things, a beautiful picture of true friendship, of which he himself afforded a noble example. Pechmeja, and M. du Breuil, an eminent physician of the time, were the Pylades and Orestes of their age. The former had a severe illness in 1776, when his friend flew to his assistance; and from that time they were inseparable, and had every thing in common. A person once enquired of Pechmeja what income he possessed, "*I have*," said he, "*1200 livres a year*." Some wonder being expressed how he could

could subsist on so little, "Oh," said he, "the doctor has plenty more." The doctor died first of a contagious disorder, through which his friend attended him, and died only twenty days after, a victim to the strength of his friendship. He died about the end of April, 1785, at the age of only 44.

PECK (FRANCIS), born at Stamford in Lincolnshire, May 4, 1692, was educated at Cambridge, where he took the degrees of B. and M. A. [R]. The first work discovered of his writing is a poem, entitled, "Sighs on the death of queen Anne;" printed probably about the time of her death, in 1714. Two years afterwards he printed "TO ΤΥΟΣ ΑΓΙΟΝ; or an Exercise on the Creation, and an Hymn to the Creator of the World; written in the express Words of the Sacred Text, as an Attempt to shew the Beauty and Sublimity of the Holy Scriptures, 1716, 8vo. In 1721, being then curate of King's Clifton in Northamptonshire, he offered to the world proposals for printing the History and Antiquities of his native town, which work he produced in 1727, in folio, under the title of "Academia tertia Anglicana; or "The Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonshires; containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals, and Schools there," &c. inscribed to John duke of Rutland[s]. This publication was hastened by "An Essay on the ancient and present State of Stamford, 1726," 4to, by Francis Hargrave, who, in the preface to his pamphlet, mentions a difference which had arisen between him and Mr. Peck, because his publication forestalled that intended by the latter. Mr. Peck is also therein very roughly treated, on account of a small work he had formerly printed, entitled, "The History of the Stamford Bull-running." He had before this time obtained the rectory of Godeby, near Melton, in Leicestershire, the only preferment he ever enjoyed. In 1729, he printed a single sheet, containing, "Queries concerning the Natural History and Antiquities of Leicestershire and Rutland," which were afterwards reprinted in 1740; but though the progress he had made in the work was very considerable, it never made its appearance; and as much as he had executed of it, is supposed to have been, with other materials for the history of those counties, in the hands of the late sir Thomas Cave[r], bart. In 1732, he published

[a] Anecdotes of Bowyer, by Nichols, p. 590.

[s] Whose family name of "Manners," Mr. Peck observes, is derived from "Dominus de Manerius;" no less than twenty-four manors belonging to the duke being to be seen from Belvoir Castle; with

Croxton Park-house, a seat built by the duke; and two other seats and four manors which his grace acquired by marriage.

[r] The greater part of Mr. Peck's MSS. became the property of this worthy baronet. Among others, he purchased five volumes in quarto, fairly transcribed

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published the first volume of "*Desiderata Curiosa; or, A Collection of divers scarce and curious Pieces relating chiefly to Matters of English History; consisting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c.*" Transcribed, many of them, from the originals themselves, and the rest from divers ancient MS. Copies, or the MS. Collations of sundry famous Antiquaries, and other eminent Persons, both of the last and present Age: The whole, as nearly as possible, digested into Order of Time, and illustrated with ample Notes, Contents, Additional Discourses, and a Complete Index." This volume was dedicated to lord William Manners; and was followed, in 1735, by a second volume, dedicated to Dr. Reynolds, bishop of Lincoln. Being grown scarce and high-priced, both were reprinted in one volume, 4to, by subscription, by the late Mr. Thomas Evans [u], in 1779. In 1735, Mr. Peck printed, in a 4to pamphlet, "A complete Catalogue of all the Discourses written both for and against Popery, in the Time of King James the Second; containing in the whole an Account of Four hundred and Fifty-seven Books and Pamphlets, a great Number of them not mentioned in the three former Catalogues; with References after each Title, for the more speedy finding a further Account of the said Discourses and their Authors in sundry Writers, and an Alphabetical List of the Writers on each Side." In 1739, he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (Author of the Annotations on the New Testament, &c.) written to Mr. Peter Stainnough and Dr. Nathaniel Angelo, many of them on curious Subjects, &c." These were printed from the originals, communicated by Mr. Robert Marsden, archdeacon of Nottingham, and Mr. John Worthington. The next year, 1740, produced two volumes in 4to, one of them entitled, "Memoirs of the Life and

for the press, in Mr. Peck's own neat hand, under the title of "*Monasticus Anglicanum, Supplementis novis adauctum: quo comprehenditur Arboris Præmonstratensis Ramus Anglicanus, per omnia triginta & unum Angliæ Walliæque ejusdem Ordinis Cœnobîa; e Chronicis, Registris, Cartis aliisque Testimoniis antiquis MSS. & authenticis, ad ipsa Monasteria olim pertinentibus, & hæcenus ineditis, sive imperfectè & mendosè perquam editis abundè illustratus. Cujus pars I. Generalia; II. Specialia; III. Cœnobii Croxtoniensis Librum de Domesday continet; omnia Latina, Gallica, Anglica, ad eorum Exemplaria literatim expressa. Opera & Studio P. P. A. M. Aere incisâ adduntur aliquot Insignia, Sigilla, Monumenta, & Aedificiorum Reliquiæ.*" These volumes were,

on the 14th of May, 1779, presented to the British Museum, by the last sir Thomas Cave, after the death of his father, who, twenty years before had it in contemplation to bestow them on that excellent repository. They are a most valuable and almost inestimable collection. If the gentlemen at Rome, who have been some years composing the "*History of the Præmonstratenses*," knew of them, they would doubtless consult and insert them, having made great enquiries after them many years ago. It is hoped some industrious antiquary will get permission to transcribe and print them.

[u] Who died, universally regretted, whilst this sheet was printing, May 1, 1784. See art. PARSONS.

Actions of Oliver Cromwell; as delivered in three Panegyrics of him written in Latin; the first, as said, by Don Juan Rodriguez de Saa Meneses, Conde de Penguinas, the Portugal Ambassador; the second, as affirmed by a certain Jesuit, the Lord Ambassador's Chaplain; yet both, it is thought, composed by Mr. John Milton (Latin Secretary to Cromwell), as was the third: with an English Version of each. The whole illustrated with a large Historical Preface; many similar Passages from the Paradise Lost, and other Works of Mr. John Milton, and Notes from the best Historians. To all which is added, a Collection of divers curious Historical Pieces relating to Cromwell, and a great Number of other remarkable Persons (after the Manner of *Desiderata Curiosa*, Vol. I. and II.) The other "New Memoirs of the Life and Poetical Works of Mr. John Milton; with, first, An Examination of Milton's Style; and secondly, Explanatory and Critical Notes on divers Passages in Milton and Shakespeare, by the Editor. Thirdly, Baptistes; a sacred Dramatic Poem in Defence of Liberty, as written in Latin by Mr. George Buchanan, translated into English by Mr. John Milton, and first published in 1641, by Order of the House of Commons. Fourthly, The Parallel, or Archbishop Laud and Cardinal Wolfey compared, a Vision, by Milton. Fifthly, The Legend of Sir Nicholas Throckmorton, Knt. Chief Butler of England, who died of Poison, Anno 1570, an Historical Poem, by his Nephew Sir Thomas Throckmorton, Knt. Sixth, Herod the Great, by the Editor. Seventh, The Resurrection, a Poem, in Imitation of Milton, by a Friend. And eighth, A Discourse on the Harmony of the Spheres, by Milton; with Prefaces, and Notes." These were the last publications which he gave the world. When these appeared, he had in contemplation no less than nine different works [x]; but whether he had not met with encourage-

[x] As the materials for the several volumes whose publication he meditated may be still existing, and some of them not unworthy the public attention, the following list of them is given from an advertisement at the end of the Memoirs of Cromwell. 1. "*Desiderata Curiosa*, vol. iiii." 2. "*The Annals of Stamford continued*," vol. iv. 3. "*The History and Antiquities of the Town and Soke of Grantham, in Lincolnshire*." 4. "*The Natural History and Antiquities of Rutland*." 5. "*The Natural History and Antiquities of Leicestershire*." 6. "*The Life of Mr. Nicholas Ferrar, of Little Gidding, in the County of Huntingdon, Gent. commonly called the Protestant St. Nicholas, and the pious Mr. George Herbert's Spiritual Brother, done from original MSS.*" 7. "*The Lives of William Bur-*

ton, Esq; Author of the *Antiquities of Leicestershire*, and his Brother Robert Burton, B. D. Student of Christ-church, and Rector of Seagrave in Leicestershire, better known by the Name of Democritus Jun." 8. "*Monasticon Anglicanum, Volumen Quartum*, all from Originals never yet published." [This is part of the work mentioned above as preserved in the British Museum.] 9. "*New Memoirs of the Restoration of King Charles the Second* (which may be considered also as an Appendix to Secretary Thurloe's Papers) containing the Copies of Two Hundred and Forty-six Original Letters and Papers, all written annis 1658, 1659, and 1660 (none of which ever yet printed). The whole communicated by William Cowper, Esq; Clerk of the Parliament."

ment for those which he had already produced, or whether he was rendered incapable of executing them by reason of his declining health, is uncertain; none of them, however, ever were made public. He concluded a laborious, and it may be affirmed, an useful life, wholly devoted to antiquarian pursuits, Aug. 13, 1743, at the age of sixty-one years. There is a portrait of him prefixed to the second edition of his "*Desiderata Curiosa*," inscribed, "Francis Peck, A. M. natus Stanfordiæ, 4 Maii, MDCXCII."

PECQUET (JOHN), a learned physician, and a native of Dieppe, a considerable author of the seventeenth century; has rendered his name famous by his discovery of the receptacle of the chyle; with which, however, some alledge that Bartholomæus Eustachius was acquainted before him. But the world is obliged to Pecquet for shewing, beyond all contradiction, that the lacteal vessels convey the chyle to this receptacle; and for proving, that it is thence carried, by particular vessels, through the thorax, almost as high as the left shoulder, and there thrown into the left subclavian vein, and so directly carried to the heart. In 1654, he published his new discoveries in anatomy in 4to; and, in 1661, his book, "*De Thoracis Lacteis*," at Amsterdam. He died at Paris, in Feb. 1674.

PEELE (GEORGE), M. A. [Y]. This poet, who flourished in the reign of queen Elizabeth, was a native of Devonshire, from whence being sent to Broadgate's Hall, he was some time afterwards made a student of Christ-church-college, Oxford, about 1573, where, after going through all the several forms of logic and philosophy, and taking all the necessary steps, he was admitted to his master of arts degree in 1579. After this it appears that he removed to London, where he became the city poet, and had the ordering of the pageants. He lived on the Bank-side overagainst Black-friars, and maintained the estimation in his poetical capacity which he had acquired at the university, which seems to have been of no inconsiderable rank. He was a good pastoral poet; and Wood informs us, that his plays were not only often acted with great applause in his life-time, but did also endure reading, with due commendation, many years after his death. He speaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic pieces by the distinction of tragedies and comedies, and has given us a list of those which he says he had seen; but in this he must have made some mistake, as he has divided the several incidents in one of them, namely, his "*Edward I.*" in such manner as to make the "*Life of Lewellin*," and the "*Sinking of queen Eleanor*," two de-

tached and separate pieces of themselves; the error of which will be seen in the perusal of the whole-title of this play. He, moreover, tells us, that the last-mentioned piece, together with a ballad on the same subject, was, in his time, usually sold by the common ballad-mongers. The real titles of the plays written by this author, of which five only are known [2], are, 1. "The Arraignment of Paris, 1584," 4to. 2. "Edward the First, 1593," 4to. 3. "King David and Fair Bethsabe, 1599," 4to. 4. "The Turkish Mahomet and Hyren the Fair Greek." 5. "The Old Wives Tale," a comedy, 4to, 1595.

Wood and Winstanley, misguided by former catalogues, have also attributed to him another tragedy, called, "Alphonfus, Emperor of Germany." But this, Langbaine assures us, was written by Chapman, he himself having the play in his possession, with that author's name to it. About 1593, Peele seems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, "The Honour of the Garter, a Poem gratulatorie, the Firftling; consecrated to his noble name." He was almost as famous for his tricks and merry pranks as Scoggan, Skelton, or Dick Tarleton; and as there are books of theirs in print, so there is one of his called, "Merrie conceited Jestes of George Peele, Gent. sometime Student in Oxford; wherein is shewed the course of his Life, how he lived, &c. 1627," 4to. These jests, as they are called, might with more propriety be termed the tricks of a sharper. Peele died before the year 1598. Meres, in his Wit's Treasury, p. 285, says, "As Anacreon died by the pot, so George Peele by the pox." Oldys says, he left behind him a wife and a daughter. He seems to have been a person of a very irregular life; and Mr. Steevens, with great probability, supposes, that the character of George Pieboard, in *The Puritan*, was designed as a representative of George Peele. See a note on that comedy, as published by Mr. Malone.

PEIRESC (NICOLAS CLAUDE FABRI), an illustrious genius who adorned France, was descended from an ancient and noble family, seated originally at Pisa in Italy, and born in 1580. At ten years of age, he was sent to Avignon, where he spent five years in completing his classical studies in the Jesuits college: he was removed to Aix in 1595, and entered upon the study of philosophy. In the mean time, he attended the proper masters for dancing, riding, and handling arms; in all which he performed the lessons regularly, but that was all: for this being done only to please an uncle, whose heir he was to be, he never practised by himself; esteeming all the time lost, that

[2] See the Supplement to Shakspeare, vol. i. p. 191, edit. 1780.

was not employed on literature. It was during this period, that his father being presented with a medal of the emperor Arcadius, which was found at Belgenfer, Peiresc begged to have it: and, charmed with decyphering the characters in the exergue, and reading the emperor's name, in that transport of joy he carried the medal to his uncle; who for his encouragement gave him two more, together with some books upon that subject. This is the epoch of his application to antiquities, for which he became afterwards so famous. In 1596, he was sent to finish his course of philosophy under the Jesuits at Tournon. At the same time taking a fancy to the mathematics, he learned particularly cosmography, as being a necessary in the study of history; yet he abated nothing of his application to antiquity, in which he was much assisted by Petrus Rogerus, one of the professors, and a skilful medallist; nor did he omit the study of belles lettres in general, wherein he was in a manner the master and instructor of a brother who was with him. But, to do all this, he was obliged to sit up late at nights: so much labour and attention, as he was naturally of a tender constitution, increased the weakness of his stomach, formerly contracted, and for which he had used a kind of digestive powder. Being recalled by his uncle in 1597, he returned to Aix, and there entered upon the study of the law; which he prosecuted, however, so as to find leisure to visit and converse frequently with A. R. Bagarr, a most skilful antiquary, who was afterwards made master of the jewels and rarities to Henry IV.

The following year he went again to Avignon, to carry on his course of law under a private master, whose name was Peter David; who, being well skilled likewise in antiquities, was pleased to see Peiresc join this study to that of the law. But Ghibertus of Naples, auditor to cardinal Aquaviva, fed his curiosity the most, in shewing him some rarities which never had been seen before. Ghibertus also lent him Goltzius's "Treatise upon Coins;" and advised him to go into Italy; especially to Rome, where he would meet with curiosities enough to satisfy his most ardent wishes. Accordingly, his uncle having procured a proper governor, he and his brother set out upon that tour, in Sept. 1609; and passing through Florence, Bologna, and Ferrara, when he had stayed a few days at Venice, he fixed his residence at Padua, in order to complete his course of law. But once a quarter, going to Venice, to get cash for bills of exchange, he took these opportunities of making an acquaintance with the most distinguished literati there, as Sarpi, Molinus, &c. in order to obtain a sight of every thing curious in that famous city. Among others, he was particularly cherished by P. Contarin, procurator of

St. Mark, who possessed a curious cabinet of medals, and other antiquities, without knowing the value of them; this, however, was fully shewn to him by Peiresc, who likewise explained the Greek inscriptions upon his medals, and the monumental stones. After a year's stay at Padua, he set out for Rome, and arrived there in Oct. 1600, in order to be in time for seeing the jubilee: to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He passed six months in that city, viewing the numberless curiosities there; and after Easter, going to Naples with the same design, returned to Padua about June the same year. He now resumed his study of the law; and, at the same time, applied himself to all such languages as might be of use in decyphering the inscriptions upon medals, &c. Accordingly, he learned so much of Hebrew, Samaritan, Syriac, and Arabic, as was sufficient for interpreting the inscriptions upon shekels, &c. in which he made use of Rabbi Solomon, who was then at Padua: but he studied the Greek language with more care and exactness, as he did also the mathematics; for he was from this time much beloved by Galilæo, with whom he first became acquainted at the house of Pinellus at Rome; and whom he greatly admired for the engine he invented to drain off the water which then infested the city. At the same time, he did not omit to carry his researches into astronomy and natural philosophy; and was present, when Fabricius of Aquapendente, out of a parcel of eggs upon which a hen was sitting, took one every day, to observe the gradual formation of the chick from first to last. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and begun to guide the commonwealth of letters.

Having now spent almost three years in Italy, he began to prepare for his departure; and, in the end of 1602, having been once more at Rome to take leave of his friends there, he packed all the rarities, gems, &c. and, putting them into the road to Marseilles, left Padua: and crossing the Alps to Geneva, went to Lyons; where receiving money, he made a handsome present to his governor, who took the route of Paris. From Lyons he went to Montpellier, to improve himself in the law under Julius Parius; and, arriving there in July, he put himself and his brother to board with that professor. From Montpellier he dispatched more rarities to his uncle, who sending for him home, he arrived at Aix in November: but, bringing Parius along with him, he obtained leave to return to Montpellier in a few days. He waited upon Parius back again, under whom he continued pursuing his law-studies, till the end of 1603; when he returned to Aix, at the earnest request of his uncle, who, having resigned to him his senatorial dignity,

had, ever since the beginning of the year, laboured to get the king's patent. The degree of doctor of law was a necessary qualification for that dignity. Peiresc, therefore, having kept the usual exercise, took that degree Jan. 18, 1604; on which occasion he made a most learned speech, upon the origin and antiquity of the doctoral ornaments. The solemnity was hardly finished, when the patent aforesaid was to be presented to the senate, lest a year's time should be lost. It was therefore given in, and ordered to be recorded: yet Peiresc procured leave not to be presently admitted, and entered into the list of senators. The bent of his inclination was not so much to business, as to the more delightful Muses; to advance arts and sciences, and to assist all the promoters of learning. For this purpose, he resolved to lead a single life; so that when his father had concluded a match for him with a respectable lady, he prevailed to be excused.

In 1605, he accompanied G. Varius, first president of the senate at Aix, who was very fond of him, to Paris; whence, having visited every thing curious, he crossed the water, in company with the French king's ambassador, in 1606, to England. Here he was very graciously received by king James; and having seen Oxford, and visited Camden, sir Robert Cotton, sir Henry Saville, and other learned men, he passed over to Holland; and after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and thence back to Paris, to see the ceremony of the dauphin's baptism; which being solemnized Aug. the 24th, he returned home in Sept. 1606, being expected for the ordering of the family affairs.

Soon after this, he made a purchase of the barony of Rians, which he completed in 1607; and in the same year, at the solicitation of his uncle, having approved himself before that assembly, he was received a senator on the 1st of July. In Jan. 1608, he lost his uncle; and, the following year, falling himself into a dangerous fever, recovered by eating muskmelons before supper, for which he had conceived a longing [A]. In 1616, he attended Varius to Paris; where, in 1618, he procured a faithful copy, and published a second edition of "The Acts of the Monastery of Maren in Switzerland." This was in defence of the royal line of France against Theodoric Piespordius, who had attempted to prove the title of the Austrian family to the French crown by right of succession; and, upon

[A] He was ordered by his physician to eat them before his meals, without bread; and to drink a glass of pure wine upon them. He continued this method all his life afterwards; and grew so fond of them, that, though he could abstain

from any other meat as he listed, yet towards them, he professed, he was not able to master himself. He experienced, that in the musk-melon season he was never troubled with the gravel.

this,

this, he was nominated the same year, by Louis XIII. abbot of Sancta Maria Aquistrienfis. He stayed in France till 1623, when, upon a message from his father, now grown old and sickly, he left Paris, where he had spent seven years and some months. He arrived at Aix in October; and not long after presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman. The court of parliament, not assenting to this, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually therein; not returning, as the custom of the court was, to the inferior auditory, wherein trials are usually had of criminal cases. He obtained also, a rescript from the pope, to license him to be present at the judgement of capital causes, as even in the higher auditory some select cases of that nature were customarily heard: but he never made use of this licence, always departing when they came to vote, without voting himself. In 1625, he buried his father, who had been long afflicted with the gout. He was much grieved with the loss of this indulgent parent, who had never denied him any thing. In 1627, he prevailed with the archbishop of Aix, to establish a post thence to Lyons, and so to Paris and all Europe; by which the correspondence, that he constantly held with the literati every where, was much facilitated. In 1629, he began to be much tormented with the strangury and hæmorrhoides; and, in 1631, having completed the marriage of his nephew Claudius with Margaret Alresia, a noble lady of the county of Avignon, he bestowed upon him the barony of Rians, together with a grant of his senatorial dignity, only reserving the function to himself for three years. But the parliament not waiting his surrendry of it, he resented that affront so heinously, that he procured, in 1635, letters-patent from the king, to be restored, and to exercise the office for five years longer, which happened to be till his death: for being seized in June, 1637, with a fever that brought on a stoppage of urine, this put an end to his life on the 24th of that month, in his 57th year.

A very honourable funeral was provided for him by his nephew Claudius, in the absence of his brother, who was then at Paris; but who, returning shortly to Provence, hastened to perform the funeral rites, and to be present at the obsequies. He also procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph by Rigaltius. As he had been chosen in his life-time a member of the academy of the Humoristi at Rome, his eulogium was pronounced by John James Bouchier, of that

learned society, in the presence of cardinal Barberini; his brother Antonius, cardinal Bentivoglio, and several other cardinals, and such a multitude of celebrated and learned men, that the hall was scarce able to contain them. Many copies of verses, in Italian, Latin, and Greek, were recited; which were afterwards printed together, with a collection of funeral elegies in forty languages, under the title of "Panglossia." Peiresc was, in his person, of a middle size, and of a thin habit; his forehead large, and his eyes grey; a little hawk-nosed, his cheeks tempered with red; the hair of his head yellow, as also his beard, which he used to wear long; his whole countenance bearing the marks of uncommon courtesy and affability. In his diet he affected cleanliness, and in all things about him; but nothing superfluous or costly. His clothes were suitable to his dignity; yet he never wore silk. In like manner, the rest of his house was adorned according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor. These were so many evidences of the turn of his mind, in respect to which, the writer of his eulogium compares him to the Roman Atticus; and Bayle, considering his universal correspondence and general assistance to all the literati in Europe, made a fortunate hit, when he called him "the attorney-general of the literary republic." His works were chiefly these: 1. "Historia provinciae Galliae Narbonensis." 2. "Nobilium ejusdem provinciae familiarum Origines, et separatim Fabricae." 3. "Commentarii rerum omnium memoria dignarum sua aetate gestarum." 4. "Liber de ludicris naturae operibus." 5. "Mathematica & astronomica varia." 6. "Observationes mathematicae." 7. "Epistolae ad S. P. Urbanum VIII. cardinales Barberinos, &c." 8. "Auctores antiqui Graeci et Latini de ponderibus et mensuris." 9. "Elogia et epitaphia." 10. "Inscriptiones antiquae et novae." 11. "Genealogia domus Austriacae." 12. "Catalogus librorum biblioth. reg." 13. "Poemata varia." 14. "Nummi Gallici, Saxonici, Britannici, &c." 15. "Linguae orientales, Hebraea, Samaritana, Arabica, Egyptiaca, et Indices librorum harum linguarum." 16. "Observationes in varios auctores." It is remarkable, that, though Peiresc bought more books than any man of his time, yet the collection which he left was not large. The reason was, that as fast as he purchased, he kept continually

nually making presents of them to learned men to whom he knew they would be useful.

PELAGIUS (the Heresiarch), was born in Great Britain in the 4th century, and is said to have been abbot of the monastery of Bangor. His real name is said to be Morgan, which signifying in the Celtic languages *sea-born*, from *Môr*, sea, and *gan* born, was translated into Πελάγιος, in Latin Pelagius. However that be, it is certain he was a monk; and, though probably a layman, yet distinguished among his brethren both by piety and learning. But, in the prosecution of his studies, falling into errors, he went to Rome, and began to teach his doctrines in that city about 400. He pretended, that man is able to work out his salvation by the natural force of free-will, without the assistance of grace; that by these natural powers he may even so attain to a state of perfection, as not to be subject either to passion or sin; that grace is given in proportion to our meriting it; and, lastly, that there is no such thing as original sin. Under the influence of these principles, his morals were irreproachable. He therefore gained a great crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome; as he did in 409, going to Sicily, and accompanied by Celestius, his chief disciple and fellow-labourer, and, as is said, his countryman. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and the Donatists, induced them to go to Africa: but Pelagius did not stay long there; and, after his departure, Celestius being accused of talking against original sin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Palestine.

Here they were well received by John bishop of Jerusalem, the enemy of St. Jerom, and well looked on by the better sort of people. Count Marcellinus, being desirous to know in what their doctrine, which was much talked of, consisted, applied to St. Augustin, bishop of Hippo, for information; and Pelagius, fearing to engage with so formidable an antagonist, wrote the bishop a letter full of protestations of the purity of his faith, accompanied with a profusion of compliments, to which St. Augustin replied in terms of general civility; and things remained for a while in this state. It was probably about 414, that Pelagius resolved to undertake his treatise of the natural strength of man, in support of his doctrine of free-will; which he expressed in such terms, as gave him room to shelter himself under the authority of St. Austin and St. Jerome. But this piece no sooner reached the west, than the former refuted it in Dialogues, whilst the latter heaped volumes upon volumes against the new-born heresy; the principal of which is his famous

famous tract, *De natura et gratia*. In the mean time, it fared much better in Palestine; where a council being held at Diospolis in 415, consisting of fourteen bishops, Pelagius appeared before them, and explained his doctrine in such a manner, that he was absolved by them, in these words: "Since we are satisfied with the declarations of the monk Pelagius, here present, who acknowledges the holy doctrine, and condemns whatsoever is contrary to the faith of the church, we declare that he is in the communion of the catholic church." Theodore of Mopsuestia was one of Pelagius's most powerful friends in the east. He was a man of profound erudition and great reputation; and though he wrote zealously against all heresies, yet he fell into that of Pelagius, as also of Nestorius.

On the other hand, the African bishops held a council, according to custom, in 416, at Carthage, at which Aurelius, bishop of that city, presided; where the letters of Heros and Lazarus, two French bishops, then in Palestine, were read, and likewise the acts of the council of Carthage, by which Celestius had been condemned about five years before. After the reading of them, the bishops of this council were of opinion, that Pelagius and Celestius ought to be anathematized, if they did not very plainly anathematize their errors; that, the sentence against them, being public, might reclaim those, at least, whom they had deceived, if they should prove incorrigible themselves. The council thought fit to communicate their judgement to the pope Innocent I. in order to join the authority of the see of Rome to their own. They accordingly wrote to him a synodical epistle, to which they annexed the letters of Heros and Lazarus, and the acts of this last council, which contained those of the year 412. In these letters, the bishops, prompted by St. Austin, refute in a summary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Celestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth, that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shews himself an enemy to his grace, which so evidently appears by the prayers of the saints." About the same time a council was held at Milevum, composed of sixty-one bishops; who, after the example of that of Carthage, wrote to pope Innocent, desiring him to condemn this heresy, which took away the benefit of prayer from adults, and baptism from infants. Besides these two synodical letters, another was written by St. Augustin, in the name of himself and four more bishops; wherein he explained the whole matter more at large, and desired the pope to order Pelagius to Rome, to examine him more minutely, and know what kind of grace

it was that he acknowledged ; or else to treat with him on that subject by letters, to the end that, if he acknowledged the grace which the church teacheth, he might be absolved without difficulty.

These letters were answered by Innocent in 417, wherein he joins his suffrage with theirs, and anathematizes all who say, that the grace of God is not necessary to good works ; and judges them unworthy of the communion of the church, and directs them to be cut off from it as rotten members. In answer to the five African bishops, who had written to him on his being suspected of favouring Pelagianism, he says, " He can neither affirm nor deny, that there are Pelagians in Rome ; because, if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." He adds, speaking of Pelagius, " We cannot believe he has been justified, notwithstanding that some laymen have brought to us acts, by which he pretends to have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if Pelagius could have relied on his justification, he would not have failed to have obliged his judges to acquaint us with it ; and even in these acts he has not justified himself clearly, but has only sought to evade and perplex matters. We can neither approve nor blame this decision. If Pelagius pretends he has nothing to fear, it is not our business to send for him, but rather his to make haste to come and get himself absolved. For if he still continues to entertain the same sentiments, whatever letters he may receive, he will never venture to expose himself to our sentence. If he is to be summoned, that ought rather to be done by those who are nearest to him. We have perused the book said to be written by him, which you sent us. We have found therein many propositions against the grace of God, many blasphemies, nothing that pleased us, and hardly any thing but what displeased us, and ought to be rejected by all the world."

Celestius, upon his condemnation at Carthage in 412, had indeed appealed to this pope ; but, instead of pursuing his appeal, he retired into Palestine. Pelagius, however, who had more cunning, did not despair of bringing Rome over to his interest, by flattering the bishop of that city. The moment he learnt that things were likely to go against him in the west, he drew up a confession of faith, and sent it to pope Innocent with a letter, which is now lost. Innocent was dead ; and Zosimus had succeeded him, when this apology of Pelagius was brought to Rome. On the first notice of this change, Celestius, who had been driven from Constantinople, hastened to the west ; in hopes of securing the new pope's favour, by making him

him his judge. He was not deceived: for Zosimus, taking this opportunity of drawing to his see appeals of causes adjudged elsewhere, readily admitted Celestius to justify himself at Rome. He assembled his clergy in St. Clement's church, where Celestius presented him a confession of faith; in which, having gone through all the articles of the Creed, from the Trinity to the resurrection of the dead, he said, "If any dispute has arisen on questions that do not concern the faith, I have not pretended to decide them, as the author of a new doctrine; but I offer to your examination, what I have from the source of the prophets and apostles; to the end, that, if I have mistaken through ignorance, your judgement may correct and set me right." On the subject of original sin, he continued, "We acknowledge that children ought to be baptized for the remission of sins, agreeably to the rule of the universal church, and the authority of the gospel; because the Lord hath declared, that the kingdom of heaven can be given to those only who have been baptized. But we do not pretend thence to establish the transmission of sin from parents to their children: that opinion is widely different from the catholic doctrines. For sin is not born with man; it is man who commits it after he is born: it does not proceed from nature, but from will. We therefore acknowledge the first, in order not to admit of several baptisms; and take this precaution, that we may not derogate from the Creator." Celestius having confirmed by word of mouth, and several repeated declarations, what was contained in this writing, the pope asked him, whether he condemned all the errors that had been published under his name? Celestius answered, that he did condemn them in conformity with the sentence of pope Innocent, and promised to condemn whatever should be condemned by the holy see. Hereupon Zosimus did not hesitate to condemn Heros and Lazarus, who had taken upon them to be the chief prosecutors of the Pelagian doctrine. He deposed them from the episcopal office, and excommunicated them; after which he wrote to Aurelius, and the other bishops of Africa, acquainting them with what he had done, and at the same time sending them the acts of his synod. He complained of their having given credit too hastily to Heros and Lazarus's letters. "We have found," says he, "that their ordinations were irregular; and no accusation ought to have been received from them against an absent person, who being now present, explains his faith, and challenges his accusers." He adds, "That if these accusers do not appear at Rome within two months, to convict him of having other opinions than those which he professed, he ought to be deemed innocent to all intents and purposes."

Soon

Soon after this, Zosimus received a letter from Praxylus, bishop of Jerusalem, successor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himself, together with the confession of faith before mentioned. In this letter Pelagius said, that his enemies wanted to asperse his character in two points: first, that he refused to baptize infants, and promised them the kingdom of heaven, without the redemption of Jesus Christ; secondly, that he reposed so much confidence in free-will, as to refuse the assistance of grace. He rejected the first of these errors, as manifestly contrary to the gospel; and upon the article of grace he said, "We have our free-will either to sin or not to sin, and in all good works it is ever aided by the divine assistance.—We say, that all men have free-will, as well Christians as Jews and Gentiles: all of them have it by nature, but it is assisted by grace in none but Christians. In others this blessing of the creation is naked and unassisted. They shall be judged and condemned; because having free-will, by which they might arrive at faith, and merit the grace of God, they make an ill use of this liberty. The Christians will be rewarded; because they, by making a good use of their free-will, merit the grace of the Lord, and observe his commandments." His confession of faith was like that of Celestius. On baptism he said, "We hold one single baptism, and we assert that it ought to be administered to children in the same form of words as to adults." Touching grace, he said, "We confess a free-will: at the same time holding, that we stand continually in need of God's assistance; and that those are as well mistaken, who say with the Manichees, that man cannot avoid sinning, as those who say with Jovinian, that man cannot sin." He concluded with these words: "Such, blessed pope, is the faith which we have learned in the catholic church, the faith which we have always held, and still continue in. If any thing contained therein shall not have been explained clearly enough, or not with sufficient caution, we desire, that you would correct it; you who hold the faith, and the see of Peter. If you approve of my confession of faith, whoever pretends to attack it, will shew either his ignorance or his malice, or that he is not orthodox; but he will not prove me an heretic."

These writings being read publicly at Rome, neither the pope, nor any that were present, found them at all different from the doctrine of the church. They were filled with joy and admiration. Scarce could they refrain from tears, so deeply were they moved to find, that men, whose faith was so pure, had been so much slandered. In their opinion, these writings spoke of nothing but the grace and assistance of God. Peter and Lazarus, whose characters had suffered in other respects, appeared to them

them two wrong-headed men, who aimed at nothing but disturbing the church's peace. In this juncture Zosimus wrote a second letter to Aurelius, and to all the bishops of Africa, more formidable than the first. He there signifies to them, that he is satisfied with Pelagius and Celestius's confession of faith, and persuaded of their sincerity. He triumphs on his discovery of their innocence, and exclaims against Heros and Lazarus. This letter coming to the hands of Aurelius, the next year, 418, he assembled some bishops, who at first were quite amazed at the bishop of Rome; but, recovering from their surprise, firmly maintained the judgement they had given, and which had been confirmed by Innocent I. At the head of their decrees they put a second letter to pope Zosimus, in which they addressed him in these terms: "We have ordained, that the sentence given by the venerable bishop Innocent shall subsist, until they shall confess without equivocation, that the grace of Jesus Christ does assist us, not only to know, but also to do justice in every action; inasmuch, that without it we can neither think, say, or do any thing whatever, that belongs to true piety." They added, "That Celestius's having said in general terms, that he agreed with Innocent's letters, was not satisfactory in regard to persons of inferior understandings; but that he ought to anathematize in clear terms all that was bad in his writings, lest many should believe that the apostolical see had approved his errors, rather than be persuaded that he had reformed them." The bishop of Africa likewise reminded pope Zosimus of his predecessor's decision, relating to the council of Diospolis; shewed him the artifice made use of in the confession of faith which Pelagius had sent to Rome; and refuted after their manner the cavils of the heretics: and, as Zosimus had reprimanded them for having too easily given credit to the accusers of Celestius, they justified themselves at his expence; by shewing, that he himself had been too precipitate in this affair. Moreover, they declared plainly, that this cause arising in Africa, and having been judged there, Celestius could have no right to appeal from thence, nor the pope to take cognizance of it: to which they added a protest, to prevent Zosimus from attempting to pronounce any sentence by default, in favour of Celestius and Pelagius.

Zosimus, either through a persuasion that these heretics had dealt insincerely with him, or finding it prudent to yield to the necessity of the occasion, upon the receipt of this letter, issued out a formal and authentic condemnation of the Pelagians, founded on Celestius's having absented himself from Rome; and excommunicated the two heretics, leaving them however in the class of penitents, in case they abjured their errors. All the Roman clergy approved of this judgment. The pope applied also to Honorius, requesting him to cause all heretics to be driven.

driven out of Rome; in compliance with which, the emperor gave a rescript at Ravenna, April, 418, directed to the pretorian prefect of Italy, who, in consequence, issued his ordinance jointly with the pretorian prefect of the east, and the prefect of Gaul, purporting, that all such as should be convicted of this error should suffer perpetual banishment, and that all their possessions should be confiscated. The pope, moreover, vigorously prosecuting his design to extirpate the friends of Pelagius, caused all the bishops to be deposed, who would not subscribe the condemnation of the new heresy, and drove them out of Italy by virtue of the laws of the empire. Atticus, bishop of Constantinople, likewise rejected their deputies. They were driven from Ephesus; and Theodotus bishop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Palestine, where he had taken refuge from the emperor's rescript. We have no certain account of him after this; but there is reason to believe, that he returned to England, and spread his doctrine there; which induced the bishop of Gaul to send thither St. Germain of Auxerre, in order to refute it. However that be, it is certain that Pelagian heresy, as it is called, spread itself both in the east and west; and took so deep root, that it subsists to this day in different sects, who all go by the general name of Pelagians.

This Heresiarch wrote several things, among which are, "A Treatise upon the Trinity;" "A Commentary on St. Paul's Epistles," which was annexed to those of St. Jerom, and was long thought to be written by him; "A Book of Eclogues, or Spiritual Maxims;" several letters, among which is one addressed to a virgin, named Demetrias, which is printed in the works of St. Jerom; several pieces in his own defence; and a treatise "De libero arbitrio." Cardinal Noris wrote the "History of Pelagianism."

PELETIER (CLAUDE DE) one of the few who have been able to unite attention to business, with the love and cultivation of letters. He was born at Paris in 1630, and bred to the law, but always in strict intimacy with Boileau, Bignon, Lamoignon, and the other great men of his time. He was first counsellor of the Châtelet, then in the parliament, afterwards president of the fourth chamber of requests, and next Prévôt des Marchands. To this place he was nominated in 1668, and signalized his situation there by building a quay at Paris, which still retains his name. Being much approved in this office, he was appointed in 1683 to succeed the famous Colbert in that of controller-general of the finances. He held this place only six years, after which he resigned it, and in 1697 retired from court entirely, to lead a life of meditation and devotion. He died in August, 1711, at the age of 81. Though the life of Peletier was so much

much occupied by business, he either produced or was concerned in several publications. 1. Extracts and Collections from the Fathers, the ecclesiastical Writers, and from Scripture, made with great Judgement in several volumes, 12mo. 2. Editions of the "Comes Theologus," and "Comes Juridicus," of Peter Pithou, who was his maternal great grandfather. 3. "Comes Senectutis," 4. and "Comes Rusticus," both in 12mo, and written in imitation of the former works of Pithou, consist chiefly of the thoughts of various authors. 5. The best Edition of the Body of Canon Law, in Latin, with the Notes of Peter and Francis Pithou, in two vols. folio. 6. An Edition of the Observations of Peter Pithou on the Code and on the Novellæ.

PELL (JOHN), an eminent English mathematician, descended from an ancient family in Lincolnshire, was born at Southwyke in Suffex, March 1, 1610 [B]; and educated in grammar learning at the free school, then newly founded, at Stenning in that county. At thirteen, he was sent to Trinity college in Cambridge, being then as good a scholar as most masters of arts in that university, but, though he was eminently skilled in the Greek and Hebrew languages, he never offered himself a candidate at the election of scholars or fellows of this college. His person was handsome, and the habit of his body strong; and therefore, scarce ever using recreations, he prosecuted his studies with the more application and intenseness. In 1629, he drew up the "Description and Use of the Quadrant, written for the Use of a Friend, in two Books," the original MS. of which is still extant among his papers in the Royal Society; and the same year he held a correspondence with Mr. Henry Briggs on logarithms [c]. In 1630, he wrote "Modus supputandi Ephemerides Astronomicas (quantum ad motum solis attinet) paradigmata ad an. 1630 accommodato;" and "A Key to unlock the Meaning of Johannes Trithemius, in his Discourse of Steganography;" which Key, Pell the same year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. The same year, he took the degree of master of arts at Cambridge, and the year following was incorporated in the university of Oxford. June the 7th, he wrote "A Letter to Mr. Edward Wingate on Logarithms;" and, Oct. 5, 1631, "Commentationes in Cosmographiam Alstedii." July 3, 1632, he married Ithamaria [d], second daughter of Mr. Henry Reginolles of London, by whom he had four sons and four daughters. March 6, 1633-4, he finished his "Astronomical History of Observations of heavenly Motions and Appearances;" and, April the 10th, his "Eclipticus Prognostica; or Foreknowledge of the Eclipses; teaching how, by Cal-

[a] Athen. Oxon. General Dictionary. vol. iv. p. 444.

[c] There is extant a letter of Mr. Briggs to him. Birch's Hist. of R. S. Athamar. Ib. Ibid.

culatation, to foreknow and foretell all sorts of Eclipses of the heavenly Lights." In 1634, he translated "The everlasting Tables of heavenly Motions, grounded upon the Observations of all Times, and agreeing with them all, by Philip Lansberg, of Ghent in Flanders;" and, June the 12th, the same year, he committed to writing, "The Manner of deducing his Astronomical Tables out of the Tables and Axioms of Philip Lansberg." March 9, 1634-5, he wrote "A Letter of Remarks on Gellibrand's Mathematical Discourse on the Variation of the Magnetic Needle;" and, the 3d of June following, another on the same subject.

His eminence in mathematical knowledge was now so great, that he was thought worthy of a professor's chair in that science; and, upon the vacancy of one at Amsterdam in 1639, sir William Boswell, the English resident with the States General, used his interest, that he might succeed in that professorship [E]; which was not filled up till above four years after, 1643, when Pell was chosen to it. The year following he published, in two pages 4to, "A Refutation of Longomontanus's Discourse, De vera circuli mensura," printed at Amsterdam in 1644 [F]. June 1646, he was invited by the prince of Orange to be professor of philosophy and mathematics at Breda, in the college newly founded there by his highness, with the offer of a salary of 1000 guilders a year [G]. This he accepted; and, upon his removal to Breda, was eased of the professorship of philosophy, and discharged only the duties of that of mathematics. His "Idea Matheseos [H]," which he had addressed to Mr. Hartlib, who in 1639 had sent it to Des Cartes and Mersenne, was printed 1650 at London, in 12mo, in English, with the title of "An Idea of Mathematics," at the end of Mr. John Durie's Reformed Library-keeper. He left Breda, and returned to England, in 1652; and, in 1654, was sent by the protector Cromwell agent to the Protestant cantons in Switzerland, his instructions being dated March 30th of that year. His first speech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of resident. Being recalled by the protector, he took his leave of the cantons

[E] MS. note of Dr. Pell.

[F] Mr. Pell's "Refutation" was dated Aug. 1, 1644, and concludes thus: "Abunde igitur sufficit hæc unica pagella tot chartis librisque aliquoties editis refutandis; triemque horularum spatio nostra premens vestigia, post pauculas multiplicationes et divisiones, tot annorum incredibiles Longomontani labores prorsus perisse videbit. Ita censeo Johannes Pellius, Am-

glus, matheseos in illustri Amstelodamensium gymnasio professor. Calendis sextilibus, anno 1644.

[G] Letter of Mr. Pell to Sir Charles Cavendish, from Amsterdam, 9th July, 1646, N.S.

[H] It is printed by Mr. Hooke, in his "Philosophical Transactions," No. 3. p. 127, and is the author's chef d'œuvre.

in a Latin speech at Zurich, the 23d of June 1658; but returned to England so short a time before the Protector's death, that he had no opportunity of an audience from him.

In his negotiations abroad, he did no ill service to the interests of Charles II. and the church of England; and after the Restoration, he entered into holy orders. He was ordained deacon March 31, 1661, and priest in June following, by Sanderfon, bishop of Lincoln; and, on the 16th of that month, instituted to the rectory of Fobbing in Essex, given him by the king. Dec. the 5th following, he brought into the upper house of convocation the calendar reformed by him, assisted by Sancroft, afterwards abp. of Canterbury. In 1663, he was presented by Sheldon, bishop of London, to the rectory of Laingdon in Essex; and, upon the promotion of that bishop to the see of Canterbury in the next month, became one of his grace's domestic chaplains. He was then doctor of divinity, and expected, as Wood tells us, to be made a dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a rector. The truth is, he was a helpless man as to worldly affairs; and his tenants and relations dealt so unkindly by him, that they defrauded him of the profits of his rectory, and kept him so indigent, that he was in want of necessaries, even ink and paper, to his dying day. He was for some time confined to the King's-bench prison for debt; but, in March 1682, was invited by Dr. Whitler to live in the college of physicians. Here he continued, till June following; when he was obliged, by his ill state of health, to remove to the house of a grandchild of his in St. Margaret's church-yard, Westminster. He died at the house of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Busby, master of Westminster school, and Sharp, rector of St. Giles's, in the rector's vault under that church. He published some other things not yet mentioned, a list of which is inserted below [1].

Some

[1] These are, 1. "An Exercitation concerning Easter," without his name, 1644, 4to. 2. "A Table of ten thousand square numbers, namely, of all the square numbers between 0 and 100 millions, and of their sides or roots, which are all the whole numbers between 0 and 10,000; with an Appendix, concerning the endings or last figures of all square numbers, 1672," folio. 3. "An Inaugural Oration at his entering upon the professorship at Breda." 4. He made great alterations and additions to "Rhonius's Algebra," printed at London, 1668, 4to. under the title of "An Introduction to

Algebra; translated out of the High Dutch into English by Thomas Branker, M. A. much altered and augmented by D. P. [Dr. Pell]. Also, A Table of odd numbers, less than one hundred thousand, shewing those that are incomposite, and resolving the rest into their factors or coefficients; supplated by the same Thomas Branker." A copy of this book, with many corrections and improvements of Dr. Pell, is amongst his papers in the Royal Society. He demonstrated the tenth book of Euclid; which piece was in MS. in the library of the lord Brereton in Cheshire: as likewise Archimedes's *Υαμμήτης*, and

Some of his MSS. were left by him at Brereton in Cheshire, where he resided some years, being the seat of William lord Brereton, who had been his pupil at Breda: a great quantity of others came after his death into the hands of Dr. Busby; which Mr. Hooke, having reported them to the Royal Society, Feb. 1686, was desired to use his endeavours to obtain for the Society. But they continued buried under dust, and mixed with the papers and pamphlets of Dr. Busby, in four large boxes, till June, 1755; when Dr. Birch, secretary to the Royal Society, procured them for that body, by means of the Rev. Mr. Widmore, M.A. librarian of St. Peter's church, Westminster, from the trustees of Dr. Busby. The collection contains not only Pell's mathematical papers, letters to him, and copies of those from him, &c. but likewise several MSS. of Mr. Walter Warner, the philosopher and mathematician, who lived in the reigns of James I. and Charles I.

PELLEGRIN (SIMON JOSEPH), an abbé, and an author by profession, of some celebrity at Paris, was born at Marseilles in 1663, and became a religious of the order of Servites. Being tired of this mode of life, he took some voyages as chaplain to a vessel. On his return, he wrote a poem called "An Epistle to the King on the glorious Success of his Arms," which gained the prize in the French academy in 1704. With this Epistle Pellegrin had sent an Ode on the same subject, which proved the only formidable rival to his Epistle, and for some time divided the opinions of the academy. This singular success made him known at court. Madame Maintenon took notice of him, and gained him a brevet to be translated into the order of Cluni. Pellegrin subsisted solely by the prizes he gained in several literary academies, and his other literary labours. He even kept a kind of shop, where those who wanted occasional verses, as epigrams, sonnets, madrigals, &c., were supplied at certain prices, according to the number and goodness of the lines. This trade growing slack, he began to write for the theatres, but here a new obstacle arose. The cardinal de Noailles insisted that he should either cease to write for the stage, or to officiate at the mass. He would fain have had a dispensation on this subject, but, the cardinal being inexorable, he gave up the mass, as least profitable. He would, however, have felt the latter, had not his friends procured him a salary, for writing the account of the theatrical entertainments in the *Mercur*. Pelle-

and the greatest part of Diophantus's six books of arithmetic; of which author he was preparing, Aug. 1644, a new edition, in which he would have corrected the translation, and made new illustrations. He designed likewise to publish an edition of "Apollonius," but laid it aside in May, 1645, at the desire of Golius, who was engaged in an edition of that writer from an Arabic MS. given him at Aleppo eighteen years before. Letters of Mr. Pell to Sir Charles Cavendish, in the Royal Society.

grin deserved to be in better circumstances; for a great part of what he earned so laboriously was distributed among his relations: and his disposition was singularly candid and modest. He was, at the same time, negligent of his appearance, and had an impediment in his speech, circumstances which conspired to plunge him in that neglect he so severely experienced. He lived, however, to the age of 82; and closed this long life on the 5th of September, 1745. Some satirist made an epitaph for him, expressing his distress, between his theological and theatrical engagements.

Ci git le pauvre Pellegrin,
 Qui dans le double emploi de Poete et de Prêtre,
 Eprouva mille fois l'embarras que fait naître
 La crainte de mourir de faim.
 Le matin Catholique, et le soir idolâtre,
 Il dinoit de l'autel, et souport du théâtre.

His works are very various; poems of all kinds, spiritual and general; versions of the Psalms and other parts of scripture; comedies, operas, &c.; the general character of all which is, that they are seldom excellent in their plans, and that the versification is almost invariably flat and tedious.

PELLEGRINO Tifaldi, called otherwise PELEGRINO da Bologna, where he was born in 1522, was the son of an architect of Milan; and had such a genius for the sciences, that of himself he designed several buildings at Rome and Bologna, and became one of the best masters of his time in the arts of painting and architecture, both civil and military. He first shewed his capacity at Rome, and acquired a reputation there: but whatever success his works had, the workman was very unfortunate, either because he did not know what price to set on his pieces, or because he could never be contented. He was so chagrined at his ill fortune, that he would often bemoan it. One day Gregory XIII. going out to take the air, and happening to leave the common road, heard a complaining voice, which seemed to come from behind a bush: he followed it by little and little, till he saw a man lying on the ground under a hedge. The pope came up, and finding it to be Pellegrino, asked him "Why he complained so?" "Your holiness sees," says Pellegrino, "a man in despair: I love my profession; I spare no pains to understand it: I work with assiduity, and endeavour to finish my pieces so much, that I am never satisfied with what I have done; yet all my pains is to no purpose. I am so little rewarded for it, that I have scarce wherewithal to live. Not able therefore to bear this hard lot, I wandered hither with a full resolution to starve myself, rather than endure so great misery any longer." The pope chid him severely; and, having at length

length brought him to himself, promised him his assistance in all things: and, the business of painting not turning to account, advised him to apply to architecture, in which he had already shewn his skill, giving him assurances he would employ him in his buildings. Pellegrino followed the advice, and became a great architect, a great engineer, and built several stately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo sent for him to Pavia, where he built the palace de la Sapienza; and was chosen by the citizens of Milan to be superintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture of the Escorial. He painted a great deal there, and so pleased the king, that his majesty gave him a purse of a hundred thousand crowns, and honoured him with the title of marquis. Pellegrino, loaded with riches and honour, returned to Milan; and died there during the pontificate of Clement VIII. in 1592, at the age of about 70.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other disciples of that inimitable master, in the paintings of the Vatican, and made several pictures of his own at Rome. After Raphael's death, he returned to Modena, and followed his business with industry and success till his death; which was occasioned by some wounds he received, in endeavouring to rescue his son, who had committed a murder in a public street of that city. He was born in 1511. There were also two other painters of the name of Pellegrino or Pellegrini.

PELLERIN (JOSEPH), famous for his collection of medals, and his publications respecting them, was for a long time commissary-general, and chief clerk of the French marine. He united the knowledge of a man of letters, with all the activity of a man of business; but having, after 40 years of service, obtained leave to retire, he thenceforth gave himself up entirely to the study of antiquities. His cabinet of medals, which was purchased by the king in 1776, was the richest ever formed by a private individual: and learned men of all countries highly respected the collector of so valuable a treasure. He died in August, 1782, at the surprising age of 99. He enriched the science of medals by a valuable set of works on that subject, forming altogether nine volumes in 4to, with many plates; these were published at different times from the year 1762 to 1770, and contain judicious and learned explanations of the plates, which are executed with great exactness and beauty. They form, in a word, a vast collection of medals, for those who cannot afford to collect the coins themselves.

PELLETIER (JACQUES), a celebrated French physician, born at Mans in 1517, was eminent also as a scholar, and became principal of the colleges of Bayeux and Mans at Paris, where he died in 1582. His writings have not retained all the estimation which they possessed in his time, but they are numerous. 1. Commentaries on Euclid, written in Latin, 8vo. 2. "De dimensione circuli," fol. Basil, 1563. 3. "Disquisitiones Geometricæ," Lugd. 1567, 8vo, with some other works of this kind. 4. "Dialogue de l'Orthographe è prononciacion Françoisse," 8vo, Lyon. 1555, in which, as may be seen by the title, he proposes to write words as they are pronounced: a theoretical improvement, but attended with too many difficulties in practice to be adopted in any country. Mr. James Elphinston has long been making similar attempts, with similar success, in England. 5. Two or three collections of very bad poetry. 6. A Description of Savoy. 7. A Translation of Horace's Art of Poetry. 8. A French Art of Poetry written in Prose. He published also on his own profession, 9. A small Treatise in Latin, on the Plague. And 10. A Concordance of several Passages in Galen, with some detached Treatises, in one vol. 4to, 1559.

PELLISSON-FONTANIER (PAUL), a French academician, and called by Bayle one of the finest geniuses of the 17th century, was descended from an ancient and distinguished family, and born at Beziers in 1624 [K]. His mother, who was left a widow very young, brought him up in her own religion, which was the Protestant; and sent him to Castres to learn the belles lettres of Morus, a learned Scotsman, who was principal of a college of the Protestants at that place, and father of the famous Alexander Morus. At twelve years of age he was removed to Montauban to study philosophy; and thence to Toulouse, where he applied himself to the law. He acquired a good knowledge of the Latin, Greek, Spanish, and Italian languages; taking care all the while to cultivate his own; and read the best authors in them all. His love for the belles lettres did not, however, as it usually does, make him neglect his destined province, the law; which he studied so diligently, as to publish, when he was not quite one-and-twenty, "A Commentary upon the Institutes of Justinian." It was printed in French at Paris, 1645, in 12mo. Some little time after, he went to Paris; where the celebrated Conrart, to whom he had been recommended by the Protestants of Castres, introduced him to the gentlemen of the academy, who assembled at his house: but Pellisson soon returned to Castres, the residence of his family, and applied himself to the business of the bar. He had excited the admiration of all

[K] Niceron, tom. ii. about

about him, and was going on in a most flourishing way; when the small-pox seized him, and disfigured his countenance so terribly, that his most intimate friends could not know him. This misfortune afflicted him sensibly, and determined him to return to Paris, to seek for consolation among the Muses, and the learned; and at length he settled there. He contracted a friendship with mademoiselle de Scudery, which grew to such an height, that for many years, as it is said, they did not fail either to see or write to each other every day. In 1562, he became secretary to the king; and the same year read his "History of the French Academy, from its Establishment in 1635 to 1652," to that society. He read it, when it was only in manuscript, at their request, in a full assembly; and they some time after decreed, in honour of him, that the first vacant place in the academy should be bestowed on him; and that, in the mean time, he should be empowered to come to all their meetings, and give his vote as an academician: with the following clause, that the like favour could not hereafter be indulged to any person, upon any consideration whatever. This work of Pellisson, which has always been reckoned a master-piece, was printed at Paris, 1653, in 8vo.

Fouquet, superintendant of the finances, who well knew his merit and talents, made him his first clerk and confidant in 1657; and Pellisson, though much to his injury, always preserved the sincerest attachment to him. Two years after, he was made master of the accounts at Montpellier, and in his journey to that place passed through Pezenas; where he visited the tomb of his friend Sarrafin, and with many tears had a mass said over it. He was scarce returned to Paris, when the disgrace of his patron Fouquet involved him in much trouble; insomuch that, in 1661, he was sent to the Bastile, and confined there above four years. Though a very strict watch was set over him, he found means to correspond with his friends, and even with Fouquet himself, from whom he also received letters. He used his utmost endeavours, and employed a thousand arts, to serve this minister; and he composed in his behalf three famous pleadings, which, Voltaire says, "resemble those of the Roman orator, the most of any thing in the French language. They are like many of Cicero's orations: a mixture of judicial and state affairs, treated with an art void of ostentation, and with all the ornaments of an affecting eloquence." In the mean time, the public was so convinced of his innocence, and he was so esteemed in the midst of his misfortunes, that Tanaquil Faber dedicated his edition of Lucretius to him; and the very day that leave was given to see him, the duke de Montausier, and other persons of the first distinction, went to visit him in the Bastile. He was set at liberty in 1666; and, two years after, had the honour

to attend Louis XIV. in his first expedition against the United Provinces, of which he composed a fine account. "His genius," says Voltaire, "enabled him to write well, but did not prevent him from flattering his hero." In 1670, he abjured the Protestant religion; for which, it is said, he was prepared, during his imprisonment, by reading and remarking upon books of controversy. Voltaire says, "he had the good fortune to be convinced of his errors, and to change his religion at a time, when that change opened his way to fortune and preferment." He took the ecclesiastical habit, obtained several benefices, and the place of master of the requests. The king settled on him a pension of 6000 livres; and, towards 1677, entrusted him with the revenues of some abbeys, to be employed in converting the Hugonots. He shewed great zeal in this work; and, in 1686, the year after the revocation of the edict of Nantes, added the use of his pen to other means. He published, "Reflexions sur les differens de la Religion;" a new edition of which came out in 1687, augmented with an "Answer to the Objections from England and Holland," in the same language. He employed also his intervals of leisure, for many years, in writing a large controversial volume upon the sacrament; but did not live to finish it. Much subtilty of genius is seen in his writings upon religious matters; and that, says Bayle, was all he could put into it.

He died at Versailles, Feb. the 7th, 1693; and created much conversation among idle or bigoted people, by refusing to make confession of his sins in his last illness. Mad. de Scudery, his intimate friend, was grieved at the report, and desired the bishop of Meaux to inform her of the true state of the affair; who wrote her word, and his letter was afterwards published, that Pellisson had sent for a confessor, but that a defluxion choked him ere he could arrive. So said the Catholics: the Protestants pretended, that he died secretly in their religion; and his enemies gave out, that he had no religion at all, but was only a time-server, who thought the religion of his prince, and that which was most subservient to his ambition, always the best.

His works have been published together, since his death: there is among them a "Preface," written for the "Works of Sarrafin," which is reckoned a master-piece in its way. "He was," says Voltaire, "an indifferent poet, but a man of great eloquence and learning."

PEMBROKE (THOMAS), a good English painter, the disciple of Larroon, whose manner he imitated; he performed well both in portraits and history. He painted several pictures for the earl of Bath, in conjunction with a Mr. Woodfield, a disciple of Fuller. Pembroke died in London, in his 28th year, about 1730.

PENING-

PENINGTON (ISAAC), a writer of considerable estimation among the people called Quakers. His father was an alderman of London, and held the mayoralty in two successive years, 1642 and 1643, the former year in the room of Gurney, displaced by the parliament. At the restoration, he in his turn was displaced, prosecuted, and died in the Tower. Isaac the son was born about 1617, and in his education had the advantages which the schools and universities of his country could give, and from his father's station, a reasonable prospect of rising in the world. He nevertheless chose a life devoted to religion and retirement; and, as he has himself said, received impressions of piety from his childhood. He appears to have passed much of the early part of his life in a state of spiritual affliction; in perceiving in himself, and in the world at large, a want of that vital religion, and communion with the divine nature, which he believed the holy men of ancient time to have possessed. Whatever he read in the scripture, as opened to his understanding, he determined fully to practice, and was contented to bear the reproach, opposition, and suffering which it occasioned. It appears also, that he met with opposition from his relations, and among the rest from his father; but he declares, that his heart was preserved in love to them amidst all he suffered from them. On his first hearing of the Quakers, he thought them a poor weak and contemptible people, although, while his judgment seemed to reject them, the conferences which he occasionally had with them seemed to increase his secret attachment. At length, in 1658, he became fully satisfied respecting them, partly through the preaching of George Fox; and became himself an unshaken and constant assertor of their peculiar tenets, as a minister and author.

He married about 1648 Mary Springett, a widow, whose daughter, by her former husband, became the wife of William Penn. He resided on his own estate, called the Grange, at Chalfont, in Buckinghamshire. It does not appear that he travelled much as a minister; for of six imprisonments which he suffered, during the reign of Charles II. five were in his own county.

The first was in 1661, when the nation was alarmed on account of the fifth monarchy men, which occasioned much disturbance to the meetings of Dissenters. He was taken from a meeting in his own family, and committed to Aylesbury goal, where, although a weakly man, he was kept for seventeen weeks (great part of which was in winter) in a cold room without a fire-place, by which means he became unable to turn himself in bed.

In 1664 he was again taken out of a meeting, and remained a second time prisoner in the same goal for nearly the same time.

time. In 1665 he was taken up at Amersham as he was attending the corpse of a friend to the burial ground of the Quakers. The concourse of that people who walked after it in the street, seems to have been construed into a conventicle, for he was committed to Aylesbury goal for one month only, on the Conventicle Act, in order to banishment. It is remarkable that the justice, because it was not then convenient to send him from Amersham to Aylesbury, dismissed him on his word to come again the next day but one, when he accordingly came, and was committed: as did on the same occasion several other Quakers. The same year he was arrested in his house by a soldier without a warrant, and carried before a deputy-lieutenant, by whom he was again sent to his old quarters at Aylesbury; and, though the pestilence was suspected to be in the goal, and no crime was laid to his charge, he was kept there till a person died of it. After about nine months confinement he was discharged; but when he had been at home about three weeks, a party of soldiers came and seized him in bed, carrying him again to prison at Aylesbury. The cold, damp, and unhealthiness of the room, again gave him a fit of illness which lasted some months. At length he was brought by Habeas Corpus to the bar of the King's-bench, and (with the wonder of the court that a man should be so long imprisoned for nothing) he was discharged in 1668. During one of these imprisonments his estate was seized, and his wife and family turned out of his house.

In 1670 he was imprisoned a sixth time. He was visiting some of his friends, confined at that time in Reading goal; on which he was taken before a justice and confined there himself. Ellwood relates, that during this confinement, which lasted a year and nine months, he incurred a premunire, as did many of the Quakers. For being from time to time examined at the assizes, it was common to tender them the oath of allegiance, which they refusing, from their scruple to swear at all, they became criminals in the view of the law when they went out of court, however innocent they might have been on their coming in. It seems probable, that the political principles of the father, had some share in occasioning the sufferings of the son; who from his writings appears to have been more than ordinarily endued with the talent of a meek and quiet spirit. He died at Goodnestone-court, Sussex, in 1679, being about 63 years of age. Ellwood says, that his disposition was courteous and affable; his ordinary discourse cheerful and pleasant, neither morose nor light, but innocently sweet, and tempered with such a serious gravity, as rendered his conversation both delightful and profitable. His numerous writings were collected into one volume folio, and published 1681; afterwards reprinted in two volumes, quarto, and next in four, 8vo. Some select pieces

pieces have also been reprinted, and lately, some of his letters, in 8vo, 1796; many of them are dated from Aylesbury. They breathe a spirit of genuine philanthropy, but being deeply tinged with mysticism, have been more sought for by such as are fond of that species of writing, than by other readers; and more than any other publications written by Quakers.

PENN (WILLIAM), afterwards sir William Penn, knight, admiral of England, and one of the commanders at the taking of Jamaica, was born at Bristol in 1621, of an ancient family; addicted from his youth to maritime affairs; made captain at the age of twenty-one; rear-admiral of Ireland at twenty-three; vice-admiral of Ireland at twenty-five; admiral to the Straits at twenty-nine; vice-admiral of England at thirty-one; and general in the first Dutch war at thirty-two. Whence returning in 1655, he was elected into parliament for the town of Weymouth; in 1660, commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice-admiral of Munster, and a member of that provincial council; in 1664, chief commander under the duke of York, in that signal and successful fight with the Dutch fleet. He then took leave of the sea, but still continued his other employments till 1669; when through bodily infirmities he withdrew to Wanstead in Essex, and there died in 1670. In Thurloe's State-papers [L], there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in Sept. 1655. He arrived at Portsmouth in August, and thence wrote to Cromwell, who returned him no answer: and, upon his first appearing before the council, he was committed to the Tower, for leaving his command without leave, to the hazard of the army; but soon after discharged.

PENN (WILLIAM), the son of sir William, and the subject of the present article, was born in the parish of St. Catherine, near the Tower of London, in 1644. It is remarkable, that of the life of so eminent a man, there should be no complete history, from which to extract a more compendious account. From the Oxford historian Wood, from the imperfect prefatory narrative prefixed to his works, from some passages in the works themselves, and from circumstances related by contemporary authors, we must select and arrange the incidents of the life of Penn, while his works themselves describe him in the character of a religious author; and the history of Pennsylvania, as a politician and a legislator. He was put to school, according to Wood [M], at Chigwell in Essex, afterwards to a private school on Tower-hill, and had also the advantage of a domestic tutor. Penn relates, in a conference he

[L] Vol. iv. p. 28.

[M] Athen. vol. ii.

had with some religious persons on the continent, that "the Lord," as he expresses it, "first appeared to him about the twelfth year of his age; and that, between that and the fifteenth, the Lord visited him, and gave him divine impressions of himself." Wood informs us, that during the time of Penn's residence at this school at Chigwell, "being retired in a chamber alone, he was so suddenly surprised with an inward comfort, and (as he thought) an external glory in the room, that he has many times said how from that time he had the seal of divinity and immortality; that there was a God, and that the soul of man was capable of enjoying his divine communications." It appears, that before this time, he had been impressed by the preaching of one Thomas Loe, a Quaker, but no particulars of the circumstance are known; it is however incidentally mentioned, that it was by the same person that he was afterwards confirmed in his design of uniting himself with that sect.

In 1660, he was entered a gentleman-commoner at Christchurch, Oxford; where, although he is said to have taken great delight, at the times of recreation, in manly sports, he, with some other students, withdrew from the national forms of worship, and held private meetings, where they both preached and prayed among themselves. This gave great offence to the heads of the college, and Penn, at the age of sixteen, was fined for nonconformity; but having then a degree of that inflexibility, where he thought himself right, which he shewed on subsequent occasions, he persisted in his religious exercises, and the following year was expelled from the college.

On his return home his lot was not more easy. His father, observing his delight to be in the company of sober and religious people, such as in the gay and licentious reign of Charles II. was more likely to prevent, than to promote, his rising in the world, endeavoured by severity to divert him from his purpose. Penn, as he relates himself, was whipped, beaten, and finally turned out of doors, in 1662. The father, however, either relenting, or hoping to gain his point by other means, sent his son to Paris, in company with some persons of quality who were travelling that way. In France he continued some time, and returned so well skilled in the language, and in the embellishments of a polite behaviour, that he was joyfully received by his father. During his residence in Paris, he was assaulted in the street one evening by a person with a drawn sword, on account of a supposed affront; but, among other accomplishments of a gay man, he had become so good a swordsman as to disarm his antagonist. In one of his writings he very rationally condemns this barbarous practice, reflecting how small a proportion the omission of a piece of respect bears

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to the loss of life; which in this case might have been consequent upon the rencounter.

After his return from France, he was admitted of Lincoln's-Inn, with the view of studying the law, and continued there till the memorable year 1665, when the plague raged in London. In 1666, his father committed to him the care of a considerable estate in Ireland, which occasioned him for a time to reside in that kingdom. At Cork, he was informed by one of the people called Quakers, that Thomas Loe, whose preaching had affected him so early in life, was shortly to be at a meeting in that city. To this meeting he went. It is said that Loe, who preached in the meeting, began his declaration with these words: "There is a faith that overcomes the world; and there is a faith that is overcome by the world." The manner in which Loe enlarged upon this exordium is not known; but the effect was the conviction of young Penn, who afterwards constantly attended the meetings of the Quakers, though in a time of hot persecution. The year after his arrival in Ireland, he was, with many others, taken from a meeting at Cork, and carried before the mayor, by whom he was committed to prison, but was soon released, on application to the earl of Orrery. This was his first imprisonment, at which time he was about twenty-three years of age; and it tended to strengthen the ties of his union with a people whom he believed to suffer innocently. His father, understanding his attachment to the Quakers, remanded him home, and though there was yet no great alteration in his dress, yet his serious deportment evincing the religious state of his mind, confirmed the fears of his father, and gave occasion to a species of conflict between them not easily described. The father felt great affection for an accomplished and dutiful son, and ardently desired the promotion of his temporal interests, which he feared would be obstructed by the way of life he had embraced. The son was sensible of the duty he owed to his parent, and afflicted in believing that he could not obey him but at the risk of his eternal welfare. At length the father would have compounded with the son, and suffered him to retain the simplicity of his manners to all others, if he would consent to be uncovered before the king, the duke (afterwards James II.), and himself. Penn desired time to consider of this requisition; and, having employed it in fasting and supplication, in order, as he conceived, to know the divine will, he humbly signified to his father that he could not comply with it. After this, the father being utterly disappointed in his expectations, could no longer endure the sight of his son, and a second time drove him from his family. In this seclusion he comforted himself with the promise of Christ, to those who leave house, or parents for his sake. His support outwardly, was the charity of his friends, and some supplies privately

vately sent him by his mother; but, by degrees, his father, becoming convinced of his integrity by his perseverance, permitted him to return to the family; and, though he did not give him open countenance, he privately used his interest to get him released, when imprisoned for his attendance at the Quakers' meetings.

In the year 1668, he first appeared both as a minister and an author among the Quakers. We shall not pretend to give the titles of all his numerous tracts. His first piece has this title: "Truth exalted, in a short but sure testimony against all those religions, faiths, and worships, that have been formed and followed in the darkness of apostacy; and for that glorious light which is now risen and shines forth in the life and doctrine of the despised Quakers, as the alone good old way of life and salvation; presented to princes, priests, and people, that they may repent, believe, and obey. By William Penn; whom Divine love constrains, in an holy contempt, to trample on Egypt's glory, not fearing the king's wrath, having beheld the majesty of him who is invisible." The same year, on occasion of a dispute with a name Thomas Vincent, a Presbyterian, Penn wrote his "Sandy foundation shaken;" which, from what authority is not now known, as no legal proceedings are stated to have taken place, occasioned him to be imprisoned a second time. This imprisonment was in the Tower of London, where he remained about seven months; and from which he obtained his release also, by another book entitled, "Innocency with her open face," in which he vindicated himself from the charges which had been cast on him for the former treatise. In the Tower also, he wrote his famous "No Cross, no Crown," or rather, probably, the first edition of it, of which the title was different. It may be esteemed his masterpiece, and contains a strong picture of Christian morality. The complete title is, "No Cross, no Crown. A Discourse, shewing the nature and discipline of the holy Cross of Christ: and that the denying of Self, and daily bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God. To which are added, the living and dying testimonies of many persons of fame and learning, both of ancient and modern times, in favour of this treatise." It has gone through several editions, and has been lately translated into French. After his release, he again visited Ireland, where his time was employed, not only in his father's business, but in his own function as a minister among the Quakers, and in applications to the government for their relief from suffering; in which application he succeeded so well, as to obtain, in 1670, an order of council for their general release from prison. The same year, he returned to London, and experienced that suffering from which

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his influence had rescued his friends in Ireland. The Conventicle-act came out this year, by which the meetings of Dissenters were forbidden under severe penalties. The Quakers, however, believing it their religious duty, continued to meet as usual; and when sometimes forcibly kept out of their meeting-houses, they assembled as near to them as they could in the street. At one of these open and public meetings, Penn preached, for which he was committed to Newgate, his third imprisonment; and at the next session at the Old Bailey, together with William Mead, was indicted for "being present at, and preaching to an unlawful, seditious, and riotous assembly." He pleaded his own cause, made a long and gallant defence, though menaced and ill-treated by the recorder, and was finally acquitted by the jury. He was, nevertheless, detained in Newgate, and the jury fined. The trial was soon after published, under the title of, "The People's ancient and just liberties asserted, in the Trial of William Penn and William Mead, at the Sessions held at the Old Bailey in London, the 1st, 3d, 4th, and 5th of September, 1670, against the most arbitrary procedure of that Court." This trial is inserted in his works, and at once affords a proof of his legal knowledge and firmness, and of the oppression of the times. The pretence for the detention of Penn in Newgate, was for his fines, which were imposed on him for what was called contempt of court. How he came at length to be liberated does not appear; not probably by the payment of the fines, for that the Quakers generally refused, deeming it an acknowledgement of guilt; but, possibly, by the mediation of his father. If so, it was the last time that he had occasion to exercise his paternal kindness, which now seems to have returned, and flowed abundantly; for he died this year, fully reconciled to his son, and left him in possession of a plentiful estate; it is said about 1500*l.* per annum. Penn, in his "No Cross, no Crown (p. 473, edit. xiii. 1789), has collected some of his father's dying expressions, among which we find this remarkable one, in the mouth of a man who had so much opposed the religious conduct of his son. "Son William, let nothing in this world tempt you to wrong your conscience: I charge you do nothing against your conscience. So will you keep peace at home, which will be a feast to you in a day of trouble."

Near this time he held a public dispute at Wycombe in Buckinghamshire, with a Baptist teacher, concerning the universality of the divine light. He also wrote a letter to the vice-chancellor of Oxford, on account of the abuse which his friends suffered there from the junior scholars. And during his residence this winter at Penn in Buckinghamshire, he published his "Seasonable Caveat against Popery," though it

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was the religion of the queen, and of the heir apparent. This is mentioned to shew the unreasonableness of the clamour that was afterwards raised against him, that he favoured Popery: an aspersions to which Burnet gave some ear; but which Tillotson retracted. Near the close of the year, he was led to his fourth imprisonment. A serjeant and soldiers waited at a meeting until he stood up and preached; then the serjeant arrested him, and he was led before the lieutenant of the Tower, by whom, on the act for restraining nonconformists from inhabiting in corporations, he was again committed, for six months, to Newgate. During his confinement, he wrote several treatises; and also addressed the parliament, which was then about to take measures for enforcing the Conventicle-act with greater severity. Shortly after the release of William Penn from this imprisonment, he travelled in the exercise of his ministry in Holland and Germany. Few particulars of this journey are preserved; but it is alluded to in the account of a subsequent one, which he published.

In 1672, he married Gulielma Maria Springett, whose father having been killed at the siege of Bamber, in the civil wars, and her mother having married Isaac Pennington of Chalfont, Bucks, in his family, (which was a place of general resort for Quakers in that county) Gulielma had her education, and, probably, became acquainted with Penn. After his marriage he resided at Rickmansworth in Hertfordshire. The same year he wrote several controversial pieces; and among the rest, one against Muggleton. In this employment, about this time, he seems to have spent much of his leisure. In 1674, he ventured to write to the king, complaining of the severity of some justices, and others, to the Quakers; and some time after he presented to the king, and to both houses of parliament, a book entitled, "The continued Cry of the oppressed for Justice; giving an account of the cruel and unjust proceedings against the persons and estates of many of the people called Quakers." The following year he held a public dispute near Rickmansworth, with the famous Richard Baxter.

In 1677, in company with George Fox, and Robert Barclay, he again set sail on a religious visit to the Continent. He travelled by Rotterdam, Leyden, and Haerlem, to Amsterdam, at which place hearing of a persecution of the Quakers at Dantzick, he wrote to the king of Poland, an expostulatory letter on their behalf. He then, after some further stay at Amsterdam, proceeded by Osnabrug to Herwerden, or Herford, the residence of the princess Elizabeth, daughter of the king of Bohemia, and grand-daughter of James I.

It may not be amiss to mention, that the manner in which the ministers of the people called Quakers travel in the business of

of their ministry, is simply this: Having a view of the country in which they believe themselves divinely required to minister, they proceed from place to place, according as their minds feel disposed, by the touches of the same influence, which they conceived to have drawn them from their habitations. Their employment is visiting the meetings, and often the families of their friends; and sometimes appointing more public meetings for the information of persons of other societies, whom also they visit, as their duty or inclination leads them. This seems to have been the case with Penn and his companions, whose principal business at Herford, was in visiting the princess and her family. She received them with great readiness, and they remained four days at her town, in which time they had many religious opportunities, both for worship and conference with her, and in her house, one of which was open to the inhabitants of the town. On leaving Herford he took a circuit in Germany, by Cassel, Frankfort, Chrisheim, Manheim, Mentz, Cologne (called by himself Cullen), Mulheim, Wesel, Cleve, and Nimeguen; and returned to Amsterdam in less than a month after he had left it. After staying about three days, he again left it, and went by Horn, Worcum, Harlingen, Leenwarden, Lippenhuis, Groningen, Embden, and Bremen, to his hospitable friend the princess Elizabeth at Herford; whence, after another stay of about four days, a second circuit by Wesel, Dusseldorp, Cologne, &c. brought him to Amsterdam; and from Holland he returned home by Harwich and London, to his wife and family at Werminghurst in Sussex. He concludes the narrative of his journey in these words: "I had that evening (viz. of his return) a sweet meeting among them, in which God's blessed power made us truly glad together: and I can say, truly Blessed are they who can cheerfully give up to serve the Lord. Great shall be the increase and growth of their treasure, which shall never end. To Him that was, and is, and is to come; the eternal, holy, blessed, righteous, powerful, and faithful One; be glory, honour, and praise, dominion, and a kingdom, for ever and ever, Amen." Many remarkable circumstances occur in his account of the journey, particularly the religious sensibility, and contrition of mind evinced by the princess, and by her friend, and companion, Anna Maria countess of Hornes. But we must refer to Penn's own account, which is in his works, and also separately extant. At the time of his return, and before his entering on this journey, his residence was at Werminghurst in Sussex, an estate, probably, of his wife's.

About the time of his return from the continent, his friends the Quakers, among other methods used at that time to harass them, were vexed by laws which had been made against Papists,

and penalties of twenty pounds a month, or two thirds of their estates (Stat. 23d and 29th Elizabeth). Mr. Penn, on this occasion, presented (as it is said) a petition of the Quakers to each house of parliament, and was twice allowed to speak on their behalf, in a committee, probably of the commons, for a bill for the relief of the Quakers soon after passed that house; but before it had passed the other house, it was set aside by a sudden prorogation of parliament.

In 1681, king Charles, in consideration of the services of his father, the admiral, and of a debt due to him from the crown at his death, granted to W. Penn a province in North America, lying on the west side of the Delaware, called the New Netherlands; but, on this occasion, denominated by the king, in respect to the grantee, Pennsylvania. Penn soon after published an account of the province, with the king's patent, describing the country, and its produce, and proposing easy terms of settlement to such as might be inclined to go thither. He also sent a letter to the native Indians, informing them of his desire to hold his possession, not only by the king's grant, but with their consent and *love*, acknowledging the injustice which had been done them by Europeans, and assuring them of his peaceable intentions. He then drew up, in twenty-four articles, "The Fundamental Constitution of Pennsylvania;" and the following year, he published the "Frame of Government of Pennsylvania." A law of this code may be worth transcribing, as it held out a greater degree of religious liberty than had at that time appeared in the Christian world. "All persons living in this Province, who confess and acknowledge the One, Almighty, and Eternal God, to be the Creator, Upholder, and Ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no wise be molested or prejudiced for their *religious persuasion, or practice in matters of faith and worship*; nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatsoever." It is too true, that many persecuted persons have complained of persecution, merely because they believed their own religion to be right; Penn appears to have hated it, for its own inherent injustice, and moral turpitude. Many single persons, and some families, went to the new province. They soon began to clear and improve their lands, and to build a city, which Penn, keeping in view the principle of brotherly love, which is the strength of civil society, named Philadelphia. Commissioners were also appointed to treat with the Indians; and in 1682, he visited his newly-acquired territory. At this time he passed about two years in the province, adjusting its interior concerns, and establishing a friendly correspondence with his neighbours. Envy, it would seem, fol-

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lowed him even into the wilderness, for we find him this year vindicating himself, in a spirited letter, from the accusation of ambition and the desire of wealth. He attributes all his acquisitions to the bounty of Providence, and in conclusion has, among others, these remarkable words: "If friends here keep to God, and in the justice, mercy, equity, and fear of the Lord, their enemies will be their footstool; if not, their heirs, and my heirs too, will lose all." The following year, 1683, he gave a more full description of Pennsylvania, in "a letter addressed to the Committee of the Free Society of Traders to that Province, residing in London." Three things in this letter are particularly worthy of notice. He mentions, that two general assemblies had been held, and with such concord and dispatch, that they sat but three weeks, and at least seventy laws were passed, without one dissent in any material point. He also informs the traders, that the assembly had presented him with an impost on certain goods imported and exported; which impost, after his acknowledgments of their affection, he had freely remitted. A rare instance! He also says, after mentioning the establishment of courts of justice, that to prevent law-suits, *three peacemakers* had been chosen by every county-court, in the nature of common arbitrators. Before he left the province, he addressed an epistle of caution to his friends of the same religious persuasion settled in it, reminding them of the conspicuous station in which they were then placed; being transplanted from oppression, not only to liberty, but to power; and beseeching them to improve the opportunity which God had now put into their hands. Thus the civil and religious welfare of his colonists seemed objects near to his heart; and having been a promoter and witness of their prosperity, he returned to his wife and family in England in 1684.

Not many months after the return of Penn from his colony, Charles II. died, and the respect which James II. bore to the late admiral, who had recommended his son to his care, together with that monarch's personal acquaintance with Penn himself, procured for him a free access at court. He therefore made use of the opportunity, thus afforded him, of soliciting relief for his persecuted friends, the Quakers, fifteen hundred of whom remained prisoners at the decease of Charles II. It may not be amiss to observe, that, the inclination of the king to Popery being generally known, the fears of Protestants were alarmed on his accession; and had Penn been inclined to avail himself of so critical a juncture, by fomenting those fears, he might have quickly peopled his province, and replenished his purse. Penn, however, appears not himself to have possessed those fears, and that he did not avail himself of the general panic is both true, and honourable to him. He had long been intimate with the king, and had given credit to the protestations which James had

repeatedly made, of his intention to establish liberty of conscience. On his accession, Penn took lodgings at Kensington; and his ready and frequent reception at court, drew on him the suspicion of being himself a Papist. Burnet, as was hinted before, so far leaned to this opinion, as to mention it in his history, and to declare that Penn was intimate with Petre the Jesuit; and employed by James II. in Holland in the year 1686. Burnet also adds the following description of Penn's character: "He was a talking vain man, who had long been in the king's favour. He had such an opinion of his own faculty of persuading, that he thought none could stand before it, though he was singular in that opinion; for he had a tedious luscious way, that was not apt to overcome a man's reason, though it might tire his patience." Burnet, therefore, was evidently no friend to Penn. Let us next attend to Tillotson, between whom and Penn there passed some letters on the same suspicion. Tillotson had heard it, and had repeated the surmise in some way which brought it to the ear of Penn; who thereon, by letter, enquired of him, if he had really spread the report of his being a Papist. In this letter Penn has these words among others: "I abhor two principles in religion, and pity them that own them: Obedience upon authority, without conviction; and, destroying them that differ from me for God's sake." Tillotson in reply mentions the ground of his suspicion, namely, that he had heard of Penn's corresponding with some persons at Rome, and particularly with Jesuits; but professes his particular esteem of Penn's parts and temper: and says not a word of his intimacy with Petre, who was in England; which, had it subsisted, as both were public men at court, Tillotson must have known. In reply, Penn declared that he held no correspondence with any Jesuit, priest, or regular, in the world, of the Romish communion, and even that he knew not one any where; declaring himself to be a Christian whose creed was the Scripture. In conclusion, Tillotson declared himself fully satisfied, and, as in that case he had promised, he heartily begs pardon of Penn. The correspondence may be seen at length in Penn's works. In this year, 1686, he published "A Persuasive to Moderation to Dissenting Christians, &c. humbly submitted to the King and his great Council;" soon after which came out the king's proclamation for a general pardon; which was followed, the next year; by his suspension of the penal laws. Penn presented an address of the Quakers on this occasion. He also wrote a book on occasion of the objections raised against the repeal of penal laws and test; and, the clamour against him continuing, he was urged to vindicate himself from it, by one of his friends, Mr. Popple, secretary to the Plantation-office, which he did in a long reply, which well deserves the perusal of those who wish to estimate his character; it

is dated 1688. But he had now to cope with more powerful opponents than rumour. The Revolution took place, and an intimate of James was of course a suspected person. As he was walking in Whitehall (no mean proof of conscious innocence) he was summoned before the council then sitting; and, though nothing was proved against him, he was bound to appear the first day of the following term; but, being continued to the next on the same bail, he was then discharged in open court: nothing being laid to his charge. The beginning of the year 1690, he was again brought before the council, and accused of corresponding with James. They required bail of him as before; but he appealed to the king himself, who, after a long conference, inclined to acquit him; nevertheless, at the instance of some of the council, he was a second time held a while to bail, but at length discharged. Soon after this, in the same year, he was charged with adhering to the enemies of the kingdom, but proof failing, he was again cleared by the court of King's-bench. Being now, as he thought, at liberty, he prepared to go again to Pennsylvania, and published proposals for another settlement there; but his voyage was prevented by another accusation, supported by the oath of one William Fuller (a man whom the parliament afterwards declared to be a cheat and impostor); whereupon a warrant was granted for arresting him, and he narrowly escaped it, at his return from the burial of George Fox. Hitherto he had successfully defended himself; but now, not choosing to expose his character to the oaths of a profligate man, he withdrew from public notice, till the latter part of the year 1693; when, through the mediation of his friends at court, he was once more admitted to plead his own cause before the king and council; and he so evinced his innocence, that he was a fourth time acquitted. He employed himself in his retirements in writing. The most generally known production of his seclusion, bears the title of "Fruits of Solitude, in Reflections and Maxims relating to the Conduct of human Life." To those who wish to be informed respecting the people called Quakers, his "Key, &c. to discern the Difference between the Religion professed by the People called Quakers, and the Perversions, &c. of their Adversaries, &c." It is well suited for the ends designed, and has gone through twelve editions at least. Not long after his restoration to society, he lost his wife, which affected him so much, that he said all his other troubles were nothing in comparison of this; and he published a short account of her character, dying expressions, and pious end. The following year, he appeared as the eulogist of George Fox, in a long preface to Fox's Journal, then published. The preface, giving a summary account of the people whom Fox had been so much the means of uniting, has been several times printed

separately, under the title of, "A brief Account of the Rise and Progress of the People called Quakers." It has passed through many editions in English, two in French, and has been translated into German by A. P. Wenderborn. The same year he travelled as a minister in some of the Western countries; and in the next, we find him the public advocate of the Quakers to parliament, before whom a bill was then depending for their ease in the case of oaths. In the early part of 1696, he married a second wife, and soon after lost his eldest son, Springett Penn, who appears, from the character given to him by his father, to have been a hopeful and pious young man, just coming of age. The same year he added one more to his short tracts descriptive of Quakerism, under the title of "Primitive Christianity revived," &c. and now began his paper controversy with the noted George Keith, who from a champion of Quakerism, and the intimate of Barclay, had become one of its violent opponents. Keith's severest tract accuses Penn and his brethren of Deism. In 1697, a bill depending in parliament against blasphemy, he presented to the House of Peers, "A Cautious requisite in the Consideration of that Bill," wherein he advised that the term might be so defined, as to prevent malicious prosecutions under that pretence. But the bill was dropt. In 1698, he travelled as a preacher in Ireland, and the following winter resided at Bristol. In 1699, he again sailed for his province, with his wife and family, intending to make it his future residence; but, during his absence, an attempt was made to undermine proprietary governments, under colour of advancing the king's prerogative. A bill for the purpose was brought into parliament, but the measure was postponed until his return, at the intercession of his friends; who also gave him early information of the hostile preparations, and he arrived in England the latter part of 1701. After his arrival, the measure was laid aside, and Penn once more became welcome at court, by the death of king William, and the consequent accession of queen Anne. On this occasion, he resided once more at Kensington, and afterwards at Knightsbridge, till, in the year 1706, he removed to a convenient house about a mile from Brentford. Next year he was involved in a law-suit with the executors of a person who had been his steward; and, though many thought him aggrieved, his cause was attended with such circumstances, as prevented his obtaining relief, and he was driven to change his abode to the rules of the Fleet, until the business was accommodated; which did not happen until the ensuing year. It was probably at this time, that he raised 6,600*l*. by the mortgage of his province [N].

[N] We do not know that this can be proved, but take it from the preceding edition of this work.

Now,

Now, after a life of almost constant activity and employment, he found, at the age of sixty-five, that the infirmities of age began to visit him, and to lessen his abilities for travelling, in the work of his ministry, with his wonted alacrity; yet, in the year 1709, he travelled, as his health would permit, into the West of England, and also into some counties nearer his residence in the metropolis. But at length, in 1710, finding the air near the city not to agree with his declining constitution, he took a handsome seat at Rushcomb, near Twyford, in Berkshire, at which he continued to reside to the time of his decease.

In 1712, he had, at distant times, three fits, thought to be of the apoplectic kind. The last of these impaired his understanding and memory, so much as to render him unfit for public action afterwards. His friend, Thomas Story, an eminent Quaker, who had been the first recorder of the corporation of Philadelphia, made him annual visits after this time, to his death. In 1713 and 1714, he found him chearful, and able to relate past transactions, but deficient in utterance, and recollection of the names of absent persons. In 1715, his memory seemed further decayed; but both this, and the former year, Story relates, that he continued to utter in the Quaker-meeting at Reading, short, but sound and sensible expressions. This year he also tried, but without benefit, the effect of the waters at Bath. In 1716, he seemed glad to see his friend, and at parting with him and another, he said, "My love is with you. The Lord preserve you, and remember me in the everlasting covenant." In 1717, he scarce knew his old acquaintance, or could walk without leading. His decease was on the 30th of July, 1718, and his interment the 5th of the next month, at Jordan, near Beaconsfield, Buckinghamshire. Without attempting to draw up a regular character of William Penn, it must be evident from his works, that he was a man of abilities; and, from his conduct through life, that he was a man of the purest conscience. This, without acceding to his opinions in religion, we are perfectly willing to allow and to declare.

PENNI (GIOVANIN FRANCESCO), surnamed Il Fattore, given him on account of his good management of Raphael's expences, when he lived with him; which was to the time of his death, Julio Romano being his fellow-disciple. He was very skilful, especially in designing. He has composed a great many pictures from Raphael's thoughts, which pass for that master's own; particularly in the palace of Chigi, as may be observed by examining them with attention. He had a particular inclination and genius for landscapes; which he painted very skilfully, and enriched with fine pieces of architecture. After Raphael's death, he associated with Julio Romano, and Pierino del Vago. These three finished what Raphael left imperfect. As

well the history of "Constantine," as other works in the palace of Belvedere. But this triumvirate separated, on occasion of a copy that the pope chose to have made of the picture of the transfiguration, which was designed for the court of France. Upon this separation, Penni went to Naples, intending to work for the marquis del Vasto; but, his constitution being very delicate and tender, he did not live long enough to paint much there. He died in his fortieth year, in 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vago his brother-in-law, at Genoa, and other places of Italy. He went thence into England, where he painted several pictures for Henry VIII. and for some merchants. He was also employed by Francis I. at Fontainbleau, and at last applied himself to engraving.

PENRY (JOHN), or AP HENRY, commonly known by his assumed name of *Martin Mar-prelate*, or *Mar-priest*. He was born in Wales, and studied first at Cambridge, and afterwards at Oxford, in which latter university he took the degree of Master of Arts, and was ordained a priest. Afterwards, meeting with some dissatisfaction, as it is said, and being very warm in his temper, he changed his religion, and became an Anabaptist, or rather a Brownist. He was henceforward a virulent enemy to the church of England, and the hierarchy of that communion, as appears sufficiently by his virulent libels, in which he has shewn his spleen to a great degree. At length, after he had concealed himself for some years, he was apprehended at Stepney, and tried at the King's-Bench, before sir John Popham, chief-justice, and the rest of the judges, where he was indicted and condemned for felony, for papers found in his pocket, purporting to be a petition to the queen; and was executed, according to Fuller, at St. Thomas Waterings, in 1593. It appears, that some violence was put upon the laws, even as they then stood, to form a capital accusation against him. For his libels he could not be accused, the legal time for such an accusation having elapsed before he was taken: the papers upon which he was convicted, contained only an implied denial of the queen's *absolute authority* to make, enact, decree, and ordain laws; and implied, merely by avoiding to use those terms, according to the very words of the lord-keeper Puckering. His execution was therefore in a high degree unjust. His chief publications are, 1. "Martin Mar-prelate," the tract that gave so much offence. 2. "Theses Martinianæ," 8vo. 3. "A view of publicke Wants and Disorders in the service of God, in a Petition to the high court of Parliament, 1588," 8vo. 4. "An Exhortation to the Governors and People of Wales, to labour earnestly to have the preaching of the Gospel planted among them," 1588, 8vo. 5. "Reformation no Enemy to her Majesty and the State," 1590, 4to. 6. "Sir Simon Synod's

Hue

Hue and Cry for the Apprehension of young Martin Mar-priest, with Martin's Echo," 4to. Most of these, and some others, were full of low scurrility and petulant satire. Several tracts equally scurrilous, were published against him; as; "Pappe with a Hatchet, or a Country Cuffe for the Idiot Martin to hold his Peace;" "A Whip for an Ape, or Martin displaid;" and others of the same kind.

PEPUSCH (JOHN CHRISTOPHER), one of the greatest theoretic musicians of modern times [o], as we are told, was born at Berlin about 1667; and became so early a proficient on the harpsichord, that at the age of fourteen he was sent for to court, and appointed to teach the prince, father of the late king of Prussia. About 1700, he came over to England, and was retained as a performer at Drury-lane: it is supposed that he assisted in composing the operas which were performed there. While he was thus employed, he forbore not to prosecute his private studies; and these led him to enquire into the music of the ancients, and the perusal of the Greek authors upon that subject. The abilities of Pepusch as a practical composer were not likely to become a source of wealth to him: his music was correct, but it wanted variety of modulation. Besides, Handel had got possession of the public ear, in the opinion of whose superior merit he readily acquiesced; and chose a track for himself, in which he was almost sure to meet with no obstruction. He became a teacher of music, not the practice of any particular instrument, but music in the absolute sense of the word, that is to say, the principles of harmony and the science of practical composition; and this, not to children or novices, but in very many instances to professors of music themselves.

In 1713, he was admitted to the degree of Doctor in Music at Oxford, and continued to prosecute his studies with great assiduity. In 1724, he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to settle as professor of music in his intended college there; but, the ship in which they sailed being wrecked, he returned to London, and married Francesca Margarita de l'Epine. This person was a native of Tuscany, and a celebrated singer, who performed in some of the first of the Italian operas that were represented in England. She came hither with one Greber, a German, and from this connection became distinguished by the invidious appellation of Greber's Peg. Afterwards she commenced a new connection with Daniel earl of Nottingham, who had defended the orthodox notion of the Trinity against the heretic Whiston; and to this connection Rowe, in imitation of Horace's, "*Ne sit ancillæ tibi amor pudori*," thus alludes:

[o] Hawkins's Hist. of Music, v. 194.

Did not base Greber's Peg inflame
 The sober earl of Nottingham,
 Of sober fire descended;
 That, careless of his soul and fame,
 To play-houses he nightly came,
 And left church undefended.

She continued to sing on the stage, till about 1718; when having, at a modest computation, acquired above ten thousand guineas, she retired from the theatre, and afterwards married Dr. Pepusch. She was remarkably tall, and remarkably swarthy; and, in general, so destitute of personal charms, that Pepusch seldom called her by any other name than Hecate, to which she is said to have answered very readily.

The change in Pepusch's circumstances by Margarita's fortune was no interruption to his studies: he loved music, and he pursued the knowledge of it with ardour. At the instance of Gay and Rich, he undertook to compose, or rather to correct, the music for "The Beggar's Opera." His reputation was now at a great height. He had perused with great attention those several ancient treatises on Harmonics, published by Meibomius, and that of Ptolemy by Dr. Wallis; and the difficulties, which occurred to him on the perusal, were in a great measure removed by his friend De Moivre, the mathematician, who assisted him in making calculations for demonstrating those principles on which the harmonic science is founded. In consequence of these studies, he was esteemed, in matters of theory, one of the best musicians of his time. In 1737, he was chosen organist of the Charter-house, and retired, with his wife, to that venerable mansion. The wife died in 1740, before which he lost a son, his only child; so that he had no source of delight left, but the prosecution of his studies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal Society, and is published in the "Philosophical Transactions for Oct. Nov. and Dec. 1746;" and, soon after the publication of that account, he was chosen a Fellow of the Royal Society.

He died the 20th of July, 1752, aged eighty-five; and was buried in the chapel of the Charter-house, where a tablet with an inscription is placed over him.

PERAU (GABRIEL LOUIS CALABRE), a French author, whose character was not less esteemed for its candour and modesty, than his writings for their neatness of style, and exactness of research. He is most known for his continuation of the "Lives of illustrious Men of France," begun by d'Auvigne, but carried on by him, from the thirteenth volume to the twenty-third. He also wrote notes and prefaces to several works.

His

His edition of the works of Bossuet was the best, till they were published by the Benedictines of St. Maur; and he was author of an esteemed life of Jerome Bignon, in 12mo, 1757. He died in March, 1767, at the age of sixty-seven.

PEREFIXE (**HARDOUIN DE BEAUMONT DE**), a French writer, is memorable for having left a very excellent "*Histoire du Roi Henry IV.*" of France: written indeed more like an abridgement than a history at large; but full of wisdom in what relates to the institution of a prince, and full of truth as to matters of fact. He was maître d'Hotel to cardinal Richelieu, under whom he was trained; became a doctor of the Sorbonne; was afterwards appointed preceptor to Louis XIV. and made archbishop of Paris in 1664. The Jesuits are supposed to have governed him, and to have put him upon measures, which offended the Jansenists, and made him obnoxious to obloquy and misrepresentation: but he was certainly a very excellent as well as a very amiable man. He died in 1670. He had been admitted into the French academy in 1654.

PEREZ (**ANTONY**), a Spanish lawyer, much famed in his day for several elaborate works on the civil and public Law, Comments on the Digests, and other works of that kind. He was born at Alfaro, a small village in upper Navarre, and died at Louvain in 1672, at the age of eighty-nine. He must not be confounded with **ANTONY PEREZ**, a famous Jesuit of Salamanca, nor with another of the same name, who was physician and surgeon to Philip II. who wrote a treatise on the plague; nor yet with a Portuguese surgeon who wrote in his own language, on the subjects of his profession, in the seventeenth century.

PERGOLESI (**GIOVANNI BATTISTA**), one of the most excellent of the Italian composers, was born at Casoria in the kingdom of Naples, in 1704; and was educated at Naples under Gaetano Greco, a very famous musician of that time. The prince of San-Agliano, or Stigliano [P], becoming acquainted with the talents of young Pergolesi, took him under his protection, and, from 1730 to 1734, procured him employment in the new theatre at Naples, where his operas had prodigious success. He then visited Rome, for which place his *Olympiade* was composed, and there performed; but, by some unaccountable fatality, was by no means applauded as it deserved; after which he returned to Naples, and falling into a consumptive disorder, died at the premature age of thirty-three. It is not true, as some authors have asserted, that he was poisoned by some of his rivals. From the style of his composition, the Italians have called him the *Domenichino* of music. *Euse,*

united with deep knowledge of harmony, and great richness of melody, forms the characteristic of his music. It expresses the passions with the very voice of nature, and speaks to the soul by the natural force of its effects. It has been thought by some, of too melancholy a cast, which might arise, perhaps, from the depression produced by infirmity of constitution. His principal works are, 1. The "*Stabat Mater*," usually considered as his most perfect work, and much better known than any other, in this country. 2. Another famous mass, beginning, "*Dixit et laudate*," first heard with rapture at Naples, soon after his return from Rome. 3. The mass called, "*Salve Regina*," the last of his productions, composed at Torre del Greco, a very short time before his death, but as much admired as any of his compositions. 4. His opera of "*Olympiade*," set to the words of Metastasio. 5. "*La serva Padrona*," a comic opera. 6. His famous cantata of "*Orfeo e Euridice*." The greater part of his other compositions were formed for pieces written in the Neapolitan dialect, and unintelligible to the rest of Italy. Pergolesi's first and principal instrument was the violin. The following opinions respecting the style of Pergolesi, are copied from the works of a most competent judge [Q].

"He had, perhaps, more energy of genius, and a finer *tast*, than any of his predecessors; for though no labour appears in his productions, even for the church, where the parts are thin, and frequently in unison, yet greater and more beautiful effects are often produced in the performance than are promised in the score."—"The church-music of Pergolesi has been censured by his countryman, Padre Martini, as well as by some English musical critics, for too much levity of movement, and a dramatic cast, even in some of his slow airs; while, on the contrary, Eximeno says, that he never heard, and perhaps never shall hear, sacred music accompanied with instruments, so learned and so divine, as the *Stabat Mater*." Dr. Burney thinks it very doubtful whether the sonatas ascribed to this author are genuine; but observes, that the progress since made in instrumental music, ought not, at all events, to diminish the reputation of Pergolesi, "which," he adds, "was not built on productions of that kind, but on vocal compositions, in which the clearness, simplicity, truth, and sweetness of expression, justly entitle him to supremacy over all his predecessors, and contemporary rivals; and to a niche in the temple of fame, among the great improvers of the art; as, if not the founder, the principal polisher of a style of composition both for the church and stage, which has been constantly cultivated by his successors; and

[Q] Dr. Burney's Hist. vol. iv. p. 556.

which,

which, at the distance of half a century, from the short period in which he flourished, still reigns throughout Europe." The learned historian, for this reason, justly considers the works of Pergolesi, as forming a great æra in modern music.

PERIZONIUS (JAMES), a learned German, was of a family originally of Teutorp, a small town in Westphalia: their name was Voorbrock [R]; but being changed for Perizonius, (a Greek word of similar import, implying something of the nature of a girdle) by one who published an "Epithalamium," with this name subscribed, it was ever after retained by the learned part of the family. Anthony Perizonius was rector of the school of Dam, professor of divinity and the Oriental languages, first at Ham, and afterwards at Deventer; at which last place he died in 1672, in his forty-sixth year. He published, in 1669, a learned treatise, "*De Ratione studii Theologici*."

James, the eldest son of Anthony, was born at Dam, Oct. 26, 1651; and studied first under Gisbert Cuper at Deventer, and was afterwards, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father designed him for divinity and the ministry; but, by death, left him to pursue his natural inclination and taste, which lay towards polite learning, history, and antiquity. With this view, he went, in 1674, to Leyden, where he continued his studies under Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft; and was in that situation, when, in 1681, he accepted the professorship of history and eloquence, which was offered him by the university of Franeker. His great reputation made this university flourish, on which account his stipend was augmented by the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant professorship; but the curators of Franeker engaged him to continue with them, by adding another hundred crowns to his stipend. He left them, however, in 1693, and went to Leyden, to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death. He was a man of incredible diligence, as well as exactness; for, though he wrote much, yet he never committed any thing to the press, without having revised and examined it. Excessive application to study shortened his life; for, being of a delicate constitution, and taking no care to strengthen it by exercise, a slow fever at length crept upon him, and never quitted him, till it had put an end to him. He died, April 6, 1717, and left a will that favoured a little of that whim and peculiarity which sometimes infects the

[x] Nicéron, tome i.

learned in their retirements. He ordered, that as soon as he should expire, his body should be dressed in his clothes, then set up in a chair, and that a beard should be made for him. Some say this was done, that a painter might finish his picture, already begun, in order to be placed over the manuscripts and books which he left to the library of the university: but whatever was the motive, the thing was ridiculous and unworthy of his character. He was a man of a good mien, well made, of a grave and serious air, but far from any thing of pedantry and affectation: and so modest, that he never spake of himself and his writings, except when he was asked about them. He had a great judgement, a good memory, and profound erudition. He would never marry, because he was desirous that his studies should not be interrupted.

He published a great many works in Latin, relating to history, antiquities, and classical literature; the principal of which are these: 1. "*M. T. Ciceronis eruditio*:" an inaugural oration, at his being installed professor of Franeker in 1681. 2. "*Animadversiones Historicae*, 1685," 8vo. This work is employed in correcting the mistakes of historians and critics, and shews great exactness and learning. 3. "*Q. Curtius in integrum restitutus, et vindicatus ab immodica atque acerba nimis crisi viri clarissimi Joannis Clerici*, 1703," 8vo. To this Le Clerc replied, in the third volume of his "*Bibliothèque Choisée*." 4. "*Rerum per Europam sæculo sexto-decimo maximè gestarum Commentarii Historici*, 1710," 8vo. 5. "*Origines Ægyptiacæ et Babylonicae*, 1711," 2 vols. 12mo. This work is levelled against the "*Chronological Systems*" of Usher, Capellus, Pezron, but especially of sir John Marsham. Perizonius wrote also several dissertations upon particular points of antiquity, which would have done no small credit to the collections of Grævius and Gronovius. He published an edition of "*Ælian's Various History*" corrected from the manuscripts, and illustrated with notes, in 1701, 8vo. James Gronovius having attacked a passage in his notes, a controversy ensued, which degenerated at length into such personal abuse, that the curators of the university of Leyden thought proper to interpose, and put a stop to it by their authority. He wrote also large notes upon "*Sanctii Minerva, five de causis linguæ Commentarius*:" the best edition of which is that of 1714, 8vo.

PERRAULT (CLAUDE), an eminent French author, was the son of an advocate of parliament, and born at Paris in 1613[s]. He was bred a physician, but practised only among his relations, his friends, and the poor. He discovered early a particular taste for the sciences and fine arts; of which he ac-

quired a very consummate knowledge, without the assistance of a master. He was skilled in architecture, painting, sculpture, mathematics, physics, and all those arts which relate to designing and mechanics. He excelled especially in the first of these, and was one of the greatest architects France ever produced. Louis XIV. had a great and noble taste for architecture, and sent for Bernini from Rome, and other architects; but Perrault was preferred to them all. The entrance into the Louvre, which was designed by him, "is," says Voltaire [†], "one of the most august monuments of architecture in the world.—We sometimes," adds he, "go a great way in search of what we have at home. There is not one of the palaces at Rome, whose entrance is comparable to this of the Louvre; for which we are obliged to Perrault, whom Boileau has attempted to turn into ridicule." These two great men had a terrible quarrel for a long time; and the resentment of Boileau carried him so far, as to induce him to deny that Perrault was the real author of those great designs in architecture, that passed for his. Perrault had said something against Boileau's *Satires*, as if certain passages in them reflected upon the king: he also joined with his brother Charles in supporting the moderns, while Boileau was general for the ancients; and both these things together drew the poetical vengeance of Boileau upon him. They were, however, reconciled at length; and Boileau acknowledged Perrault to be a man of great merit, and very learned in matters relating to physics and the fine arts.

Mons. Colbert, who loved architecture, and was ready to supply all means for bringing it to perfection, put him upon translating Vitruvius into French, and illustrating it with notes; which he did, and published it in 1673, folio, with figures. Perrault was supposed to have succeeded in this work beyond all that went before him, who were either architects without learning, or learned men without any skill in architecture. Perrault was both an architect and a learned man, and had a great knowledge of all those things relating to architecture of which Vitruvius speaks, as painting, sculpture, mechanics, &c. He had so extraordinary a genius for mechanics, that he invented the machines, by which those stones of fifty-two feet in length, of which the front of the Louvre is formed, were raised. He had a fine hand at designing and drawing models; and the connoisseurs have observed, that the originals done by himself, from whence the figures for his Vitruvius were taken, were more exact and finished than the copper-plates themselves, although these are exceedingly beau-

[†] Siècle de Louis XIV. chap. xxvii.

tiful. A second edition of his "*Vitruvius, revised, corrected, and augmented,*" was printed at Paris, 1684, in folio. When the Academy of Sciences was established, he was chosen one of its first members, and was chiefly depended upon in what related to mechanics and natural philosophy. He gave proofs of his great knowledge in these, by the publication of several works: among which were, "*Memoires pour servir à l'histoire naturelle des animaux,*" printed in 1676, folio, with figures; "*Essais de Physique,*" in four volumes 12mo, the three first of which came out in 1680, and the fourth in 1688; "*Recueil de plusieurs machines de nouvelle invention,* 1700," 4to, &c. He died, Oct. 9, 1688, aged 75. Although he had never practised physic in any public way, yet the faculty of Paris, of which he was a member, had such an opinion of his skill, and so much esteem for the man, that after his death they desired his picture of his heirs, and placed it in their public schools with that of Fernellius, Riolanus, and others, who had done honour to their profession.

PERRAULT (CHARLES), the brother of Claude, was born at Paris in 1626, and discovered early a greater genius for letters than his brother; and as great a one for the sciences and fine arts, which he cultivated under his directions. The minister Colbert[u] chose him for his first clerk of the buildings, of which himself was superintendant; and afterwards made him comptroller-general of the finances under him. Perrault employed his whole interest and credit with him, to make arts and sciences flourish: he distinguished and recommended those who excelled in each; and it was owing to him, that the academies of painting, sculpture, and architecture, were formed. He was one of the first members of the academy of the belles lettres and inscriptions, and was received into the French academy in 1671. He was very useful to the men of letters who frequented his levee, and shewed him great respect as long as his protector lived; but, upon the death of Colbert in 1683, and when the effects of envy took place, he was strangely neglected by them. He spent the next twenty years in retirement, and devoted himself wholly to reading and writing books. He published various works, upon different subjects, in verse and prose. He had an agreeable manner of writing in prose, though somewhat negligent; and his poetry is not destitute of invention and imagination, though it is not correct enough to establish an opinion of his judgement. His poem, called "*La Peinture,*" printed first in 1668, and afterwards in the collection of his miscellaneous works in verse and prose in 1675, 4to, was universally admired and praised; and even Boileau himself could not forbear doing justice to it.

[u] Nicéron, &c. tome xxxiii.

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In 1688, he published a poem, entitled, "Le Siècle de Louis le Grand;" The Age of Louis the Great: which was a kind of prelude to a war with all the learned. In this he had set the modern authors above the ancient, an attempt which would of course appear shocking to the majority, who considered the ancients as superior in every species of composition. Boileau was present at the academy, when this poem was read there in 1687, and was greatly disgusted; yet took no further notice of it, than answering it by an Epigram, as did also Menage in another, to which Perrault replied in a "Letter." This Perrault reprinted the same year, and added to it his "Parallele des Anciens et des Modernes," in regard to arts and sciences. A second volume of the "Parallele" appeared in 1690, where the subject of their eloquence is considered; a third, in 1692, to determine their poetical merit; and a fourth, in 1696, which treats of their astronomy, geography, navigation, manner of warring, philosophy, music, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had also set up Chapelain, Quinault, Cotin, and other French poets, whom Boileau in his Satires had treated with contempt; intimating at the same time, that he did not approve of Boileau's treatment of them. Boileau, who was always a passionate admirer of the ancients, was hurt with a comparison so much to their disadvantage, and was now resolved to do something more than write epigrams in their behalf. He was more particularly determined to this by a speech of the prince of Conti, who one day told Racine, that he would go to the French academy, and write upon Boileau's seat, "Tu dors, Brutus," Thou sleepest, Brutus. What Boileau wrote against Perrault, is to be found in his "Reflexions critiques sur Longin." They were reconciled however in 1699; and Boileau wrote him a letter upon the occasion, which is printed in his works. Voltaire says [x], with regard to this famous controversy, which was carried on at the same time in England, by sir William Temple and others, that "Perrault has been reproached with having found too many faults with the ancients, but that his great fault was, the having criticized them injudiciously."

After this troublesome affair was ended, Perrault applied himself to draw up "Historical Eulogiums" of several great men in the 17th century, which he published with their portraits from the collection of the celebrated Begon. The beauty of the plates makes this work curious, as well as useful. He was determined by the public voice in the choice of his heroes, whom he confined to an hundred: but there are an hundred and

two in the collection; the reason of which was this. Arnauld and Pascal were deservedly in his list; but the Jesuits made interest to have them excluded, and prevailed. Perrault thought it necessary to substitute two fresh ones: but the public refused to accept the work, unless Arnauld and Pascal might keep their places; and hence it arose, that instead of a hundred lives, which was Perrault's original design, we find an hundred and two. There are other works of Perrault, which are much esteemed, as, "*Le Cabinet de Beaux Arts*," &c. or, A Collection of Copper-plates relating to Arts and Sciences, with Illustrations in Verse and Prose: "*Faernus's Fables*, translated into French Verse, &c."

Ch. Perrault died in 1703, aged 77. Madame Dacier, in the preface to her translation of "*Homer's Odyssey*," has given the following character of this author. "He was," says she, "a man of talents, of agreeable conversation, and the author of some little works, which have been deservedly esteemed. He had also all the qualities of an honest and good man; was pious, sincere, virtuous, polite, modest, ready to serve, and punctual in the discharge of every duty. He had a considerable place under one of the greatest ministers France ever had, who reposed the utmost confidence in him, which he never employed for himself, but always for his friends." Such a character from madam Dacier, must suggest to us the highest opinion of Perrault as a man, when it is considered, that, as an author, she thought him guilty of the greatest of all crimes, an attempt to degrade the ancient writers, whom she not only revered, but adored; contrary to the declaration of Perrault, who had said, in his "*Siècle de Louis*,"

"La docte antiquité fut toujours vénérable,
"Je ne la trouve pas cependant adorable."

Besides Claude and Charles, there were two other brothers, Peter and Nicolas, who distinguished themselves in the literary world. Peter, the eldest of them all, was receiver-general of the finances, and published, in 1674, a piece, "*De l'origine des Fontaines*;" and, in 1678, a French translation of Tassoni's "*La Secchia rapita*." Nicolas was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, entitled, "*La Morale des Jesuites, extraite fidelement de leurs livres*," which was printed in 1667, 4to.

PERRIER (FRANCIS); an eminent French painter, born at Maçon in 1590, was a goldsmith's son; a debauched young man, who, running away from his parents, went to Rome. As he was on his journey thither, his money fell short; when a blind man, who was also bound for Rome, persuaded him to lead him, offering him a share of the alms he got by begging on

the road. Perrier, having no other way to subsist, accepted of his offer; and in this equipage arrived at Rome, where he was again very much embarrassed to find out means to maintain himself, his blind beggar's assistance either failing, or not being sufficient to support him. He was reduced to terrible straits at his first arrival; but, that necessity prompting him to recur to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an easy and agreeable manner of designing: his taste was so good, that several young men addressed themselves to him to mend their designs; and his own were bought up by some foreigners, who sent them to their friends, in order to engage them to supply them with money.

In the mean time Perrier became acquainted with Lanfranco, whose manner he endeavoured to follow, and at last was able to manage his pencil with the same ease as he did his crayons. Finding that he could dispatch a great deal of business, he resolved to return to France; and stopping at Lyons, he painted the Carthusians cloyster there. From Lyons he proceeded to Paris; and having worked some time for Vouet, who engrossed all the grand performances, he took a second journey to Italy, where he stayed ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Villiere, and drew several easel-pieces for private persons. He died professor of the academy, in 1655. He etched several things with a great deal of spirit, and among others, the finest basso-relievos that are in Rome, a hundred of the most celebrated antiquities, and some of Raphael's works. He also engraved, in the *chiaro oscuro*, some antiquities, after a manner, of which, it was said, he was the first inventor; but Parmegiano used it a long time before him. It consists of two copper-plates, whose impression is made on paper faintly stained: the one plate is engraved after the usual way, and that prints the black; and the other, which is the secret, prints the white [v].

PERRIER (CHARLES), a French poet, nephew of Francis, was born at Aix in Provence. He first devoted himself to Latin versification, in which he succeeded greatly; and he boasted of having formed the celebrated Santeuil. They quarrelled afterwards from poetic jealousy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not scruple to call him "The prince of Lyric poets." They afterwards became reconciled, and there are in Perrier's works several translations of pieces from Santeuil. Perrier afterwards applied himself to French poetry, in which he was not

[v] This invention has been much improved since, and especially of late in any two other colours as well as black and England has been carried to great perfection by Mr. Kent, who performed it in white.

so successful, though he took Malherbe for his model. The importunity, and even fury, with which this poet repeated his verses to all who came near him, made him insupportable. One day he accompanied Boileau to church; and, during mass, did nothing but talk of an "Ode," which he had presented to Messieurs of the French academy for the prize in 1671. He complained of the injustice they did him; and, scarcely containing himself while the host was elevated, spoke loud enough to be heard, that "they said his verses were too Malherbian." He obtained the academy-prize [2], however, two years together, namely, in 1681, and 1682. C. Perrier died in 1692. He was, upon the whole, a good kind of man; but, like the generality of second-rate poets, very affected, conceited, and self-sufficient. There are many anecdotes of him in the "Menagiana," which shew this: from one we learn, that he was very angry with Bouhours, for not inserting him in the list of illustrious writers, from whom that father had selected his "Pensées Ingenieuses." He complained of this to Bouhours himself one day in the street, as Bouhours told Menage.

PERRON (JAMES DAVY DU), a cardinal, eminent for great talents and learning, was descended from ancient and noble families on both sides. His parents, having been educated in the principles of Calvin, retired to Geneva; and settled afterwards in the canton of Berne, where he was born, Nov. 25, 1556 [A]. His father, who was a man of learning, instructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron seems afterwards to have built upon this foundation by himself; for, while his parents were tossed about from place to place by civil wars and persecutions, he applied himself entirely to study. He learned by himself the Greek tongue and philosophy, beginning that study with the logic of Aristotle: thence he passed to the orators and poets; and afterwards applied to the Hebrew language, which he attained so perfectly, that he read without points, and lectured on it to the ministers.

In the reign of Henry III. he was carried to the court, which was then at Blois, where the states were assembled in 1576; and introduced to the king, as a prodigy of parts and learning. His controversial talents were very great, so that none durst dispute with him: although he made many challenges to those who would have been glad to attack him. At the breaking up of the states, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Augustines, where he held public conferences upon the sciences. He set himself afterwards

[2] Boileau, Art. poet. iv. 53.—Sat. ix. 251.

[A] Du Pin's Biblioth. Eccles. Auteurs. Cent. 17.

to read the *Summa* of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is said to have lost the favour of this prince in the following manner: One day, while the king was at dinner, he made an admirable discourse against Atheists; with which the king was well pleased, and commended him much for having proved the being of a God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or shewing his parts, replied, that "if his majesty would vouchsafe him audience, he would prove the contrary by arguments as solid;" which so offended the king, that he forbade him to come into his presence.

Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with St. Austin; so that he devoted himself wholly to divinity, and resolved to abjure Calvinism. Having discovered, or rather pretended to discover, many false quotations and weak reasonings in a "Treatise upon the Church," written by Du Pleffis Mornay, he instructed himself thoroughly in controverted points, and made his abjuration. When he was converted himself, he laboured mightily in the conversion of others, even before he had embraced the ecclesiastical function. By these arts, and his uncommon abilities, he acquired great influence, and was appointed to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done also that of the poet Ronsard, in 1586. He wrote, some time after, by order of the king, "A comparison of moral and theological Virtues;" and two "Discourses," one upon the soul, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the house of cardinal de Bourbon, and laboured more vigorously than ever in the conversion of the Reformed. He brought a great number of them back to the church, among whom was Henry Spondanus, afterwards bishop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his "Abridgement of Baronius's Annals." This conversion was followed by several others; and the labours of Perron were crowned by that of Henry IV. He went to wait on that prince with cardinal de Bourbon, at the siege of Rouen; and followed him at Nantes, where he held a famous dispute with four ministers. The king, afterwards resolving to have a conference about religion with the principal prelates of the kingdom, sent for Du Perron to assist in it; but, as he was yet only a layman, he nominated him to the bishopric of Evreux, that he might be capable of sitting in it. He came with the other prelates to

St. Denis, and was supposed to contribute more than any other person to the conversion of that great prince.

After this, he was sent with M. d'Offat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected, to the satisfaction of the king, but not of his subjects; that part of them at least, who were zealous for Gallican liberties, and thought the dignity of their king prostituted upon this occasion. Du Perron stayed a whole year at Rome, and then returned to France; where, by such kind of services as have already been mentioned, he advanced himself to the highest dignities. He wrote, and preached, and disputed against the reformed; particularly against Du Plessis Mornay, with whom he had a public conference, in the presence of the king, at Fontainebleau. The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement soon after made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived, than he was employed by the pope in the congregations. He had a great share in the elections of Leo X. and Paul V. He assisted afterwards in the congregations upon the subject of Grace, and in the disputes which were agitated between the Jesuits and the Dominicans: and it was principally upon his advice, that the pope resolved to determine nothing with respect to these questions. He was sent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice. He was highly esteemed by that pope, who had also such an opinion of the power of his eloquence and address, that he said to those about him, "Let us beseech God to inspire cardinal Du Perron, for he will persuade us to do whatever he pleases." The king ordered him to be some time at Rome, to take the charge of his affairs; but his health not permitting him to stay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himself entirely to the court and see of Rome, and prevented every measure in France, which might displease that power, or hurt its interests. He rendered useless the arret of the parliament of Paris, against the book of cardinal Bellarmine; and favoured the infallibility of the pope, and his superiority over a council, in a thesis maintained in 1611, before the nuncio. He afterwards held a provincial assembly, in which he condemned Richer's book, "concerning ecclesiastical and civil authority;" and, being at the assembly of Blois, he made an harangue to prove, that they ought not to decide some questions, on account of their being points of faith. He was one of the presidents of the assembly of the clergy, which was held at Rouen in 1615; and

and made harangues to the king at the opening and shutting of that assembly, which were much applauded. This was the last shining action of his life; for after this he retired to his house at Bagnolet, and employed himself wholly in revising and putting the last hand to his works. He set up a printing-house there, that he might have them published correctly; and revised every sheet himself. He died at Paris, Sept. 3, 1618, aged 63. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reasonable. He delivered himself upon all occasions with great clearness, dignity, and eloquence. He had a prodigious memory, and had studied much. He was very well versed in antiquity, both ecclesiastical and profane; and had read much in the fathers, councils, and ecclesiastical historians, of which he knew how to make the best use against his adversaries. He was very powerful in dispute, so that the ablest ministers were afraid of him; and he always confounded those who had the courage to engage with him. He was warmly attached to the see of Rome, and strenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among those of his countrymen who have been accustomed to stand up for the Gallican liberties.

The works of Du Perron, the greatest part of which had been printed separately in his life-time, were collected after his death, and published at Paris, 1620 and 1622, in 3 vols. folio. The first contains his great "Treatise upon the Eucharist," against that of Du Plessis Mornay. The second, his "Reply to the Answer of the King of Great Britain." The following was the occasion of that work: James I. of England sent to Henry IV. of France a book, which he had written himself, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majesty, from what the cardinal had observed to him, that there were many passages in that book, in which the king of England seemed to come near the Catholics; and that it might be proper to send some able person, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, caused it to be proposed to the king of England, whether or no he would take it in good part to have the cardinal Du Perron sent to him? who returned for answer, that he should be well pleased to confer with him, but for reasons of state could not do it. Isaac Casaubon, however, a moderate person among the reformed, who had been engaged in several conferences with Du Perron about religion, and who seemed much inclined to a re-union, was prevailed on to take a voyage into England; where he spoke advantageously of Du Perron to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The king received

them kindly, and expressed much esteem for the author; which Casaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majesty; in which he told him, that, "except the sole title of Catholic, he could find nothing wanting in his majesty, that was necessary to make a most perfect and accomplished prince." The king replied, that, "believing all things which the ancients had unanimously thought necessary to salvation, the title of Catholic could not be denied him." Casaubon having sent this answer to Du Perron, he made a reply to it in a letter, dated the 15th of July, 1611, in which he sets forth the reasons, that obliged him to refuse the name of Catholic to his Britannic majesty. Casaubon sent him a writing by way of answer, in the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, "Acts of the Conference held at Fontainebleau against Du Plessis Mornay;" moral and religious pieces in prose and verse, orations, dissertations, translations, and letters.

There was a fourth volume of his embassies and negotiations, collected by Cæsar de Ligni, his secretary, and printed at Paris in 1623, folio: but these are supposed not to have done him much honour, as not shewing that profound reach and insight into things, without which no one can be an able negotiator. There were also published afterwards, under his name, "*Perroniana*," which, like most of the *ana*, is a collection of puerilities and impertinences.

PERROT (NICOLAS), sieur d'ABLANCOURT, a fine genius of France, was born at Chalons, April 5, 1606 [B]. He sprung from a family which had been illustrious in the law, and the greatest care was bestowed on his education. His father Paul Perrot, who was a Protestant, and famous for his writings, sent him to pursue his studies in the college of Sedan; where he made so rapid a progress, that, at thirteen, he had gone through the classics. He was then taken home, and had an able master provided, not only to go over his whole course of study with him again, but also to give him some tincture of philosophy. After having continued in this way about three years, he was sent to Paris, where he studied the law five or six months, and was afterwards admitted advocate of parliament; but soon conceived a disgust to the law. At twenty, he abjured the Protestant religion; and soon after distinguished himself in the republic of letters, by writing a preface to the "*Honnête Femme*," for his friend father Du Bosc. Scarcely was this preface, which is a

[B] Bayle's Dict. Ablancourt's Life in tome 2d. of Patru's Works, Dutch edition, 1692.

master-piece in the French language, published, but he felt a desire to return to the religion he had quitted. He was then 27; and, that he might not do any thing rashly, he first began to study philosophy, and afterwards divinity. He passed near three years in this manner, without hinting his design to any person; then set out from Paris to Champagne, where he abjured popery; and very soon after went to Holland, till the clamour occasioned by his quitting that religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendship with Salmasius. From Holland he went to England; then returned to Paris; and, after passing some weeks with M. Patru, took an apartment near the Luxembourg. He passed his days very agreeably; and though he devoted the greatest part of his leisure to books, used to see company, and was acquainted with all the learned in Paris. In 1637, he was admitted a member of the French academy, and soon after undertook a translation of Tacitus. While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his estate, called Ablancourt, where he lived till his death. He died Nov. 17, 1664, of the gravel, with which he had been afflicted all his life.

He was a man of great acuteness, imagination, judgement, and learning, and equal to the production of any work; yet we have no original pieces of his, excepting the "Preface" above mentioned, "A Discourse upon the Immortality of the Soul," and a few letters to Patin. But he made French translations of many ancient writers with great elegance, purity, and chasteness of style [c]; though, like a man of genius, not without taking too great liberties, by deviating as often from the sense of his original, as he thought he could improve upon it. Tacitus, Lucian, Cæsar, Thucydides, Arrian, are among the authors he translated. When he was asked, why he chose to be a translator, rather than an author, he answered, that "he was neither a divine nor lawyer, and consequently not qualified to compose pleadings or sermons; that the world was filled with treatises on politics; that all discourses on morality were only so many repetitions of Plutarch and Seneca; and that, to serve one's country, a man ought rather to translate valuable authors, than to write new books, which seldom publish any thing new." The minister Colbert, judging him very capable of writing the "History of Louis XIV." recommended him to that monarch; who however, upon being informed that Perrot was a Protestant, said, that "he would not have an historian of a religion different from his own." He had a most delightful and instructive way of conversing [d], and used to throw out so many valua-

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[c] Baillet's Jugemens des Savans. [d] Vide Menagiana.

ble things, that Pellisson said, "is was pity a clerk was not always standing by him, to write down all he spoke."

PERRY (**JOHN**), captain, a celebrated engineer[1], resided many years in Russia, having been recommended to the czar Peter while in England, as a person capable of serving him on several occasions, relating to his new design of establishing a fleet, making his rivers navigable, &c. He was taken into his service at a salary of 300*l.* per annum, with travelling charges, and subsistence money, on whatever service he should be employed; besides a further reward to his satisfaction, at the conclusion of any work he should finish. After some conversation with the czar himself, particularly towards making a communication between the rivers Volga and Don, he was employed on this work three summers successively; but not being properly supplied with men, partly on account of the ill success of the czar against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year employed in refitting the ships at Veronise, and 1709 in making the river of that name navigable. After repeated disappointments, and fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr. Whitworth, the English ambassador, in 1712. See his Narrative in the Preface to "The State of Russia." In 1721 he was employed in stopping, with success, the breach at Dagenham, wherein several other undertakers had failed; and the same year about the harbour at Dublin, to the objections against which he then published an "Answer." He was author of "The State of Russia, 1716," 8vo, and "An Account of the stopping of Dagenham Breach, 1721," 8vo; and died Feb. 11, 1733.

PERSIUS (**AULUS FLACCUS**), an ancient Latin poet, who wrote satires under the reign of Nero [1], was born at Volaterræ in Hetruria, in the 22d year of Tiberius's reign. He was a Roman knight, and allied to persons of the first rank; to the famous Arria in particular, wife of the unfortunate Pætus Thrasea. He continued at Volaterræ till he was twelve years old; and was then removed to Rome, where he pursued his studies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at sixteen, applied himself to philosophy under Cornutus, a Stoic, who entertained so great a love for him, that there was ever after a most intimate friendship between them. Persius has immortalized that friendship in his fifth Satire, and his thankfulness for the good offices of his friend; which he shewed still farther by his will, in which he

[1] History of the Spalding Society.

[2] Persii vita a Suetonio. Bayle's Dict. **PERSIUS**. [3]

left him his library, and a great deal of money: but Cornutus, like a true philosopher, who knew how to practise what he taught, accepted only the books, and left the money to the heirs. He advised the mother of his friend to suppress some pieces of poetry which he had made in his youth; thinking, no doubt, that they would not answer the great reputation of those which had been published: among which was "A Panegyric upon the illustrious Arria." Persius studied with Lucan under Cornutus, and was highly admired by him; and at length became acquainted with Seneca, but could never rightly relish him. He was a very excellent man; a good friend, a good son, a good brother, and a good relation. He was very beautiful, yet very chaste; sober, meek, and modest: which shews how wrong it is to judge of a man's morals by his writings; for the satires of Persius are not only licentious, but sharp and full of bitterness. He wrote but seldom; and it was some time before he applied himself regularly to it. It was the reading Lucilius's tenth book which put him upon writing satires; in which he inveighed so particularly against bad poets, that he is supposed not to have spared even Nero himself. It is difficult however to point out, as some commentators have attempted, where he glances at that emperor; and still more difficult to believe, what has usually been supposed, that the four bombast lines in his first Satire were taken from some of Nero; since it is not possible to conceive how the satirist could have escaped unpunished for so direct a piece of ridicule on a tyrant, who was of nothing more jealous than his reputation as a poet. Such a supposition is also totally inconsistent with the excuse which has ever been alledged for the obscurity of this poet, namely, the rigour of Nero's domination, which made all people afraid. Bayle calls Persius the Lycophront of the Latins; but will not allow the cause just mentioned to be a sufficient excuse for the harshness and obscurity of his style: he thinks that Persius's style and manner of writing was not affected in the least out of policy, but was formed out of his nature, his genius, and manner of thinking. We may add, that if Persius really meant to satirize Nero, and yet to be obscure, he concerted a very odd plan: for if he meant to be obscure and unintelligible, what must become of the satire? if he meant to be just intelligible enough, that the emperor might only suspect himself to be satirized, this was at least as bad as open, and avowed ridicule; and might possibly create even a stronger displeasure, from that principle in human nature, which makes us prone to suspect more than is meant.

Persius was of a weak constitution, and troubled with a bad stomach; of which he died in his 30th year. Six of his satires remain, in their judgements of which the critics have been much divided. As a poet, he is certainly inferior to Horace and Juvonal;

Juvenal; and all the labours of Isaac Casaubon, who has written a most learned and elaborate commentary upon him, cannot make him equal to either of them as a satirist, though in virtue and learning he exceeded both. He was a professed imitator of Horace, yet had little of Horace's wit, ease, and talent at ridicule. Wit was not Persius's province: which he seems to have known, for he seldom aims at it; and when he does, is far from being happy in it. His style is grand, figurative, poetical, and suitable to the dignity of the Stoic philosophy: and hence he shines most in recommending virtue and integrity: here it is that satire becomes him. He was too grave to court the Muses with success: but he had a great soul, susceptible of noble sentiments, which give a grace even to indifferent poetry. His contemporaries thought highly of him. Quintilian allows, that Persius [G], although he wrote but one book of satires, acquired a great deal of true glory, "*Multum et veræ gloriæ quamvis uno libro Persius meruit:*" and Martial says [H] much the same thing: "*Sæpius in libro memoratur Persius uno,*" &c.

The best edition of this poet is that of London, 1647, 8vo, with "Casaubon's Commentary." He is usually to be found in the editions of Juvenal: but neither of them have had that critical labour bestowed upon them, which they well deserve, and which has fallen to the share of much inferior authors.

PERUGINO (PIETRO), a celebrated Italian painter, the master of Raphael, was born in 1446, at Perugia, whence he took the name that has totally obliterated his family appellation. His parents were poor, but, being desirous to put him in a way of supporting himself, placed him with a painter, under whom he imbibed at least a strong enthusiasm for his art, and desire to excel in it. His application to study was intense, and when he had made a sufficient progress, he went to Florence, and became a disciple of Andrea Verocchio. From this painter he acquired a graceful mode of designing heads, particularly those of his female figures. He rose by degree to considerable eminence, and was employed by Sixtus IV. to paint several pieces for his chapel at Rome. Great as his talents were, he was unfortunately infected with the vice of covetousness. It was from this cause that, when he returned to Florence, he quarrelled with Michael Angelo Buonaroti, and behaved so ill, that the Florentines, being enraged against him, drove him from their city: on which he returned to his native Perugia. The same foible proved accidentally the cause of his death; for, having accumulated some money, which he was very anxious not to lose, he always carried it about him. He continued this practice till some thief robbed him of his treasure, and, the grief for

[G] Instit. Orat. lib. x. [H] Epigr. 29, lib. iv. his

his loss being too severe for his strength, he died in 1524, at the age of 78.

His touch was light, and his pictures highly finished; but his manner was stiff and dry, and his outline was frequently incorrect. His most capital painting is in the church of St. Peter at Perugia. It is an altar-piece, the subject of which is the ascension of Christ. The disciples are there represented in various attitudes, but all directing their eyes to heaven, and looking after the Lord, who is supposed to have ascended.

PERUZZI (BALDASSARE), a painter of history and architecture, was born either at Volterra or Siena, but more probably the former, in 1481. His father certainly settled afterwards at Siena, where the son commenced his studies as a painter. When he had gained a competent degree of knowledge, he copied the works of the best masters, with a diligence and success that were equally extraordinary. From Siena he went to Rome, where he was employed by the pope Alexander VI, Julius II, and Leo X, in their palaces, and in several chapels and convents. He was particularly successful in painting architecture, and so completely understood the principles of Chiaro Oscuro, and of perspective, that even Titian is said to have seen the effects with surprise, being hardly able to believe that what he saw was the work of the pencil, and not real architecture. His usual subjects were streets, palaces, corridors, porticoes, and the insides of magnificent apartments, which he represented with a truth that produced an absolute deception. He received some instructions from Bramante, the architect of St. Peter's, and was himself employed by Leo X. in forming designs and models for that building. He was unfortunately in Rome when it was sacked by the army of Charles V. in 1527, and was made a prisoner, but obtained his liberty by painting a portrait of the constable de Bourbon. Peruzzi died in 1556, very poor, though he had been always in great employment. They who were indebted to him were not always very ready to pay, and he was too modest to demand his right, by which means he lost a great part of what he had fairly earned.

PESSÉLIER (CHARLES STEPHEN), member of the academies of Nancy, of Amiens, of Rouen, and Angers, was born at Paris on the 9th of July, 1712, of a reputable family [1]. In his early youth his progress in his studies was rapid. His assiduous application, his lively genius, and mild demeanour, conciliated the esteem of his master, and gained the friendship of his juvenile companions. His taste for poetry was apparent at a very early period; but the designs of his parents for the advancement of his fortune would not permit him to resign

[1] Eloge de M. Pesselier par M. Castellan.

himself entirely to his favourite pursuits, and he sacrificed in some degree his propensity to their wishes. He was placed under M. Rolland an advocate, and constantly attended to the regular discharge of business. His leisure hours were devoted to the Muse, and he gave up that time to poetry, which by many at his age is sacrificed to pleasure. In 1738 his "*Ecole du Temps*," a Comedy, in verse, was represented with applause on the Italian theatre. Encouraged by this success, and with the approbation of M. Rolland, he produced in the following year at the French theatre his "*Esope au Parnasse*," a Comedy in verse. The reputation of the young poet and his character for probity recommended him to M. Lallemand of Bety, a former general, who was at that time forming a system of finance, and who felicitated himself in procuring such an assistant, and in attaching him to his interest. The occupations incident to this new department were probably the causes which prevented Pesselier from producing any other pieces for the stage. Poetry was, however, still the amusement of the time that could be spared from business. In 1748, he published his fables, and among his dramatic works appears a Comedy "*La Mascarade du Parnasse*," in verse, and in one act, which was never performed.

His attachment to poetry could not prevent him from dedicating some of the moments that could be spared from the labours of finance, to the elucidation of that science. Accordingly he published the prospectus of a work upon that subject. This publication, exhibiting in one view a perfect knowledge and extensive prospects, for the improvement of that necessary resource, attracted the attention of the ministry, who established an office for promoting the plan, and placed the author at the head of it with appointments proportioned to his talents, and the importance of his labours. The views of Pesselier now extended further than the operations of finance. He undertook a treatise on the customary laws of the kingdom, of which however only the preliminary discourse appeared. Soon afterwards he published his "*Letters on Education*," in two volumes 12mo.

Incessant application, and a delicate constitution, with an extreme vivacity of spirits probably shortened his life. His health began to decline; but he ceased not from his diligence. His attention to the business of his office was almost without remission; till, overcome by fatigue, he fell sick in November, 1762, languished under his disorder for six months, and died the 24th of April, 1763.

PETAVIUS (DIONYSIUS), or DENIS PETAU, a French Jesuit of immense erudition, was of a good family, and born at Orleans, Aug. the 21st, 1583. His father was a man of learning; and, seeing strong parts and a genius for letters in his son,

took

took all possible means to improve them to the utmost. He used to tell his son, that he ought to qualify himself so, as to be able to attack and confound "the giant of the Allophylæ;" meaning the redoubtable Joseph Scaliger, whose abilities and learning were supposed to have done such service to the reformed. Young Petavius seems to have entered into his father's views; for he studied very intensely, and afterwards levelled much of his erudition against Scaliger. He joined the study of the mathematics with that of the belles lettres; and then applied to a course of philosophy, which he began in the college of Orleans, and finished at Paris. After this, he maintained theses in Greek, which language was as familiar to him as Latin; and Latin he is said to have understood better than his own native language, the French. When he was pretty well grown up, he had free access to the king's library, which he often visited, for the sake of consulting Latin and Greek manuscripts. Among other advantages which accompanied his literary pursuits, was the friendship of Isaac Casaubon, whom Henry IV. called to Paris in 1600. It was at his instigation, that Petavius, young as he was, undertook an edition of "The Works of Synesius;" that is, to correct the Greek from the manuscripts, to translate that part which yet remained to be translated into Latin, and to write notes upon the whole. He was but nineteen when he was made professor of philosophy in the university of Bourges; and he spent the two following years in studying the ancient philosophers and mathematicians. In 1604, when Morel, professor of the Greek tongue at Paris, published "The Works of Chrysostom," some part of Petavius's labours on Synesius were added to them: from the title of which we learn, that he then Latinized his name to Pætus, which he afterwards changed into Petavius. His own edition of "The Works of Synesius" did not appear till 1612.

He entered into the society of the Jesuits in 1605, and did great honour to it afterwards by his vast and profound erudition. He became zealous for the Catholic church; and there was no way of serving it more agreeable to his humour, than that of criticizing and abusing its adversaries. Scaliger was the person against whom he was most bitter; but he did not spare his friend Casaubon, whenever he came in his way. There is no occasion to enter into a great detail about a man, whose whole life was spent in reading and writing, and performing the several offices of his order. The history of a learned man is the history of his works; and, as by far the greater part of Petavius's writings are controversial or doctrinal, a minute account of them would be dry and uninteresting. He had proceeded regularly in his studies from his infancy: he began

began with grammar, then applied himself to rhetoric and poetry, then went to history, geography, and chronology. In short, he made himself an universal scholar, and a master in almost all languages, particularly in the Latin, in which he has written the principal part of his numerous productions, with great correctness and elegance.

He excelled particularly in the obscure science of chronology. The learned world in general are obliged to him for some exact and curious disquisitions upon this subject: and, if his zeal in opposing Joseph Scaliger had not carried him sometimes too far, his writings of this kind would have been unexceptionable. In 1633, he published an excellent work, entitled, "*Rationarium Temporum*:" it is an abridgement of universal history, from the earliest times down to 1632, digested in a chronological order, and supported all the way by references to proper authorities. There is a letter of Gassendus to Scheiner, dated the 13th of April, 1632, in which we may see a character of this work, much to its credit. The words of Gassendus are these: "Ostendi tuas literas eruditissimo Petavio, quicum bene divinasti consuetudinem mihi intercedere. Offendi illum ad calcem pene præclaræ cujusdam opellæ, cui titulum facit *Rationarium Chronologicum*. Volumen erit satis justum in 12mo, quo major lux historiæ nulla. Sic enim vir magnus Chronologum agit, fidem ubique sibi faciens, et characteres temporum insignes passim inferens, ut tamen quasi seriem texat universæ historiæ [κ]." It went through several editions: many additions and improvements have been made to it, both by Petavius himself, and by Perizonius and others after his death: and Le Clerc published an abridgement of it, as far down as to 800, under the title of, "*Compendium Historiæ Universalis*," in 1697, 12mo.

This celebrated father, after a life of labour, died at Paris, Dec. 11, 1652, aged 69. He was, in the opinion of Gassendus [L], the most consummate scholar the Jesuits ever had; and indeed we cannot suppose him to have been inferior to the first scholars of any order, while we consider him waging war, as he did frequently with success, against Scaliger, Salmasius, and other chiefs in the republic of letters. His judgement, as may easily be conceived, was inferior to his learning; and his controversial writings are full of that sourness and spleen, which appears so manifestly in all the representations of his countenance. Bayle has observed, that Petavius did the Socinians great service, though unawares, and against his intentions; and upon this occasion quotes the following passage from the "*Lettres Choiesies*" of Mr. Simon: "If there be anything to censure

[κ] Gassendi Opera, vol. vi. [L] In vit. Persschii.

in Petavius's works, it is chiefly in the second tome of his 'Dogmata Theologica,' in which he seems to favour the Arians. It is true, that he softened those passages in his preface; but as the body of the work continues entire, and the preface, which is an excellent piece, came afterwards, it has not entirely prevented the harm which that book is like to do at this time, when the new Unitarians boast, that father Petavius declared for them." The affair was this: The Jesuit's original design, in the second volume of his "Dogmata Theologica," was, to represent ingenuously the doctrine of the three first centuries. Having no particular system to defend, he did not disguise the opinions of the fathers; but acknowledged that some of them entertained false and absurd notions concerning the mystery of the Three Persons. Being admonished of this, and perceiving that evil consequences might arise from it, which he had not foreseen, he wrote his "Preface;" in which he laboured solely to assert the orthodoxy of the fathers, and thus was forced, in some measure, to contradict what he had advanced in the "Dogmata." This was a hard trial; but in controversial points, on obscure subjects, it is difficult for a writer to be so cautious, as not to give some advantage to his adversaries.

PETER THE GREAT, czar of Russia, who civilized that nation, and raised it from ignorance and barbarism, to politeness, knowledge, and power, was a man of so wonderful a composition and character, that the history of his life and actions, recent as it is, seems to carry with it much of that romantic air which runs through the history of Theseus and other ancient heroes.

Peter was born the 30th of May, 1672 [M], and was son of the Czar Alexis Michaelowitz by a second wife. Alexis dying in 1672, Feodor, or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The strelitzes, who were the established guard of the czars, as the janisaries are of the grand seigniors, made an insurrection in favour of John; and this they did at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting; but certainly to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at last compromised; and it was agreed, that

[M] Voltaire's Hist. of Peter the Great. Gen. Dict. Elog. on his Imperial Majesty Peter I. Czar of Russia, by M. de Fontenelle.

the two brothers should jointly share the imperial dignity. The Russian education was at that time, like the country, barbarous, so that Peter had no advantages; and further, the princess Sophia, who, with great parts, was a lady of great ambition and intrigue, took all imaginable pains, and used all the means she could, to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Nevertheless, his abhorrence of pageantry, and love of military exercises, discovered itself in his tenderest years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the German manner. He entered himself among them in the lowest post, and performed the duties of it with the utmost diligence. He ordered them entirely to forget that he was czar, and paid the utmost deference and submission to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was some time after raised to be a serjeant, but only as he was intitled to it by his merit; for he would have punished his soldiers, had they discovered the least partiality in his favour; and he never rose otherwise, than as a soldier of fortune. The strelitzes looked upon all this no otherwise, than as the amusement of a young prince: but the czar, who saw they were too formidable, and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and on whose fidelity he could more fully rely.

At the same time, he had another project in view, of vast importance, and most difficult execution. The sight of a small Dutch vessel, which he had met with on a lake, where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible, even to himself [N]. His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigates, of four guns each, on the lake of Pereslave. He had already taught them to combat one another; and in order to instruct himself in naval affairs, he passed two summers successively on board English or Dutch ships, which set out from Archangel. In 1696, the czar John died, and Peter became sole master of the empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent

[N] See "An Account of the Rise and Naval Power of Russia, or, the Story of the little Boar which gave Rise to the Russian Fleet," said to be written by the czar Peter himself, and printed in the second volume of "The Present State and Regulations of the Church of Russia," By Tho. Consett, M. A.

for Venetians, to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever, of the importance and necessity of a naval force; yet he could have none but foreign ships, none at least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were of too new and singular a nature to be so much as considered in his council: and indeed they were not proper to be communicated. He resolved therefore singly to manage this bold undertaking; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the India admiralty-office at Amsterdam [o], caused himself to be inrolled in the list of ship-carpenters; and worked in the yard with greater assiduity than any body there. His quality was known to all; and they shewed him to one another with a sort of veneration. King William, who was then in Holland, paid him all the respect that was due to his uncommon qualities; and the czar's disguise freed him from that which was merely ceremonious and troublesome. The czar worked with such success, as in a little time to pass for a good carpenter; and afterwards studied the proportions of a ship. He then went into England; where, in four months, he made himself a complete master in the art of ship-building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a second reception from king William; who, to make him a present agreeable to his taste, and which might serve as a model of the art he was so very desirous to learn, gave him a magnificent yacht. He carried with him from England several English ship-builders and artificers, among whom was one whose name was Noy; but the czar took also upon himself the title of a master-builder, and was pleased to submit to the conditions of that character. Thus he and Noy received orders from the lord high admiral of Russia, to build each of them a man of war; and, in compliance with that order, the czar gave the first proof of his art. He never ceased to pursue it, but had always a ship upon the stocks; and, at his death, left one of the largest ships in Europe half-built.

During the czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty which she had forfeited by former insurrections, found means to correspond with the strelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favour. The news of this obliged him to hasten

[o] Voltaire, Fontenelle, &c.

home: and, arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ringleaders; yet took no other satisfaction of his sister the princels, than by continuing her confinement in the nunnery, and hanging up the priest, who had carried her letters, on a gallows before her window. In 1700, he got together a body of standing forces, consisting of thirty thousand foot; and now the vast project which he had formed began to display itself in all parts. He first sent the chief nobility of his empire into foreign countries, to improve themselves in knowledge and learning: he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, workers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; so that it is no wonder, that proceedings so new and strange should raise many discontents and tumults. They did so; and it was sometimes as much as the czar could do, to stifle and suppress them.

One very singular reason, on which these discontents were grounded, was, that the Russians considered grandeur and superiority, the czar's great object, in no other light than as a power of doing evil. In 1700, being strengthened by an alliance with Augustus king of Poland, he made war upon Charles XII. of Sweden; from continuing which, he was not deterred by the ill success of his first campaigns: for he used to say, "I know that my armies must be overcome for a great while; but even this will at last teach them to conquer." Afterwards, however, he gained considerable advantages in Livonia and Ingria, provinces subject to the Swedes. His acquisitions here were so important, that they induced him to build a fortress, whose port, situated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Petersburg, now one of the strongest cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for several years, and, without ever gaining any considerable advantage, was frequently most miserably beat by them. But firmness of mind and perseverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions, at Pultowa. A great part of the Swedish army were made prisoners. The Swedish generals who were taken were constantly entertained at his own table; and one day, when he had drunk a health to his masters who had instructed him in the art of war, count Rinschild, a chief officer among the prisoners, asked him, "Who they were whom he honoured

honoured with so glorious a title?" "Yourself, gentlemen," said he. "Your majesty is very ungrateful then," replied the count, "to have so beaten your masters." Upon which the czar, to make them some reparation for this ingratitude, immediately gave orders that their swords should be returned them; and treated them with the greatest generosity and goodness. Near 3000 Swedish officers, however, were dispersed up and down his dominions, and particularly in Siberia, a country of vast extent, and running as far as China; and, having little prospect of returning to Sweden, they soon formed a kind of colony, and began to apply themselves to the various professions with which they were acquainted. Thus they forwarded the czar's great purpose, in polishing and civilizing the ancient inhabitants of the country; and many arts, which, although established at Moscow and Petersburg, might not have reached Siberia a long time, were thus suddenly established there.

In the mean time, Petersburg had risen into a large and powerful city; and the king of Sweden having been obliged to fly from Paltowa to Bender in the Turkish dominions for refuge, the czar availed himself greatly of his absence: he made a complete conquest of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was inclosed by their army in 1712, on the banks of the Pruth; and that in so disadvantageous a situation, that he seemed to be inevitably lost. While the army was under great consternation, the czarina Catherine projected an expedient for its deliverance. She sent to negotiate with the grand vizir, and let him privately know, that a great sum of money was at his service; he was tempted, and the czar's prudence completed the work. To perpetuate the memory of this event, he caused the czarina to institute the Order of St. Catherine, of which she was declared sovereign, and into which none but women were to be admitted. The king of Sweden having at last quitted the Turkish dominions, in 1713, the czar found this formidable enemy advancing to oppose him: but he was now strengthened by an alliance with the king of Denmark. He carried the war into the dutchy of Holstein, which was in alliance with the Swedes; and, in 1714, obtained over them a victory at sea, near the coasts of Finland, upon which he entered triumphantly with his fleet into the haven of Petersburg.

All this while he continued his pursuits after all kinds of knowledge. He caused his engineers to draw the plan of every city, and to take designs of all the different machines which he had not in his own country. He instructed himself in husbandry, and in all sorts of trade, wherever he came. In 1716, he paid a visit, with his consort, to the king of Denmark at Copenhagen,

where he spent three months. He visited there every school of the university, and all the men of letters: for, regardless of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coasted every day some part of the kingdoms of Denmark and Sweden, attended by two engineers; surveyed all the windings, sounded every part of the straits, and afterwards had the whole so exactly described in charts, that not so much as the smallest shelf or bank of sand escaped his observation. From Copenhagen he went to Hamburg, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the czarina, and went to France in 1717; and, in June that year, visited the royal academy of sciences at Paris, where he was entertained by seeing the latest invented and most curious machines and experiments. He was no sooner returned to his own dominions, than he signified his inclination of becoming a member of that society; and the academy having made their most respectful acknowledgements for the great honour he did them, he wrote them a letter with his own hand. These particulars may be seen in the history of that academy for the year 1720: the academy sent him every year a volume of their proceedings, to which, as an academician, he was entitled; and he always accepted it with pleasure, as from his brethren.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great emperor: Fontenelle has recorded some of the principal, and they must also have a place here. He [P] established, 1. A body of 100,000 foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and 200 galleys. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Petersburg, and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A college of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities, and to the armies; whereas before, there was no physician but the czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Russia. Voltaire relates, that the czar had studied this branch of knowledge under Ruysch at Amsterdam; and made such improvements under this master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that

[P] Eulogium, &c.

anatomist,

anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic garden, to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abbreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Kalmuc, Mogul, and Chinese. 12. A royal library, composed of three very large collections, which he purchased in England, Holstein, and Germany.

These, and many more, were particular institutions and establishments: but the czar made general reformations, to which indeed the other were only subservient. He changed the architecture of his country, which was ugly and deformed; or, more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France; and thus instructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of men who painted the imaginary heads of saints. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues: and pope Clement XI. pleased with his taste, presented him with a fine antique, which the czar, not caring to trust by sea, ordered to be brought to Petersburg by land. Religion was not neglected in this general reform: ignorance and superstition had over-run it so much, that it scarcely merited the name of Christian. The czar introduced knowledge, where it was miserably wanted; and this knowledge enabled him to abolish fasts, miracles, and saint-worship, in a good degree at least. He ventured further than to the correction of rites: he abolished the patriarchate, though pretty much independent of him; and thus got rid of a power, which was always interrupting and disconcerting his measures. He took away part of the revenues of those churches and monasteries which he thought too wealthy; and, leaving only what was necessary for their subsistence, added the overplus to his own demesnes. He made many judicious ecclesiastical canons, and ordered preaching in the Russian language. Lastly, he established a general liberty of conscience throughout his dominions; and, if we had no other proof of his civilized spirit, this would be sufficient. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the senators and great personages, then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences, he

told them, that he had forgot to reform one of the most important points of all, namely, the mal-administration of justice, occasioned by the tedious and litigious chicanery of the lawyers; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire.

This wonderful man died of the strangury, caused by an impostume in the neck of his bladder, Jan. 28, 1725, aged fifty-three. He was tall, and remarkably well shaped; had a noble countenance, eyes sparkling with vivacity, and a robust constitution. His judgement was sound, which, as Voltaire has observed, may justly be deemed the foundation of all real abilities: and to this solidity was joined an active disposition, which led him into the most arduous undertakings. Whoever reflects upon the interruptions, difficulties, and oppositions, that must unavoidably occur in civilizing and reforming a large and barbarous empire, must suppose the czar to have been, as indeed he really was, a man of the greatest firmness and perseverance. His education was far from being worthy of his genius: it had been spoiled by the princess Sophia, whose interest it was that he should be immersed in licentious excesses. However, in spite of bad example, and even his own strong propensity to pleasure, his natural desire of knowledge and magnanimity of soul broke through all habits; nay, they broke through something even greater than habits. It is remarkable, that from his childhood he had such a dread of water, as to be seized with a cold sweat and with convulsions, even in being obliged to pass over a brook. The cause of this aversion is thus related: When he was about five years of age, he was carried in the spring season over a dam, where there was a water-fall or cataract. He was asleep in his mother's lap, but the noise and rushing of the water frightened him so much, that it brought on a fever; and, after his recovery, he retained such a dread of that element, that he could not bear to see any standing water, much less to hear a running stream. "Who would have thought," says Voltaire, "that such a prince should become the best mariner in all the north?" Yet such was the mighty force of his resolution, that he gradually conquered nature in this particular; and his aversion of water was afterwards changed into an excessive fondness for that element. He had a son, who lived to be a man; but this son engaging with his mother, whom Peter had divorced in 1692, and other malcontents, in a conspiracy against his father in 1717, was condemned to die. He saved the executioners the trouble, by dying a natural death: and an account of this unfortunate prince, with original papers, was published by the czar himself. The title of it, as it stands in the second volume of the "Present State of Russia," translated from the German, and printed

at London, 1722, in 8vo, runs thus: "A Manifesto of the Criminal Process of the Czarewitz Alexi Petrowitz, judged and published at St. Petersburg, the 25th of June, 1718, translated from the Russian Original, and printed by order of his Czarish Majesty at the Hague, 1718." The czar composed several pieces upon naval affairs; and his name must be added to the short catalogue of sovereigns who have favoured the public with their writings.

The czarina, his widow, whom he nominated his successor, was, upon his death, immediately acknowledged empress of Russia by the several estates of the empire. The history of this lady is curious and extraordinary, and therefore ought to be related. She was born in Livonia, in 1684; and losing her parents, who were of low condition and poor, she became destitute. The parish-clerk, who kept a school, took her into his house, and supported her; till Dr. Gluck, minister of Marienburg, happening to come to that village, eased the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almost in the same manner as if she had been his own daughter; and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army, fell passionately in love with her, and she agreed to marry him: but the next day, the Russians made themselves masters of Marienburg; and the general, casting his eyes accidentally on Catherine, and observing something very striking in her air and manner, took her then under his protection, and afterwards into his service. Some time after, she was advanced to be a housekeeper to prince Menzikoff, who was the general's patron; and there the czar seeing her, she made such an impression on him, that he married her. She was taken at Marienburg in 1702, and married to the czar in 1710: what became of her former husband, the serjeant, is not known. She was a woman of wonderful abilities and address, and in truth a very fit consort for such a man as Peter the Great. It has been already observed, in what manner she rescued him from ruin by her management, when he was surrounded by the Turks: and he seems to have made her partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her, by nominating her to succeed him: but she died in little more than two years after him. She had several daughters by the czar; the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne, in 1741. Voltaire, in his history of Peter, has taken occasion to speak of this princess; and what he says deserves to be transcribed. "The lenity of this princess has been carried to a degree unparalleled in the history of any nation. She had promised, that during her reign nobody should be put to death; and

and she has kept her word. She is the first sovereign that ever shewed this regard to the human species. Malefactors are now condemned to serve in the mines and other public works; a regulation not less prudent than humane, since it renders their punishment of some advantage to the state. In other countries, they only know how to put a malefactor to death, with the apparatus of an executioner, but are not able to prevent the commission of crimes. The terror of death does not, perhaps, make such an impression on evil-doers, who are generally given to idleness, as the fear of chastisement and hard labour renewed every day."

PETIS DE LA CROIX (FRANCIS), interpreter of the Oriental languages to the French king, was sent into Turkey and Persia, at the age of sixteen, in order to learn those languages. "Who would believe," says Voltaire [Q], "that he should compose part of the Life of Louis XIV. in Arabic; and that this work should be esteemed in the East?" He made several voyages into Africa and the East, by order of the court; he was employed in several negotiations abroad, and recompensed for his merit by the chair of Arabic professor in the Royal College. Besides the Arabic, Turkish, Persian, and Tartarian, he very well understood the Ethiopian and Armenian languages. He died at Paris in 1713, after having compiled several useful works relating to Oriental history; among others, "The History of Gengis-Kan," which has been translated into English.

PETIT (SAMUEL), or PETITUS, a celebrated scholar, was born at Nismes in 1594. He studied at Geneva, with a success so uncommon, that, at the age of seventeen, he was admitted to the sacred ministry. Soon after, he was raised to the professorships of theology, and of Greek and Hebrew in that city, where he passed the chief part of his life, and where he died in December, 1645, at the age of fifty-one. He has left behind him several works of great learning. For instance, 1. "Miscellanea," Paris, 4to, 1630, in nine books, containing corrections of passages in a vast number of ancient authors. 2. "Eclogæ Chronologicæ," 4to, Paris, 1632. 3. "Variæ Lectiones," 4to, Paris, 1633. This is in four books, three of which are employed on the customs, ceremonies, &c. of the Old and New Testament. 4. "Leges Atticæ," first published at Paris, in 1615, but again in 1635, &c. This is a work of the highest reputation, and has been enriched by the subsequent remarks of Palmerius, Salvini, Duker, and Wesseling. 5. Other publications of less consequence, but all evincing profound and extensive learning. His character was not less amiable, than his accomplishments were extraordinary. He

[Q] Essai sur l'Histoire, tom. vii. p. 101.

was

was mild and gentle in an uncommon degree. It is related of him, that going once from curiosity into a synagogue at Avignon, a Rabbin, supposing himself free from all danger of detection, railed against him in Hebrew, in a very gross manner. Petit, without any anger, coolly answered him in the same language, and thus covered the assailant with confusion. In answer to the apologies and excuses of the Jew, he only, in a mild manner, exhorted him to embrace Christianity.

PETIT (PETER), a mathematician of France, celebrated for his writings, and for his connections with Pascal, Des Cartes, Mersennus, and other great men, was born in 1598 [R], and spent the first part of his life at Montlucon, in the diocese of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philosophy. He went to Paris in 1633, whither his reputation had travelled before him; and was employed on several occasions by cardinal Richelieu. He was commissioned by this minister to visit the sea-ports, had the title of the king's engineer; and was also sent into Italy upon his majesty's business. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications: for Hilarion de Coste gives him this title, in his "Life of Mersennus," printed in 1649. Baillet, in his "Life of Des Cartes," says, "That Petit had a great genius for mathematics, excelled particularly in astronomy, and had a singular passion for experimental knowledge." It was somewhere about 1637 or 1638, that he went to Paris, after his return from Italy, where he heard much talk of the Dioptrics of Des Cartes. He read them, and communicated his objections to Mersennus, with whom he was intimately acquainted: nevertheless, he soon after embraced the principles of Des Cartes, and became not only the friend, but the partisan and defender, of that philosopher. He was also intimately connected with Pascal, with whom he made at Rouen the same experiments concerning the vacuum, which Torricelli had before made in Italy; and was assured of their truth by frequent repetitions. This was in 1646 and 1647. We know no other particulars of Petit, but that he died in 1677. He was the author of several works upon physical and astronomical subjects. The first tract he published was upon chronology, and in defence of Joseph Scaliger. It is entitled, "*Discours chronologique, contenant les maximes pour discerner les parfaites chronologies, &c. 1636,*" in 4to.

PETIT (PETER), another very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic, in which faculty he took a doctor's degree at Montpellier: but, afterwards returning to Paris, neglected the practice of it, and

[a] Niecron, tome xlii.

gave himself up entirely to the study of polite literature [s]. He lived some time with the first president Lamoignon, as preceptor to his sons; and afterwards with mons. Nicolai, first president of the chamber of accounts, as a man of letters and companion. He spent the greatest part of his life in composing; and had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his skill in these an uncommon knowledge in philosophical matters. He died in 1687, aged seventy, having taken a wife not long before.

He wrote much, both in verse and prose, but in Latin only. His first production seems to have been, 1. "An Elegy upon the Death of Gabriel Naudé, in 1653." In 1660, he published in 8vo, 2. "De motu animalium spontaneo liber unus." Petit was a great partisan for the Peripatetic philosophy; and, in this as well as some other works of the same kind, he has strenuously supported the principles of Aristotle, and combated those of Des Cartes. 3. "Epistolæ Apologeticæ A. Menjoti de variis sectis amplectendis examen; ad medicos Parisienses, autore Adriano Scauro, D. M. 1666," 4to. Menjot had maintained, very reasonably one would think, that a man should attach himself to no particular sect, but take from each whatever he found good. This sentiment, it seems, did not please Petit, and therefore he opposed it in this work under the fictitious name of Scaurus. He published the same year, in 8vo, under the feigned name of Marinus Statileus, 4. "Apologia pro genuitate fragmenti Satyrici Petroniani;" which Hadrian Valesius then, and the best critics since, have agreed to reject as spurious. Euthyphron was another assumed name, under which he published, 5. "De nova curandorum morborum ratione per transfusionem sanguinis," in 1667, 4to. He there rejects this method of cure, which was approved by many physicians of his time, and supports his own opinion with much elegance and learning. In 1683, were published at Utrecht, in 8vo, 6. "Miscellanearum Observationum, libri iv." These are verbal criticisms upon various authors, and shew great accuracy as well as profound erudition. The same year at Paris came out in 8vo, 7. "Selectorum Poëmatum, libri ii. Accessit Dissertatio de Furore Poetico." The Dissertation is curious, and shews the author to have been a very ingenious man; and the Poems have merit enough to rank him with Rapin, Menage, and the best writers of modern Latin poetry. 8. "De Amazonibus Dissertatio, Paris, 1685," 12mo. The edition of Amsterdam, 1687, 12mo, is preferable, there being additions by the author, and critical observations by M. de la Monnoye.

[s] Baillet's Jugemens des Scavans, tom. v. Niceron, tom. xi.

9. "De natura et moribus Anthropophagorum Dissertatio," at Utrecht, 1688, 8vo. A curious and learned work. 10. "In tres priores Aretæi libros Commentarii: Una cum dissertatiuncula de Petiti vita, et copioso in eisdem Commentarios indice, 1726," 4to. It was Maittaire, who published this posthumous work, and placed the life of Petit at the head of it.

There are several other works of this author, but we have mentioned the most important. Care must be taken, in the mean time, not to confound him with the preceding Peter Petit, who was his contemporary.

PÉTITOT (JOHN), a celebrated painter, was born at Geneva in 1607; of a father who was a sculptor and architect, and who, after having passed part of his life in Italy, retired to that city. His son was designed to be a jeweller; and, by frequent employment in enamelling, acquired so fine a taste, and so precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, advised him to attach himself to portrait, believing he might push his art on still to greater lengths; and though both the one and the other wanted several colours which they could not bring to bear the fire, yet they succeeded to admiration. Petitot painted the heads and hands, in which his colouring was excellent; Bordier painted the hair, the draperies, and the grounds. These two friends, agreeing in their work and their projects, set out for Italy. The long stay they made there, frequenting the best chemists, joined to a strong desire of learning, improved them in the preparation of their colours; but the completion of their success must be ascribed to a journey they afterwards made to England. There they found sir Theodore Mayerne, physician to Charles I. and a great chemist; who had by his experiments discovered the principal colours to be used for enamel, and the proper means of vitrifying them. These by their beauty surpassed all the enamelling of Venice and Limoges. Mayerne introduced Petitot to the king, who retained him in his service, and gave him a lodging in Whitehall. Here he painted several portraits after Vandyck, in which he was guided by that excellent master, who was then in London: and his advice contributed greatly to the ability of Petitot, whose best pieces are after Vandyck. King Charles often went to see him work; as he took a pleasure both in painting and chemical experiments, to which his physician had given him a turn. Petitot painted that monarch and the whole royal family several times. The distinguished favour shewn him by that prince was only interrupted by his unhappy and tragical end. This was a terrible stroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their most zealous servants. During the four years that Charles II. stayed in
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in France, he visited Petitot, and often eat with him. Then it was, that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Louis XIV. retained Petitot in his service, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous obliged them to separate. Their friendship was founded on the harmony of their sentiments and their reciprocal merit, much more than a principle of interest. They had gained, as a reward for their discoveries and their labours, a million of livres, which they divided at Paris; and they continued friends without ever having a quarrel, or even a misunderstanding, in the space of fifty years.

Petitot copied at Paris several portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact resemblance, but also designing a head most perfectly after nature. To this he also joined a softness and liveliness of colouring, which will never change, and will ever render his works valuable. He painted Louis XIV. Mary Anne of Austria his mother, and Mary Theresa his wife, several times. As he was a zealous Protestant, and full of apprehensions at the revocation of the edict of Nantz in 1685, he demanded the king's permission to retire to Geneva; who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l'Evêque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of Bossuet, nor the terrors of a dungeon could prevail. He was not convinced, but the vexation and confinement threw him into a fever; of which the king being informed, ordered him to be released. He no sooner found himself at liberty, than he escaped with his wife to Geneva, after a residence at Paris of thirty-six years. His children remaining in that city, and fearing the king's resentment, threw themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers.

When Petitot returned to his own country, he cultivated his art with great ardor, and had the satisfaction of preserving to the end of his life the esteem of all connoisseurs. The king and queen of Poland, desirous to have their pictures copied by Petitot, though then above eighty, sent the originals to Paris, believing him to be there. The gentleman who was charged with the commission went on to Geneva. The queen was represented on a trophy holding the king's picture. As there were

two heads in the same piece, they gave him a hundred louis d'ors; and he executed it as if he had been in the flower of his age. The concourse of his friends, and the resort of the curious who came to see him, was so great, that he was obliged to quit Geneva, and retire to Vevay, a little town in the canton of Berne, where he worked in quiet. He was about the picture of his wife, when a distemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the same. He preserved his usual candour and ease of temper to his last hour. He had seventeen children by his marriage; but only one of his sons applied himself to painting, who settled in London. His father sent him several of his works to serve him for models. This son is dead, and his family is now settled in Dublin.

Petitot may be called the inventor of painting in enamel; for though Bordier his brother-in-law made several attempts before him, and sir Theodore Mayerne had facilitated the means of employing the most beautiful colours, it was still Petitot who completed the work; which under his hand acquired such a degree of perfection, as to surpass miniature, and even equal painting in oil. He made use of gold and silver plates, and rarely enamelled on copper. When he first came in vogue, his price was twenty louis a head, which he soon raised to forty. His custom was, to carry a painter with him, who painted the picture in oil; after which Petitot sketched out his work, which he always finished after the life. When he painted the king of France, he took those pictures that most resembled him for his patterns; and the king afterwards gave him a sitting or two to finish his work. He laboured with great assiduity, and never laid down his pencil, but with reluctance; saying, that he always found new beauties in his art to charm him.

PETIVER (JAMES), a famous English botanist, was contemporary with Plukenet; but the exact time of his birth is not known, nor is much intelligence concerning him at present to be obtained. His profession was that of an apothecary, to which he was apprenticed under Mr. Feltham, then apothecary to St. Bartholomew's hospital [7]. When he entered into business for himself, he settled in Aldersgate-street, and there continued for the remainder of his life. He obtained considerable business, and after a time became apothecary to the Charter-house. After the Tradescants, he appears to have been the only person, except Mr. Courten, and sir Hans Sloane, who made any considerable collection in Natural History, previous to those of the present day. He engaged the captains and surgeons of ships to bring him home specimens, and enabled them

[7] Pultney's Sketches of Botany in England, [vol. ii. p. 31.

to select proper objects by printed directions which he distributed among them. By these means his collection became so valuable that, some time before his death, sir Hans Sloane offered him four thousand pounds for it. After his death, it was purchased by the same collector. His museum extended his fame both at home and abroad. He was elected into the Royal Society, and, becoming acquainted with Ray, assisted him in arranging the second volume of his history of plants. He died April 20, 1718, and much honour was shewn to him at his funeral, by the attendance of sir Hans Sloane, and other eminent men as pall-bearers, &c.

He gave the world several publications on various subjects of natural history: 1. "*Musei Petiveriani Centuriæ decem*," 1692—1703, 8vo. 2. "*Gazophylacii Naturæ et Artis, Decades decem*," folio, 1702, with 100 plates. 3. "*A Catalogue of Mr. Ray's English Herbal, illustrated with figures*," folio, 1713, and continued in 1715. 4. Many smaller publications which may be found enumerated in Dr. Pultney's book. 5. Many papers in the Philosophical Transactions, and a material article in the third volume of Ray's work, entitled, "*Plantæ rariores Chineses Madraspatanæ, et Africanæ, a Jacobo Petivero ad opus consummandum collatæ*," &c. Many of his smaller tracts having become very scarce, his works were collected and published, exclusive of his papers in the Transactions, in 2 vols. folio, and one 8vo, in the year 1764.

PETRARCH (FRANCIS), an Italian poet, eminent for great genius and great learning, has been called the father of modern poetry; and was one of the first among the moderns, in whom the true spirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchi, which were driven from the town by the Neri in 1300. He retired to Arezzo, where Petrarch was born in 1304, and not at Ancisa, as some have imagined. His father, after many vain attempts to be restored, fixed himself at length at Avignon [u], then the seat of the pope: whence Petrarch, who was nine years old, was sent to Carpentras, in order to learn grammar, rhetoric and philosophy. He was four years at this place, and then removed to Montpellier, where he spent four more years in the study of the law. After that, his father sent him to Bologna, to complete him in that science, which was his chief wish for his son: but, alas! the dry study of the law had no charms for Petrarch. Poetry, eloquence, and history, had employed in reality the greatest part of his time and attention; which the father perceiving, was so enraged, that, coming one

[u] Nicéron, Hommes illust. tom. xxviii.

day suddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, whom, at the earnest intercession of his son, he spared.

Losing his mother in 1324, and his father the year after, Petrarch returned to Avignon to settle his affairs; and soon after purchased a very retired but very agreeable country-house, called Vacluse, about five miles east of that city, where he passed a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damsel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His residence at Vacluse was sometimes interrupted by travels. He went to Paris, whence he passed to Flanders; then into Germany, and lastly to Rome. At his return to Avignon, he was prevailed upon to enter into the service of pope John XXII. who employed him in several important transactions both in France and at Rome. Mornay, in his "History of the Papacy," says, that Petrarch, whom he calls *Lumen seculi sui*, "a very bright star shining in an age of darkness [x]," might have had any thing, if he would only have flattered the popes: and Bayle quotes an author, who relates, that he lost a cardinal's cap, because he would not consent that his sister should be mistress to pope Benedict XII. who was extremely taken with her, and who at length obtained her by the management of another brother. However this was, Petrarch was not fond of a court life: he seems to have had too much integrity and generosity in his nature to be fit for it; so that he retired to Vacluse, where he devoted himself wholly to reading, to composition, and to Laura. He composed a Latin poem, called "Africa:" which, though a very crude performance, and faulty both in latinity and measure, appeared a prodigy in those days of ignorance; and made his name so famous, that the senate of Rome and the university of Paris both invited him at the same time, to go and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great solemnity.

From Rome he went to Parma, and soon after to Vacluse; where he gratified his prevailing passion, which was the love of books and solitude. Yet, in 1343, he was called out by pope Clement VI. who sent him to compliment queen Joan of Naples, upon her accession to the crown. He went again into Italy in 1348, to visit some nobles at Verona; and he was there, when news of the death of his dearest Laura was brought him. He was infinitely afflicted with it; and immortalized his grief by a great number of verses written in her praise. Laura

[x] Nouvelles de la Republ. des Lettres. Fev. 1586.

seems to have been to Petrarch, what Stella was to Swift; if we may take the word of Petrarch himself, who assures us, that his love for her was of the purest kind; although some have pretended, that it was not altogether spiritual. He went to Avignon in 1349; to the jubilee at Rome in 1350; and thence to his solitude at Vaucluse; which growing probably disagreeable for want of Laura, he finally quitted in 1352. He went to Milan, where he entered into the service of the Visconti, who shewed him great kindness, and employed him in embassies and affairs of importance for the following ten years. The remainder of his life was spent in continual journeyings, sometimes to Parma, sometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when Boccace came from Florence to assure him, that he was restored by the republic to the estate of his father, which had been forfeited; and had leave to return and settle there. The offer pleased him much, but came too late: he was then grown old and infirm, and so subject to fainting fits, that he was once at Ferrara supposed to be dead for three hours. He chose to retire to Padua, for the sake of being near his patron Francis de Carrara, who had given him an agreeable country-house, about ten miles from the town, called Arquà; and at this place he died in July, 1374, aged seventy. He was an ecclesiastic, had a canonry or two, and an archdeaconry, but never entered into the order of priests. He had a natural daughter, not by Laura, but by a young lady of a good family, whose husband became his sole executor. He was a man of many virtues: he neither desired nor despised riches; and if he loved fame, it was with moderation, and without any of that anxiety and solicitude, which often makes the pursuers of it miserable. A saying of his is recorded, which deserves to be mentioned [v]: it was, that "no greater evil can happen to a man, than to be made a pope." Hadrian VI. afterwards felt the truth of it, as appears from the inscription he ordered upon his tomb: "Here lies Hadrian VI. who thought nothing in life more unfortunate, than that he was appointed to govern."

As to his literary character, no man was ever more esteemed and honoured, than Petrarch; and indeed with reason, for he was a very extraordinary man. His various knowledge made him justly regarded as the first scholar of an age, the darkness and barbarism of which he contributed much to dissipate, by re-establishing letters and the art of writing. The great number of works, in prose as well as poetry, which he composed, both in Latin and Italian, shew a wonderful fruitfulness of invention. He excelled in Italian poetry; his Latin is not

so good. His prose works also are inferior to his poetry; yet there appears great eloquence in all he wrote: nor is the Latin bad, if we consider, that he was the first who attempted to rescue letters from Gothic ignorance and barbarity. Erasmus says [z], "that he was a great, a knowing, and an eloquent man, but that his language savours of the age he wrote in." He adds, that "Petrarch was scarcely read in his time; and therefore we cannot wonder, if he is not much regarded in ours." There are, nevertheless, things in him, which may well enough amuse a curious man; and something much higher may be said of his Italian poetry, which is indeed excellent. The first complete collection of his works was at Basil, 1581, in four volumes, folio: the fourth volume contains his Italian compositions.

Nicéron relates, that more than five and twenty persons have written the life of Petrarch; but that he himself has followed that of M. Muratori, prefixed to Petrarch's Italian poems, printed at Modena, 1711, in 4to, as being the most exact.

PETRONIUS ARBITER (TITUS), a polite writer and critic of antiquity, who flourished in the reign of Nero; and of whom there remains a considerable fragment of a piece in verse and prose, entitled, "Satyricon, or a kind of Menippean Satire." He was a Roman knight, of an ancient family; and, after an education suitable to his quality, made his appearance in the court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous [A]; although he is represented to have had too much delicacy in his nature, to relish the brutalities of love like Messalina, or those of gluttony and drunkenness with Claudius. He seems to have taken a relish of both, rather to gratify his curiosity than his senses; and, instead of a prodigal or debauchee, is rather to be considered as a nice and learned artist in the science of voluptuousness. So says Tacitus at least, by whom his character, and the occasion and manner of his death, which were all very extraordinary, are finely drawn [B]; that is, supposing him to be the very person there mentioned, which, though doubted by Lipsius [C] and other critics, is now the most prevailing opinion.

When Petronius had thus passed his youth in gaiety and pleasure, he was, either through the favour of Nero, or his own merit, sent proconsul to Bithynia; where this man of pleasure, like another Mæcenas, shewed himself capable of the closest application to business, and performed all the duties of an able magistrate. He was afterwards, as Tacitus says, chosen consul,

[z] In Ciceroniano.

[A] Vie de Petrone Arbitre par St. Evremond.

[B] Annal. lib. xvi.

[C] Lipsi. not in loc.

perhaps extraordinarily for some months, as was usual, when the consul died within the year of his office, which was never left vacant. There is some reason to suppose this, because we do not find his name in any lists of the consuls; and yet the authority of Tacitus, who says he was consul, must not be questioned. The time of his consulate being expired, he relapsed into his former manner of living; and either became vicious from his own inclination, or, out of a desire to please Nero, strove to appear so: "*revolutus in vitia, seu vitiorum imitationem*," says Tacitus. Hence he became soon one of the emperor's confidants, and, as the same historian insinuates, received the surname of *Arbiter*, because Nero thought none of his pleasures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus he acted for some time under Nero, as intendant of his pleasures: and thus, possessing great favour with the emperor, stood exposed to the envy and hatred of Tigellinus; who, says Tacitus, was, as it were, his rival and superior in the science of pleasure. That jealous and selfish favourite, resolved therefore to ruin him, which by various insinuations at first, and false accusations afterwards, he gradually effected. For, knowing cruelty to be the prevailing passion of this prince, he insinuated that Petronius was too intimate with Scevius, not to be dipped in Piso's conspiracy; and then suborned one of his slaves to swear against him, deprived him of all means of justifying himself, and imprisoned the greatest part of his domestics. Petronius was put into confinement at Cumæ, whither he had attended the emperor in his journey to Campania; but soon resolved to end his hopes and fears by a voluntary death, which however he was unwilling to have thought precipitate. He opened his veins, therefore, and then closed them again: he did this more than once, at intervals conversing with his friends, not in a solemn manner on serious and profound subjects, the immortality of the soul, or the principles and sayings of the philosophers about it, but in a pleasant and jocular way, they repeating to him songs and verses upon diverting subjects. In short, he slept, he travelled, rewarded some, and punished others of his domestics; affecting to do all the ordinary offices of life, that his death might not seem forced, but accidental. When he made his will, he did not compliment Nero or Tigellinus, or any of the great men in power, as was then the common practice, with a legacy; but having described, under the feigned characters of vile debauchees, all the infamous lewdness and obscene pleasures of Nero, sent the book sealed up to him, breaking the seal in pieces, that no use might be made of it afterwards in discovering the author. Tacitus adds that the emperor was much perplexed

perplexed in conjecturing, how his nocturnal bestialities came to be so well known; and that at length his suspicions settled upon Silia, a senator's wife, who having always been one of his party, and being intimate with Petronius, was doomed to banishment, on pretence that she had not concealed what she had seen and partaken. The manner of Petronius's death had a strange mixture of constancy and extravagance, and certainly not a little of vanity and affectation, although Tacitus seems to relate it with applause and admiration. He died in the year of Rome 817, of Christ 65; and, as is supposed, about fifty years old.

It does not appear, what put him first upon writing his "Satyricon," nor very clearly, what was his design in it. His admirers say, that he meant to expose the luxury and debauchery of the court: it may be so, but it is strange, as one observes [D], that he should choose to do it in such a manner; for it is manifest, that he speaks of the most infamous acts of lewdness with too great a satisfaction to be thought a reformer: it would be more natural to imagine, that he has likewise drawn his own picture among those of the other debauchees of that court and age. In short, his satire is such a medley of virtue and vice, that it is difficult to determine what he condemns or what he approves. In the mean time he had a fine genius, and knew perfectly how to enter into every character he intended to commend or expose; and by joining the humour of Plautus to the eloquence of Cicero, formed thence a most lively and elegant style and manner, in which the perfection of the Roman urbanity appears. All the learned, and men of taste, have agreed in their eulogiums of him, at the same time that they have condemned the marvellous obscenities with which his work abounds. He has usually been ranked among the critics of antiquity, and is mentioned by Pope in particular with Horace, Dionysius Halicarnasseus, Quintilian, and Longinus.

"Fancy and art in gay Petronius please,
The scholar's learning, with the courtier's ease."

Essay on Criticism, ver. 667.

Not that he has delivered any thing in the formal didactic way of criticism, but only occasionally thrown out some few remarks in the course of his work, which however shew him to have been sufficiently intitled to the character and merits of a just critic.

Salmasius and others are of opinion, that the present fragments of Petronius are merely excerpts, or passages transcribed by some student, who picked out what pleased him best, and that the original and entire copies are lost. Nothing certain

[D] Crucius's Lives of the Roman poets.

of this nature can be known; but, if Salmasius conjectures rightly, he must have been a very licentious student, who found his pleasure in the most indecent passages. A considerable fragment of Petronius was pretended to be found at Trau in Dalmatia, by a physician, about the middle of the last century; and this occasioned a controversy among the critics, of which there is some account in Spon's Voyages, who visited that physician, and saw the manuscript. The fragment, however, is upon the whole, rejected as a forgery. Many learned men have written notes, and much critical labour has been bestowed upon this author; whence there are various editions of him, the best of which is supposed to be that of Peter Burman, at Utrecht, in 1709, 2 vols. 4to.

PETTY (WILLIAM), a singular instance of an universal practical genius, was the elder son of Anthony Petty, a clothier at Rumsey, a small sea-port town in Hampshire, where he was born May 16, 1623. It is hard to determine, whether the course of his education was directed more by his father or himself: for being carried in his infancy, by the bent of genius and inclination, to view the common mechanics at work, he presently took up the tools himself; and soon learnt to handle them with such dexterity, that at twelve years of age he had attained a skill in each trade, not much inferior to that of the ordinary workmen. After this, he went to the grammar-school at Rumsey; where (if we may believe his own account) he not only acquired a competent readiness in the Latin, Greek, and French languages [E], but also became master of all the rules of common arithmetic, practical geometry, dialing, and the astronomical part of navigation, in three years time. Thus instructed in literature, and the knowledge of several mechanical arts, he removed at fifteen to the university of Caen in Normandy; and after some stay there, returning to England, was preferred in the navy; where, by the time he was twenty, "he had," to use his own words, "gotten up about threescore pounds, with as much mathematics as any one of his age was known to have had." Having thus made a purse, which, in the hands of such a manager, was a sufficient fund to support the expence of travelling abroad, he resolved to use it that way for further improvement in his studies. He began now to turn his thoughts to physick; and it was chiefly to get an insight into that art, that in 1643 he visited Leyden, Utrecht, Amsterdam, and Paris [F]. He spent three years in foreign countries, and maintained his brother Anthony (whom he had taken with him to breed up) as well as

[E] In his Will, dated May 2, 1685. to him, and readily gave him his assistance. See his Will, dated May 4, 1685.
[F] Here studying anatomy, he read Vesalius with Hobbes, who was very kind

himself;

himself; and yet brought home to Rumsey, in 1646, about 10*l*. more than he carried out of it in 1643.

The following year, having invented an instrument for double writing [G], he obtained a patent from the parliament for the sole teaching of that art for seventeen years. Though this project (however promising in the theory) did not turn to any great account in itself, yet by this means our author was brought into the knowledge of the leading men of those times; and observing their proceedings at Oxford, he resolved to lay hold of the opportunity of fixing himself there. Having therefore written his "Advice to Mr. Hartlib for the Advancement of Learning," he went thither in 1648, and at first was employed by their anatomy professor as his assistant. In the mean time, he practised physic and chemistry with good success; and rose into such reputation, that the philosophical meetings [H] which preceded the Royal Society, were first held (for the most part) at his lodgings: and by a parliamentary recommendation he was put into a fellowship of Brazen-nose college, in the place of one of the ejected fellows, and created doctor of physic, March 7, 1649. He was admitted a candidate of the College of Physicians, June the 25th, 1650. The same year, he was chiefly concerned in the recovery of a woman who had been hanged at Oxford, for the supposed murder of her bastard child [I]. Jan. 1, 1651, he was made professor of anatomy; and,

[G] In an advertisement prefixed to his "Advice to Mr. Samuel Hartlib," he calls it, "an instrument of small bulk and price, easily made, and very durable; whereby any man, even at the first sight and handling, may write two resembling copies of the same thing at once, as serviceably and as fast (allowing two lines upon each page for setting the instruments) as by the ordinary way, of what nature, or in what character, or what matter soever, as paper, parchment, a book, &c. the said writing ought to be made upon." Rushworth also, having mentioned the patent for teaching this art, transcribes nearly our author's words; and says, "It might be learnt in an hour's practice, and that it was of great advantage to lawyers, scriveners, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, as with ease and speed, so with privacy also." The additional fatigue occasioned to the hand, by the increase of weight above that of a pen, rendered this project useless as to the chief advantage proposed, that of expedition in

writing: but it seems to have been applied with some alterations respecting that design, to the business of drawing; the instrument for which is too well known to need any description here.

[H] See Dr. Wallis's account of these meetings in Herne's preface to Langtoft's Chron. vol. i. p. 163.

[I] This was one Anne Green, executed at Oxford, Dec. 14, 1650. The story is, that she was hanged by the neck near half an hour; some of her friends, in the mean time, thumping her on the breast, others hanging with all their weight upon her legs, sometimes lifting her up, and then pulling her down again with a sudden jerk, thereby the sooner to dispatch her out of her pain. After she was in her coffin, being observed to breathe, a lusty fellow stamped with all his force on her breast and stomach, to put her out of her pain; but by the assistance of the doctors Petty, Willis, Bathurst, and Clarke, she was again brought to life. "I myself," says Derham, "saw her many years after that. She had, I heard, born divers children." Physico-Theol. See also a printed account of it, entitled, "News from the Dead,"

and, Feb. 7, music-professor at Gresham-college, by the interest of his friend Dr. Graunt. In 1652, he was appointed physician to the army in Ireland; he was likewise physician to three lords lieutenants successively, Lambert, Fleetwood, and Henry Cromwell.

Some time after his settlement in Ireland [κ], having observed, that, after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the soldiers who suppressed it, were very insufficiently measured, he represented the matter to the persons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeasurements anew; and these he finished with such exactness, that there was no estate of 60*l.* per annum, and upwards, which was not distinctly marked in its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. Besides 20*s.* a day, which he received during the performance, he had also a penny an acre by agreement with the soldiers: and it appears from an order of government, dated at the castle of Dublin, 19th March, 1655, that he had then surveyed 2,008,000 acres of forfeited profitable land. He was likewise one of the commissioners for setting out the lands to the army, after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his secretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgess for West Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March the 25th following, sir Hierom Sankey, member for Woodstock in Oxfordshire, impeached him for high crimes and misdemeanors, in the execution of his office. This brought him into England, when appearing in the House of Commons, April the 19th, he answered to the charge on the 21st; to which his prosecutors replying, the matter was adjourned; and it never came to an issue, that parliament being suddenly dissolved the next day. Henry Cromwell had written a letter to secretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am still of the same opinion: and, if sir Hierom Sankey do not run him down with numbers and noise of adventurers, and such other like concerned persons, I believe the parliament will find him as I have represented. He has curiously deceived me these four years, if he be a knave. I am sure the jundos of them, who are most busy, are not men of the quietest temper. I do not expect you will have leisure,

Dead," &c. edit. 1651, with verses on the occasion.

[κ] Reflections upon some persons and things in Ireland, &c. p. 3.

or see cause, to appear much for him; wherefore this is only to let you understand my present thoughts of him. The activeness of Robert Reynolds and others in this business, shews, that Petty is not the only mark aimed at."

Upon his return to Ireland soon after, some further endeavours being used to push on a prosecution, Petty published the same year, "A Brief of the Proceedings between sir Hierom Sankey and the author, with the State of the Controversy between them," in three sheets; which was followed by "Reflections upon some Persons and Things in Ireland," &c. He came again to England; and brought a very warm application in his favour from the lord-lieutenant, in these terms: "Sir, the bearer, Dr. Petty, hath been my secretary, and clerk of the council here in Ireland, and is one whom I have known to be an honest and ingenious man. He is like to fall into some trouble from some who envy him. I desire you to be acquainted with him, and to assist him, wherein he shall reasonably desire it. Great endeavours have been used to beget prejudice against him; but when you speak with him, he will appear otherwise." Notwithstanding this, he was removed from his public employments in June. This year, 1659, he became a member of the Rota Club at Miles's coffee-house in New-Palace-yard, Westminster [L]; but returned to Ireland not long after Christmas, and stayed there till the Restoration of Charles II. He then came into England, and was received very graciously by his majesty; and, resigning his professorship at Gresham, was made one of the commissioners of the Court of Claims. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, constituting him surveyor-general of Ireland; and was chosen a member of parliament there. Upon the foundation of the Royal Society, he was one of the first members, and of the first council established therein; and, though he had left off the practice of physic, yet his name appears in the list of the fellows in the new charter of the college of physicians in 1663. About this time he invented his double-bottomed ship, to sail against wind and tide, which occasioned much discourse. He afterwards gave a model of this ship to the Royal Society, which is still in their repository; to whom also, in 1665, he communicated "A Discourse about the Building of Ships," containing some curious secrets in that art. This was taken away by lord Brounker, who kept it in his possession till 1682, and probably till his death, saying, it was too great an arcanum of state to be commonly perused. Sir William's ship performed one voyage

[L] The scheme of this club was, that all officers of state should be chosen by balloting, and the time limited for holding their places; and that a certain number of members of parliament should be annually changed by rotation. See Wood's Fasti, vol. ii.

from

from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, July 1663.

In 1666, sir William drew up his treatise, called "*Verbum Sapienti*," containing an account of the wealth and expences of England, and the method of raising taxes in the most equal manner; shewing likewise, that England can bear the charge of four millions per annum, when the occasions of the government require it! The same year, 1666, he suffered a considerable loss by the fire of London; having purchased, several years before, the earl of Arundel's house and gardens, and erected buildings in the garden, called Token-house, which were for the most part destroyed by that dreadful conflagration. In 1667, he married Elizabeth, daughter to sir Hardresse Waller, knight, and relict of sir Maurice Fenton, baronet; and afterwards set up iron works, and a pilchard-fishery, opened lead-mines, and commenced a timber trade in Kerry, which turned to very good account. Mean while, he found time to consider other subjects of general utility, and communicated them to the Royal Society. He composed a piece of Latin poetry, and published it at London 1679, in two folio sheets, under the name of "*Gass. Aur. Manutius*," with the title of "*Colloquium Davidis cum anima sua, accinente paraphrasi in civ. Psalmum de magnalibus Dei*." As he had before, in the spirit of a loyal subject, used his endeavours to encourage a chearful readiness to support the expence of the war against the Dutch, so he conceived a generous indignation at the sinister practices of the French, to raise disturbances in England, increase our divisions, and corrupt the parliament at this time. It was in order to prevent, as far as he could, the mischiefs of these French politics, that he published, in 1680, a piece called "*The Politician Discovered*," &c. and the like patriotic spirit incited him afterwards to write several essays in political arithmetic; wherein, from a view of the natural strength both of England and Ireland, he suggests a method of improving each by industry and frugality, so as to be a match for, or even superior to, either of her neighbours. Upon the first meeting of the Philosophical Society at Dublin, after the plan of that at London, every thing was submitted to his direction; and, when it was formed into a regular society, he was chosen president, Nov. 1684. Upon this occasion he drew up a "*Catalogue of mean, vulgar, cheap, and simple Experiments*" [M], proper for the infant state of the society, and presented it to them; as he did also his "*Supellex Philosophica*," consisting of forty-five instruments requisite to carry on the design of their institution. In 1685, he made his will; wherein he declares,

[M] This is printed in *Phil. Trans.* No. 167.

that,

that, being then about 60, his views were fixed upon improving his lands in Ireland, and to promote the trade of iron, lead, marble, fish and timber, whereof his estate was capable. As for studies and experiments, "I think now," says he, "to confine the same to the anatomy of the people, and political arithmetic; also to the improvement of ships, land-carriages, guns, and pumps, as of most use to mankind, not blaming the study of other men." But, a few years after, all his pursuits were determined by the effects of a gangrene in his foot, occasioned by the swelling of the gout, which put a period to his life, at his house in Piccadilly, Westminster, Dec. 16, 1687, in his 65th year. His body was carried to Rumsley, and there interred, near those of his parents [N].

The character of his genius is sufficiently seen in his writings, which are observed to be very numerous. Among these, it is said, he wrote the history of his own life [O]; which, no doubt, contained a full account of his political and religious principles, as may be conjectured from what he has left us upon those subjects in his Will. In that he has these remarkable words: "As for legacies to the poor, I am at a stand; and for beggars by trade and election, I give them nothing: as for impotents by the hand of God, the public ought to maintain them: as for those who can get no work, the magistrates should cause them to be employed; which may be well done in Ireland, where are fifteen acres of improveable land for every head: as for prisoners for crimes by the king, or for debt by their prosecutors, those who compassionate the sufferings of any object, let them relieve themselves, by relieving such sufferers; that is, give them alms [P], &c. I am contented, that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, and have sought out real objects of charity; and do hereby conjure all, who partake of my estate, from time to time to do the same at their peril. Nevertheless, to answer custom, and to take the sure side, I give twenty pounds to the most wanting of the parish wherein I die." As for his religion, he says, "I die in the profession of that faith, and in the practice of such worship, as I find established by the laws of my country; not being able to believe what I myself please; nor to worship God better than by doing as I would be done

[N] There was laid over his grave only a flat stone on the pavement, with this short inscription, cut by an illiterate workman:

HERE LAYES
SIR WILLIAM
PETTY.

[O] Wood. Athen. Ox. vol. ii. cap. 311. who says it came into the hands of his brother-in-law Mr. Waller.

[P] In the town of Rumsley there is a house, which was given by him for the maintenance of a charity-school; the rent of which is still applied to that use. Ward, p. 232.

unto,

unto, and observing the laws of my country, and expressing my love and honour to Almighty God, by such signs and tokens as are understood to be such by the people with whom I live." He died possessed of a very large fortune, as appears by his Will; where he makes his real estate about 6500l. per ann. his personal estate about 45,000l. his bad and desperate debts 30,000l. and the demonstrable improvements of his Irish estate, 4000l. per annum; in all, at six per cent. interest, 15,000l. per annum. This estate came to his family, which consisted of his widow and three children, Charles, Henry, and Anne: of whom Charles was created baron of Shelbourne, in the county of Waterford in Ireland, by king William III.; but dying without issue, was succeeded by his younger brother Henry, who was created viscount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, sister to Charles earl of Cork, who brought him several children. He was member of parliament for Great Marlow in Buckinghamshire, a fellow of the Royal Society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737.

The variety of pursuits, in which sir William Petty was engaged, shews him to have had a genius capable of any thing, to which he chose to apply it: and it is very extraordinary, that a man of so active and busy a spirit could find time to write so many things, as it appears he did, by the following catalogue: 1. "Advice to Mr. S. Hartlib, &c. 1648," 4to. 2. "A Brief of Proceedings between Sir Hierom Sankey and the Author, &c. 1659," fol. 3. "Reflections upon some Persons and Things in Ireland, &c. 1660," 8vo. 4. "A Treatise of Taxes and Contribution, &c. 1662, 1667, 1685," 4to, all without the author's name. This last was republished, in 1690, with two other anonymous pieces, "The Privileges and Practice of Parliaments," and, "The Politician Discovered;" with a new title-page, where they are all said to be written by sir William, which, as to the first, is a mistake. 5. "Apparatus to the History of the common Practice of Dying," printed in Sprat's History of the R. S. 1667. 6. "A Discourse concerning the Use of Duplicate Proportion, together with a new Hypothesis of springing or elastic Motions, 1674," 12mo. See an account of it in "Phil. Trans." No. cix. and a censure of it in "Dr. Barlow's Genuine Remains," p. 151. 1693, 8vo. 7. "Colloquium Davidis cum anima sua, &c. 1679," folio. 8. "The Politician discovered, &c. 1681," 4to. 9. "An Essay in Political Arithmetic, &c. 1682," 8vo. 10. "Observations upon the Dublin Bills of Mortality in 1681, &c. 1683." 8vo. 11. "An Account of some Experiments relating to Land-carriage,

carriage, Phil. Trans. No. clxi." 12. "Some Queries, where-
by to examine Mineral Waters, ibid. No. clxvi." 13. "A
Catalogue of mean, vulgar, cheap, and simple Experiments,
&c. ibid. No. clxvii." 14. "Maps of Ireland, being an
actual Survey of the whole Kingdom, &c. 1685," folio. N.B.
Sir William has inserted some maps of lands and counties, sur-
veyed by others, and not by himself. 15. "An Essay con-
cerning the Multiplication of Mankind, 1686," 8vo. N.B.
The Essay is not printed here, but only the substance of it.
16. "A further Assertion, concerning the Magnitude of Lon-
don, vindicating it from the Objections of the French," Phil.
Trans. clxxxv. 17. "Two Essays in Political Arithmetic,
&c. 1687," 8vo. An extract of these is in Phil. Trans. No.
clxxxiii. 18. "Five Essays in Political Arithmetic, &c.
1687," 8vo. printed in French and English on opposite pages.
19. "Observations upon London and Rome, 1687," 8vo, three
leaves. His posthumous pieces are, 1. "Political Arithmetic,
&c. 1690," 8vo, and 1755, with his Life prefixed; and a
Letter of his never before printed. 2. "The Political
Anatomy of Ireland," to which is added, "Verbum Sapienti,
1691, 1719." In the title-page of the second edition, this
treatise is called "Sir William Petty's Political Survey of Ire-
land." This latter was criticized in "A Letter from a Gen-
tleman, &c. 1692," 4to. 3. "A Treatise of Naval Philosophy,
in three Parts, &c." printed at the end of "An Account of
several new Inventions, &c. in a Discourse by way of Letter
to the Earl of Marlborough, &c. 1691," 12mo. Wood sus-
pects this may be the same with the discourse about the build-
ing of ships, mentioned above, to be many years in the hands
of Lord Brounker. 4. "What a complete Treatise of Navi-
gation should contain," Phil. Trans. No. cxcviii. This was
drawn up in the year 1685. Besides these, the following are
printed in Birch's Hist. of the R. S. 1. "A Discourse of
making Cloth and Sheeps Wool." This contains the history
of the clothing trade, as No. 5. above does that of dying; and
he purposed to have done the like in other trades: in which
design some other members of the society engaged also at that
time. 2. "Supellex Philosophica."

PEUCER (GASPARD), a celebrated physician and mathema-
tician, was born at Bautzen in Lusatia in 1525, and became a
doctor, and professor of medicine at Wirtemberg. He married
a daughter of Melancthon, whose principles he contributed to
diffuse, and whose works he published at Wirtemberg in 1601,
in five volumes folio. He had an extreme ardour for study.
Being for ten years in close imprisonment, on account of his
opinions, he wrote his thoughts on the margins of old books,
which they gave him for amusement, making his ink of burnt
crusts

crusts of bread, infused in wine. He died, at 78, on the 25th of September, 1602. He wrote several tracts. 1. "*De præcipuis divinationum generibus*," 4to, 1584. 2. "*Methodus curandi morbos internos*," Francfort, 1614, 8vo. 3. "*De Febribus*," 1614, 4to. 4. "*Vitæ illustrium medicorum*." 5. "*Hypotheses astronomicae*." 6. "*Les noms des Monnoies, des Poids et Mesures*," 8vo. His character, as drawn by himself, is that of a man who did no injury to any one, but, on the contrary, gave all the aid in his power to all who might require it. For these things he calls God to witness.

PEUTINGER (CONRAD), a celebrated scholar, was born at Augsburg in 1465, and studied successfully in the principal cities of Italy. When he returned home he was appointed secretary to the senate of Augsburg, and employed by that body in the diets of the empire, and in the various courts of Europe. In his private character he conferred happiness on an excellent and learned wife; and, in his public, was always rendering essential services to his country. This excellent citizen died at 82, in 1574, having lost his faculties for some time before. He is most known by an ancient itinerary, which from him is called "*Tabula Peutingeriana*." It is a curious chart found in a monastery in Germany, and communicated to Peutinger by one Conrad Celtes. It was formed under the reign of Theodosius the Great, and marks the roads by which the Roman armies passed at that time to the greater part of the empire. It is not a geographical work, and seems to have been made by a Roman foldier, who thought of nothing, or perhaps knew nothing, but what respected the roads, and the places for encampment. A magnificent edition of it was published by F. C. Scheib at Vienna in 1753, fol. Peutinger's own works are, 1. "*Sermones convivales*" in the collection of Schardius; Jena, 1683, 8vo. 2. "*De inclinatione Romani imperii, et gentium commigrationibus*," subjoined to the former, and to Procopius. 3. "*De rebus Gothorum*." Bale. fol. 1531. 4. "*Romanæ Vetusstatis fragmenta, in Augusta Vindellicorum*." fol. Mayence, 1528.

PEYER (JOHANNES CONRADUS), a native of Schaffhausen in Switzerland, is famous for having first given an accurate account of the intestinal glands, which, in a state of health, separate a fluid, for the lubrication of the intestines, and which in diarrhoeas, or upon taking a purge, supply the extraordinary discharge that happens upon these occasions. His works are, "*Exercitatio Anatomico-Medica, de Glandulis Intestinalium*, Schaffhause, 1677," Amstelod. 1682. This is in the *Biblioth. Anatom. of Mangetus and Le Clerc*. "*Pæonis & Pythagoræ Exercitationes Anatomicae*, Basil, 1682;" "*Methodus Historiarum Anatomico-Medicarum, &c.* 1679;" "*Parerga Anatomica & Medica*, Amstel. 1682;" "*Experimenta nova circa Pancreas*,"

Pancreas," extant in the Biblioth. Anatom. of Le Clerc and Mangetus.

PEYRERE (ISAAC), a French Protestant, born at Bourdeaux in 1592, entered into the service of the prince of Condé, whom he pleased by the singularity of his humour. Peyrere believed himself to have discovered from St. Paul, that Adam was not the first man; and to prove this, he published in Holland, 1655, a book in 4to and in 8vo, with this title: "Præadamitæ; sive exercitatio super versibus 12, 13, 14, capitis xv. Epistolæ Pauli ad Romanos." This work was condemned to the flames, and the author imprisoned at Brussels; but, getting his liberty through the interest of the prince of Condé, he went to Rome in 1656, and abjured Calvinism and Præadamitism before Alexander VII. Nobody believed him sincere, and probably he was not; for, returning to Paris, in spite of all the means this pope used to detain him at Rome, he became librarian to the prince of Condé, and some time after retired to the seminary des Vertus, where he died in 1676, aged 84. He submitted to receive the sacraments, yet was not believed to be attached to any religion. Besides the piece above mentioned, he wrote a very singular tract, entitled, "Du rappel des Juifs;" also, "Une Relation du Groenland," in 8vo; and "Une Relation d'Islande," in 8vo; both reckoned curious and interesting.

PEZAY (MASSON, marquis of), was born at Paris, with a natural turn for literature, but entered into the military line, and was captain of dragoons, in which situation he had the good fortune to be the instructor of Louis XVI. in the art of tactics. Being appointed inspector-general of the coasts, he executed his office with considerable attention; but having made enemies, by a degree of haughtiness in his manner, had complaints lodged against him, which caused him soon after to be banished to his own estate. In this situation he died soon after, in 1778. He cultivated the Muses a good deal, and was intimate with Dorat, whose style he imitated. His poems have an elegance which makes amends for a certain degree of negligence. Such as 1. "Zelie au bain," a poem in six cantos. 2. A Letter from Ovid to Julia. 3. Several fugitive pieces published in the Almanach des Muses. 4. An indifferent translation of Catullus. 5. "Les Soirées Helvétiennes, Alsaciennes, & Franc-Comtoises," 8vo, 1770, a work agreeably varied, but not sufficiently correct in style. 6. "La Rosière de Salency," a pastoral, in three acts, which was approved. 7. "Les Campagnes de Maillebois," 3 vols. 4to. 8. There is said also to be extant a manuscript work entitled "Les soirées Provençales," not inferior to his Soirées Helvétiennes.

PEZENAS (ESPRIT), a learned Jesuit, born at Avignon in 1692, where he died some little time after 1770, was for a long

long time professor of physic and hydrography at Marseilles. His works and translations on these and similar subjects are very numerous. 1. "Elements du Pilotage," 12mo, 1737. 2. A translation of Maclaurin's Fluxions, 2 vols. 4to, 1749. 3. *Pratique du pilotage*, 8vo, 1749. 4. "Theory and practice of gauging," 8vo. 5. Maclaurin's Algebra translated, 8vo, 1750. He translated also the Course of Experimental Philosophy by Desaguliers, Duche's Dictionary of Arts and Sciences, which was supplanted by Prevot's *Manuel Lexique*, Ward's Young Mathematician's Guide, and Smith's Optics. From the German he translated Buker's Treatise of the Microscope, 1754. His ideas and language were clear, and he was esteemed for the mildness and agreeableness of his character, as well as for his talents.

PEZRON (PAUL), a very learned and ingenious Frenchman, was born at Hennebone in Bretagne, in 1639; and admitted of the order of Cîteaux, in 1660 [R]. He made the scriptures the principal object of his study; but being persuaded that a perfect knowledge of profane history was necessary to understand them thoroughly, he read with vast attention the ancient Greek and Latin historians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The result of this was, that he was led to espouse a system entirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to, and called "*L'Antiquité des temps retablie, &c.*" that is, "The Antiquity of Time restored, and defended, against the Jews and modern Chronologers." The design of this book, which is very learned, and finely written, is to prove, upon the authorities of the septuagint and profane history, that the world is more ancient than modern chronologers have supposed; and that, instead 4000 years between the creation of the world and the birth of Christ, there were almost 6000. The great principle on which this supposition is built is, that the Hebrew text has been corrupted, since the destruction of Jerusalem, by the Jews, who otherwise must have been forced to acknowledge, upon their own principles, that the Messiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no small alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote against this new system, and undertook the defence of the Hebrew text; Martianay with great zeal and heat, Le Quien with more judgement and knowledge. Pezron published, "*Defense de l'antiquité des temps*," in 1691, 4to; which, like the work itself, abounded with curious and learned

researches. Le Quien replied, but Martianay brought the affair into another court; and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbishop of Paris. Harlai communicated the representation of this adversary to Pezron; who, finding no difficulty in supporting an opinion common to all the fathers before Jerome, rendered the accusation of no effect.

Pezron was the author of other curious and learned works, as, "*Antiquité de la Nation & de la Langue de Celtes*," in 1703, 8vo; "*Dissertation touchant l'ancienne demeure des Cananeens*," printed in the *Memoires de Trevoux*, for July, 1703; and "*Dissertation sur les anciennes & veritables bornes de la Terre Promise*," in the same *Memoires* for June, 1705. Add to these, "*Essai d'un Commentaire litteral & historique sur les Prophetes*, 1693" 12mo; and "*Histoire Evangelique confirmée par la Judaïque & la Romaine*, 1696," in 2 vols. 8vo.

This ingenious and learned man died Oct. 10, 1706, aged 67; having gone through several promotions, the last of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PFANNER (TOBIAS), the son of a counsellor at Augsburg, born in 1641, was secretary of the archives to the duke of Saxe Gotha, and instructor of the princes Ernest, and John-Ernest, in history and politics. He so well fulfilled his duties in these situations, that he was promoted to a higher place of secretary to the Ernestine branch of the family; and was so deeply learned in matters of record, that he was called the living archives of the house of Saxony. His manners were pure, but his temper inclined to melancholy, which was thought to be increased by too intense application to study. He died at Gotha, in 1717. His principal works are; 1. "*The History of the Peace of Westphalia*," 8vo, the best edition is 1697. 2. "*The History of the Assemblies of 1652-4*," Weimar, 1694, 8vo. 3. "*The Treaties of the German Princes*." 4. "*The Theology of the Pagans*." 5. "*A Treatise on the Principle of historic Faith*." All these are written in Latin, not so much with elegance, as with strict care and exactness.

PFEFFERCORN (JOHN), a famous converted Jew, would have persuaded the emperor Maximilian to cause all the Hebrew books to be burned, except the Bible: "because (said he) they contain magic, blasphemies, and other dangerous things." The emperor, astonished with this report was so far wrought upon, as to publish an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain house, that those which contained any blasphemy might be burnt. Caprio shewed the danger of this edict, and

he was supported by Ulric de Hutten; many writings were published on both sides; but Caprio at length prevailed, and the edict was not executed. It is commonly believed, that Pfeffercorn was so chagrined with this, as to return to Judaism; and, that he was burned alive in 1515, for profaning the eucharist, at Hall; but this must have been another person of his name, since this Pfeffercorn was living in 1517. He is the author of some Latin pieces, and among the rest of one "De abolendis Judæorum scriptis."

PFEIFFER (Augustus), a German orientalist, was born at Lawenbourg in 1640. He professed the oriental languages at Wirtemberg, at Leipzig, and in other places, and in 1690 was called to Lubeck to be superintendant of the churches. In that city he died; in January, 1698. When only five years old he was near losing his life by a fall, which fractured his skull. His sister discovered accidentally that he was not quite dead, and he was restored, when actually on the point of being buried. He wrote 1. "Panfophia Mosaica." 2. "Critica Sacra," 8vo, Dresden, 1680. 3. "De Masora." 4. "De trihæresi Judæorum." 5. "Sciagraphia Systemetica Antiquitatum Hebræarum." His philosophical works were collected at Utrecht in 4to, but are not now much known or esteemed. His learned works are better, though heavy.

PFIFFER (Louis), born in 1530, at Lucerne in Switzerland, was a famous officer in the service of France in the reign of Charles IX. for whom, in 1567, he commanded a regiment of 6000 men. With this force he preserved the life of that monarch, in the retreat of Meaux; which, against all the efforts of the prince of Condé, he effected, preserving the king within a hollow square. His credit with his own countrymen was so great that some called him the king of the Swiss. When the League was formed, the plea of religion engaged him to forget his loyalty, and he strongly influenced the Catholic cantons to support the duke of Guise. He died in 1594, in his own country, being then the *advoyer*, or chief magistrate, of the canton of Lucerne.

PHÆDRUS, an ancient Latin author, who wrote five books of "Fables" [s] in Iambic verse, was a Thracian; and was born, as there is reason to suppose, some years before Julius Cæsar made himself master of the Roman empire. His parentage is uncertain; though some have imagined his liberal education to be an argument that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Augustus; for we read [r], that while Octavius was

[s] Phædri Fab. in Præfat. ad lib. iii.

[r] Bayle's Dict. in voce Phædrus, and Cræsus's Lives of the Roman poets.

prætor in Macedonia, he gave the Thracians a very great overthrow. This fell out the same year that Q. Cicero was proconsul of Asia, and Cæsar sole consul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, some have therefore rejected it, though with little reason; since many proofs may be collected, from his Fables, that he lived to be very old. How he came into the service of Augustus is unknown: but his being called "Augustus's freedman," in the title of his book, shews that he had been that emperor's slave. It should seem as if he had arrived early in life at Rome; for he quotes a line from "Ennius," which, he says [u], he remembers to have read when he was a boy: and it is not probable that he should have read it before he left Thrace. He received his freedom from Augustus, and no doubt such a competency, as enabled him to enjoy that valuable gift. He expresses a great regard to that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius, he was unjustly persecuted by Sejanus, to which he has frequently alluded in his "Fables;" and particularly in the preface to his third book. We know not the cause of this persecution, but it was not for his wealth: he represents himself, in the very same place, as a man who had never cared to hoard up riches; and mentions this as one of the reasons which should facilitate his promotion to the rank of a poet. He seems to have written all his Fables after the death of Augustus; the third book he certainly wrote after that of Sejanus, who perished in the 18th year of Tiberius; for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a resentment, which would never have been pardoned had he been living. How long Phædrus survived him, is uncertain; but, supposing him to have lived a little longer, he must have been above seventy at his death; for so many years there are from Cæsar's first dictatorship to the 18th of Tiberius.

The Fables of Phædrus are generally valued for their wit and good sense, expressed in great purity, terseness, and elegance of language: and they who, like Scioppius [x], imagine they discover something foreign and barbarous in the style, form their criticisms upon the knowledge that Phædrus was a Thracian. They might as well object solecisms and false Latin to Terence, because he was born in Africa. We cannot, however, but observe it as somewhat singular, that the Roman language has been transmitted to posterity, in its greatest purity and elegance, by two slaves, who were brought from countries by the Romans deemed barbarous.

[u] Fab. 2. lib. iv.

[x] Blount's *Censura Authorum*.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally supposed, that the Phædrus [r] mentioned by Martial is not the same. Seneca manifestly knew nothing of him; otherwise he never could have laid it down, as he does, for matter of fact, that the Romans had not attempted fables and Esopean [z] compositions: "Fabellas et Esopeos logos, intentatum Romanis ingeniis opus." This may serve to abate our wonder with regard to the obscurity in which the name and reputation of Quintus Curtius lay buried for so many years; not to mention Velleius Paterculus and Manilius, who have met with much the same fate. We may observe, that Isaac Casaubon, who had so much learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithœus, published his "Fables." "It is by your letter," says Casaubon [A], "that I first came to be acquainted with Phædrus, Augustus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Casaubon was written in 1596, at which time Pithœus published the "Fables of Phædrus," at Troyes. He sent a copy of them to father Sirmond, who was then at Rome; and this Jesuit shewed it to the learned men in that city, who judged it, at first, a supposititious work; but, upon carefully examining, altered their opinion, and thought they could observe in it the characteristical marks of the Augustan age.

Since that edition of 1596, there have been several others, with notes by the most eminent critics. That of 1698, in 8vo, which Burman procured, contains, besides the notes of Gudius never before published, the entire commentaries of Ritterhusius, Rigaltius, Nic. Heinsius, Schefferus, and of Praschius, with extracts from other commentators. An edition since this, at Amsterdam, 1701, in 4to, by the care, and with the notes, of Hoogstraten, is the most beautiful of all that have yet been printed, with regard to the letter and the plates. Lastly, these Fables were subjoined to the edition of Terence by Bentley, in 1726, 4to, with the corrections and emendations of that great critic.

PHÆDRUS (THOMAS), professor of eloquence at Rome, early in the 16th century, deserves to be mentioned, on account of some curious particulars relating to him. He was canon of Lateran, and keeper of the library in the Vatican. He owed his rise to the acting of Seneca's Hippolytus [B]; in which he performed the part of Phædra; and thence he ever after retained the name of Phædrus. It is Erasmus who relates this; and he says [C], he had it from cardinal Raphael Georgianus,

[r] Epigramm. 20. lib. iiii.

[z] Senec. de Consolat. ad Polybium, ch. 27.

[A] Casaubon, Epist.

[B] Bayle's Dict. in voce.

[C] Epist. 5. lib. xxiii.

in whose court-yard, before the palace, that tragedy was acted. The cause of his death was very extraordinary. Riding [D] one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took fright, and threw him down. Though a corpulent man, he was so happy that the cart passed over him without doing him any hurt, because he luckily fell in the space between the wheels; but his fright, and the fall together, spoiled the whole mass of his blood to such a degree, that he contracted a distemper, of which, after languishing some time, he died, when he was under fifty. If he had lived longer, he would probably have published some books; and, perhaps, adds Bayle, have confirmed what has been observed of him, that his tongue was better than his pen. The observation was made by Erasmus, who yet tells us, that he knew and loved him; and owns also, that he was called the Cicero [E] of his time. Janus Parrhasius, who was his colleague, was infinitely grieved at his death; and has transmitted to us the titles of several works, which were almost ready for public view.

PHAER (THOMAS), a Welch physician and poet, a native of Pembroke-shire, and the first English translator of Virgil, was educated at Oxford, whence he removed to Lincoln's inn to undertake the study of the law. So far was he in earnest, for a time, in this pursuit, that he published two books on subjects of law; one on the nature of writs, and the other, what is now called a book of precedents. Why he quitted law for physic is unknown, but he became a bachelor and a doctor in the latter faculty, both in 1559, and his medical works were collected at London in 1560. They consist chiefly of compilations and translations from the French. Among his poetical works is "the Regimen of Life" translated from the French, London, 1644, 8vo. The story of "Owen Glendower," in the Mirror for Magistrates: and his translation of the first nine books, and part of the tenth, of Virgil's *Æneid*. There is a commendatory poem by him prefixed to Philip Betham's Military Precepts [F]. Warton mentions also an entry in the stationer's books for printing "seven verses of Cupido by Mr. Fayre," and that he had seen a ballad called "Gadshill" by Faire, both which names were probably intended for that of Phaer. His translation of the first seven books of Virgil was printed in 1558, by John Kyngston, and dedicated to queen Mary. The two next books, with part of the tenth, were translated afterwards by him, and published after his death by William Wightman, in 1562. He has curiously enough marked at the end of each book the time when it was finished, and the

[D] Pierre Valerian, de Infelic. Literat. lib. i. p. 25.

[E] In Orat. ante prælectionem epist. Ciceron. ad Atticum.

[F] Warton's Hist. Poetry, vol. iii. p. 396.

time which it cost him in translating; which amounts, at separate intervals, between the year 1555, and 1560, to 202 days, without reckoning the fragment of the tenth book. It appears, that during the whole of this period he resided very much at his patrimonial territory in Kilgerran forest, in South Wales. The fifth book is said at the end to have been finished on the fourth of May, 1557, "*post periculum ejus Karmerdini*," which whether it relates to some particular event in his life, or means that he made a trial upon it at Caermarthen, is a little uncertain; probably the former. Wightman says that he published all he could find among his papers; but conjectures, nevertheless, that he had proceeded rather further, from the two lines which he translated the very day before his death, and sent to Wightman. They are these,

*Stat sua cuique dies, breve et irreparabile tempus
Omnibus est vitæ: sed famam extendere factis
Hoc Virtutis opus.*

Ech mans day stands prefixt, time short and swift with
cureless brette
Is lotted all mankind, but by their deeds their fame to
stretche
That privilege Virtue gives.

He died soon after the 12th of August, 1560, on which day his will was dated. His translation of Virgil is written, like the preceding specimen, in long Alexandrines of seven feet. The translation was completed, with the addition of Maphæus's thirteenth book, by Thomas Twyne, a young physician, afterwards author of other works; his part is deemed by Warton evidently inferior to that of his predecessor, though Phaer has omitted, misrepresented, and paraphrased many passages. Of what he did of this nature Phaer himself has given an account in his postscript to the seven books. "Trusting that you my right worshipful maisters and studentes of universities, and such as be teachers of children and readers of this auctour in Latin, will not be to muche offended, though every verse answere not to your expectation. For (besides the diversitie between a construction and a translation) you know there be many mistical secretes in this writer, which uttered in English would shewe little pleasour, and in mine opinion are better to be untouched than to diminish the grace of the rest with tediousnes and darknes. I have therefore followed the counsel of Horace teaching the duety of a good interpretour, *qui quæ desperat nitescere posse relinquit*, by which occasion, somewhat I have in places omitted, somewhat altered, and some things I have expounded, and al to the ease of inferior readers, for you that are learned nede not to be instructed." A ridiculous error of the press stands in the
opening

opening of the second *Æneid*, as reprinted by Twyne. Phaer had translated "Conticuere omnes" by "they whistled all," for "they whistled," or kept silence; but Twyne has printed it "they whistled all." Sir Thomas Chaloner in his *Encomia*, printed at London, 1579, 4to, p. 356, has pathetically lamented Phaer, as a most skilful physician. As to his name, it is written Phayer by Wood, and Phaier by Warton; but as we find it Phaer in every part of the translation of Virgil, and in the *Mirror for Magistrates*, we have so given it. His story of Owen Glendour is in stanzas of seven lines, the same as Sackville's induction, and the greater part of those narratives.

PHALARIS [G], a celebrated tyrant of antiquity, was born at Astypalea, a city of Crete; and gave early signs of an ambitious and cruel nature. As soon as he was grown up, he interfered in affairs of state, and aimed at empire; on which account he was banished by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accomplishments, became a favourite with the people; whom, however, he wished only to please, that he might govern them. He obtained his purpose in the following manner. When the Agrigentines had decreed to build a temple, they committed the care of the work to Phalaris; whom they thought the fittest person, as being then an officer concerned in collecting the revenues of the state. Phalaris hired workmen, bought slaves, and got together a prodigious quantity of materials. These materials were stolen from time to time; upon which Phalaris got leave of the citizens to fortify a little castle for their better security. This unwary concession proved destructive to their liberty: for Phalaris now armed his slaves, whom he had drawn into his measures by a promise of freedom; and, falsifying forth, made himself master of the city, with no great opposition. This is supposed to have happened in the 52d Olympiad. Polyzenus relates many stratagems of Phalaris, which shew him to have been, what Lucian, and the epistles which pass under his name, represent him, a man of great sagacity and artifice, liberally educated, and skilled in the management of affairs. He behaved himself with so much moderation and wisdom at first, that the people of Himera entrusted him with their armies; and had probably undergone the same fate with the Agrigentines, if Stesichorus had not given them timely warning of their danger.

He discovered at length his nature, by proceeding gradually to the extremest cruelty; in which he exceeded all the princes that ever reigned. The ancient writers never speak of him but in terms of abhorrence. The story of Perillus and his bull shews, however, that he sometimes knew how to observe justice

even in his cruelties. Perillus was a brass-founder at Athens; who, with a view of pleasing the cruel Phalaris, contrived a new and unexampled kind of punishment. He cast a brazen bull, larger than the life, and finely proportioned; and fashioned an opening in his side, so that men might be admitted into his body. When they were shut up there, a fire was to be kindled under the belly, in order to roast them; and the throat was so formed, that, instead of the groans of dying men, were sent forth rather the roarings of a bull. This was brought to the tyrant, who was pleased with the contrivance, and admired the workmanship; but asked him, "if he had proved it?" "No," replied Perillus: "Then," said the tyrant, "it is but reasonable that you make the first experiment upon your own work;" and ordered him immediately to be put into it. Ovid says in allusion to this [H],

— — — Neque enim lex aequior ulla,
Quam necis artifices arte perire sua.

The end of this tyrant is diversely related; but it is generally supposed, with Cicero, that he fell by the hands of the Agrigentines; and, as some say, at the instigation of Pythagoras. Ovid says, that his tongue was first cut out; and that he was then put into his bull, to perish by the same slow fire with which so many had perished before him. Others say, that he was stoned; and all agree that his death was violent. He reigned, according to Eusebius, 28 years; others say 16. Mean while, there is great uncertainty both as to the life, and death, and whole history of this Sicilian tyrant. Many of the above-mentioned circumstances, as they are collected by Mr. Boyle, depend upon the authenticity of those Epistles which go under the name of Phalaris; and which have been justly questioned, and indeed with great reason rejected, as the spurious production of some recent sophist.

The history of the famous controversy between Bentley and Boyle, upon the genuineness of these Epistles, is too well known to be particularly insisted on: yet it may be proper to our present purpose, to say something of it in general. Sir William Temple had affirmed [1], in favour of the ancient writers, that the oldest books we have are still the best in their kind; and, to support the assertion, mentioned "Æsop's Fables," and "Phalaris's Epistles." "With regard to Phalaris's Epistles, I think," says he; "that they have more grace, more spirit, more force of wit and genius, than any others I have ever seen, either ancient or modern. I know several learned men, or that usually pass for such, under the name

[H] De arte Amandi, lib. i. v. 655.

[1] Miscellanea, part ii, upon ancient and modern learning.

of critics, have not esteemed them genuine; and Pollitian, with some others, have attributed them to Lucian: but I think he must have little skill in painting, that cannot find out this to be an original. Such diversity of passions upon such variety of actions and passages of life and government, such freedom of thought, such boldness of expression, such bounty to his friends, such scorn of his enemies, such honour of learned men, such esteem of good, such knowledge of life, such contempt of death, with such fierceness of nature, and cruelty of revenge, could never be represented but by him that possessed them; and I esteem Lucian to have been no more capable of writing, than of acting what Phalaris did. In all one writ, you find the scholar or the sophist; and in all the other, the tyrant and the commander." This declaration of sir William Temple, who was reckoned the Memmius of his age, in conjunction with other motives, led the hon. Charles Boyle, then of Christ-Church in Oxford, afterwards earl of Orrery, to give the public an edition of these "Epistles of Phalaris:" which accordingly came out in 8vo, at Oxford, 1695, with a new Latin version, notes, a life of Phalaris, and a dedication to Aldrich, dean of Christ-Church. In the preface, the editor gives an account of the manuscript he employed, and mentions that in the king's library; which, he says, had been collated only to the 40th epistle, because the librarian, who was Dr. Bentley, had, *out of his singular humanity*, denied him the farther use of it: "*Collatas etiam (Epistolas nempe) curavi usque ad Epist. 40. cum MSS. in Bibliotheca regia, cujus mihi copiam ulteriorem bibliothecarius, pro singulari sua humanitate, negavit.*" This was the first public stroke in the controversy; and Bentley's rudeness to Boyle, in recalling the manuscript, before the collation of it was finished, was, as appears from hence, the cause of it. Bentley, however, denied the charge. "I went," [κ] says he, "for a whole fortnight to Oxon, where the book was then printing; conversed in the very college where the editors resided: not the least whisper there of the manuscript,—but there's a reason for every thing, and the mystery was soon revealed: for, it seems, I had the hard hap, in some private conversation, to say, that the Epistles were a spurious piece, and unworthy of a new edition: hinc illæ lachrymæ."

In 1697, when the second edition of Wotton's "Reflections upon Ancient and Modern Learning" came out, "A Dissertation of Bentley upon the epistles of Phalaris, &c." was published at the end of it. The professed design of this Dissertation is, to prove the Epistles spurious, and doubtless was undertaken by Bentley, chiefly with a view of making reprisals upon the Oxford

editor, for the sarcasm in his preface. But whatever was Bentley's motive, for he pretends it was an engagement to his friend Wotton, it drew forth against him a terrible volume of wit and criticism, in Boyle's "Examination," &c.; which was printed in 1698, 8vo. Boyle, in the preface, gives several reasons for answering "Bentley's Dissertations" one was, that the doctor had, with some warmth, fallen foul upon his edition and version of "Phalaris's Epistles;" another, a regard for sir William Temple, "the most accomplished writer of the age, who had openly declared in favour of the Epistles," and whom he had drawn, he says, into a share of Dr. Bentley's displeasure; a third, that Dr. Bentley's reflections were understood to go farther than either sir William Temple or himself, and to be levelled at a learned society in which he had the happiness to be educated, and which Dr. Bentley was supposed to attack under those general terms of "our new editors, our annotators, and those great geniuses, with whom learning, that is leaving the world, has taken up her last residence."—In 1699, Bentley republished his "Dissertation upon the Epistles of Phalaris, with a full and copious answer to the objections of Boyle:" and so the affair ended between the two leaders, while their partizans continued hostilities some time after.

This was something more than a literary contest: the enmity towards Bentley appears to have been personal. Thus the Boylean champions, in their Examination of Bentley's Dissertation, although the support of Phalaris is the pretence, yet were chiefly solicitous to pull down Bentley: and hence, as no controversial piece was ever in better language, and more artfully written, so none ever abounded so much in wit, and ridicule, and satire; the point being not so much to confute, as to expose, the learned dissertator: for Boyle, in his preface to Phalaris, had signified his own distrust of their genuineness, and, in effect, declared himself very indifferent about it. Bentley, on the other hand, who had nothing in view but to support what he had asserted, by proving the Epistles spurious, though he is far from wanting strokes of humorous satire, yet abounded chiefly in argument and erudition; and by these gained over all the reasoners and the learned; while the laughers, who make an infinite majority, were carried away by the wit of Boyle's performance. In short, although the haughtiness, the insolence, the rude temper and pedantry of Bentley, made him justly odious; yet, to give him his due, his "Dissertation upon the Epistles of Phalaris," with his "Answer to the Objections of Boyle," is one of the most illustrious monuments of sagacity, nice discernment, skill in criticism, and depth of erudition, that ever was erected by a man of letters.

If, to use the words of Boyle [L], he did carry his criticism so far as to assert, "not only of Phalaris, but his editor too, that they neither of them wrote what was ascribed to them," he went no farther than the discerning, unprejudiced, and learned part of the public went with him. What share Boyle had in the edition of Phalaris, in which no doubt he engaged with a view to raise some reputation in letters, is not easy to determine: but many are of opinion, that the Examination, though published with his name, was in reality no part of it his. It was then, and has since been, generally ascribed to Atterbury, Aldrich, and other learned men and wits of Christ-Church, whose object was to humble the redoubtable Bentley, whom they heartily hated. Swift, also [M], gives great countenance to the opinion, when he represents Boyle, in his advance against Bentley, "clad in a suit of armour, which had been given him by all the Gods:" and Atterbury has declared [N], that he himself "wrote above half of it, and transcribed the whole." The controversy at large has been translated into Latin, and republished, with the Epistle, in Germany, by Lennep, &c. in 4to, 1777.

PHIDIAS [O], the most famous sculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flourished in the 83d olympiad. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge, which belong to his profession: as history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were also incredibly numerous; for he united the greatest facility with the greatest perfection. His Nemesis was ranked among his first works: it was carved out of a block of marble, which was found in the camp of the Persians, after they were defeated in the plains of Marathon. He made an excellent statue of Minerva for the Plateans; but the statue of this goddess, in her magnificent temple at Athens, of which there are still some ruined remains, was an astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose talents he well knew, to make a statue of the goddess; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never speak of this illustrious monument of skill without raptures; yet what has rendered the name of the artist immortal, proved at that time his ruin. He had carved upon the shield of the goddess his own portrait, and that of Pericles; and this was, by those that envied them, made a crime in Phidias. He was also charged with embezzling part

[L] Preface to Examination, &c.

[M] Battle of the Books.

[N] Epistolary Correspondence, vol. li. p. 21.

[O] Junius de pictura veterum.

of the materials which were designed for the statue. Upon this, he withdrew to Elis, and revenged himself upon the ungrateful Athenians, by making for that place the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the seven wonders of the world. It was of ivory and gold; sixty feet high, and every way proportioned. "The [P] majesty of the work equalled the majesty of the God," says Quintilian; "and its beauty seems to have added lustre to the religion of the country." Phidias concluded his labours with this master-piece; and the Eleans, to do honour to his memory, erected, and appropriated to his descendants, an office, which consisted in keeping clean this magnificent image.

PHILELPHUS (FRANCIS), a learned Italian, born in 1398, at Zolentino in the March of Ancona. He studied at Padua, where he made such progress that, at eighteen, he became professor of eloquence. The fame of his talents gained him an invitation to Venice, where he was honoured with the rank of citizen, and was sent by the republic as secretary to their embassy at Constantinople. Philelphus went there in 1419, and took advantage of this employment to make himself master of Greek. He there married Theodora, daughter of the learned Emmanuel Chrysoloras; this happened about the year 1419. Becoming at length known to the emperor John Palæologus, he was sent on an embassy to Sigismund emperor of Germany, to implore his aid against the Turks. After this, he taught at Venice, Florence, Siena, Bologna, and Milan, with astonishing success. He was not, however, without his defects. He wished to reign alone in the republic of letters, and could not bear contradiction without being extremely irritated. He would dispute on the most trivial points, and once wagered 100 crowns, on some minute question of grammar, against the beard of a Greek philosopher named Timotheus. Having won, no solicitation could prevail upon him to remit the fine, and he most unmercifully shaved his antagonist, in spite of very ample offers. To this presumptuous turn he joined a prodigality and a restlessness which filled his life with uneasiness. Menage has accused him of destroying a copy of Cicero de Gloria, the only one then existing, after having transfused the greater part of it into a treatise of his own: but it does not appear that the accusation was just. Other learned men have been also suspected, but all that is certain is, that the work was extant in the time of Petrarch, who mentions having a copy of it, and has since been utterly lost. He died at Florence on the last day of July, in 1481, being then 83. His works consist of, 1. "Odes and Poems," 4to, 1488. 2. "Discourses," published at Venice, in folio, 1492. 3. "Dialogues

and Satires," Milan, 1476; 4. with a great variety of smaller works, all in Latin, in verse and in prose. The works collected were published at Bâle in 1739. There is also a collection of his Letters, printed at Venice in 1502, fol. which is rather scarce.

PHILEMON, an Athenian comic poet, contemporary with Menander, whose rival he was, and though inferior, frequently successful against him; by means of intrigue, or the partiality of friends. He was, by the account of Suidas, a Syracusan by birth, but Strabo says, that he was born at Solæ in Cilicia. He was some years older than Menander, and in the opinion of Quintilian, fairly next to him in merit, though unfit to be preferred to him. Apuleius speaks still more favourably, saying only that he was *fortasse impar*, and adds that there are to be found in his dramas "many witty strokes, plots ingeniously disposed, discoveries strikingly brought to light, characters well adapted to their parts, sentiments that accord with human life; jests that do not degrade the sock, and gravity that does not intrench upon the buskin." Philemon lived to the extraordinary age of 101 years, and composed ninety comedies. Menander indeed composed more, and in less time, but even this was extraordinary. His longevity was the result of great temperance, and a placid frame of mind. Frugal to a degree that subjected him to the charge of avarice, he never weakened his faculties or constitution by excess; and he summed up all his wishes in one rational and moderate petition to heaven, which throws a most favourable light upon his character; "I pray for health in the first place, in the next for success in my undertakings; thirdly, for a chearful heart; and lastly, to be out of debt to all mankind [Q]," a petition which seems to have been granted in all its parts. As he lived in constant serenity of mind, so he died without pain of body; for, having called together a number of his friends to the reading of a play which he had newly finished, and sitting, as was the custom in that serene climate, under the open canopy of heaven, an unforeseen fall of rain broke up the company, just when the old man had got into the third act, in the very warmest interests of his fable. His hearers disappointed by this unlucky check to their entertainment, interceded with him for the remainder on the day following, to which he readily assented; and a great company being then assembled, whom the fame of the rehearsal had brought together, they sat a considerable time in expectation of the poet, till wearied out with waiting, and unable to account for his want of punctuality, some of his intimates were dispatched in quest of him, who, having entered his house, and made their way to his

[Q] Cumberland's Observers, No. 139, whence a great part of this account is taken.

chamber,

chamber, found the old man dead on his couch, in his usual meditating posture, his features placid and composed, and with every symptom that indicated a death without pain or struggle. The fragments of Philemon are in general of a sentimental, tender cast, and though they enforce sound and strict morality, yet no one instance occurs of that gloomy misanthropy, that harsh and dogmatizing spirit which too often marks the maxims of his more illustrious rival. They were collected and published by Grotius, together with those of Menander; the greater part having been preserved by Stobæus. Several of them, as well as the fragments of the other Greek comic poets, have been translated by Mr. Cumberland in the most elegant and spirited style, and highly adorn the volumes of his *Observer*, to which we refer our readers for further information.

PHILIP II. king of Macedon, fourth son of Amyntas II. finished his education at Thebes, to which place his father had sent him as a hostage. Here he had the inestimable advantage of being placed, at the age of fifteen, under the immediate guidance of the great Epaminondas; and while he was instructed by a Pythagorean philosopher in the doctrines of that sect, the conversation of Epaminondas still improved his knowledge, and taught him the loveliness of virtue. High and exalted sentiments of glory were best fitted to his disposition, and all the arts and accomplishments which led to this, he studiously cultivated, and eagerly acquired [R]. From the great Theban he learned activity and vigour in all military operations; address and sagacity in improving all opportunities, and turning every incident to his advantage; his justice and clemency he did not, as Plutarch observes, equally adopt. In fact, his inordinate love of glory overcame those and other virtues which he really esteemed, whenever they came in competition. On the death of his brother Perdiccas III. in the year 360, A. C. Philip flew to the protection of his country, then in imminent danger; and under the title of regent and protector to his infant nephew Amyntas, assumed the reins of government: ere long, however, the young king was set aside, by an interruption of succession not uncommon in that kingdom, and Philip was completely invested with royalty. He now employed himself in new modelling the army, and instituted the celebrated Macedonian phalanx, which led to so many victories. Two pretenders to the crown, and four formidable enemies actually in arms, did not long embarrass Philip. Some he bribed into peace, and others he conquered. He made peace with the Pæonians, averted the invasion of Pausanias, one of the claimants of the crown, and defeated and slew Argæus the other, near Methone, though supported by the Athenians.

[a] Leland's Life of Philip.

In another year he added Pæonia to his dominions, and completely defeated the Illyrians, who had been very formidable to Macedon. Their old but gallant king Bardyllis fell in the action. Constantly attentive to all probabilities of advantage, Philip, in the third year of his reign, besieged and took Amphipolis, though he had pledged himself by a treaty with Athens to leave it independent; and, that he might arm himself against their resentment, strengthened his alliance with the Olynthians, to whom he gave up Pydna and Potidæa. An expedition into Thrace now made him master of Crenidæ, and the rich gold-mines in its neighbourhood. He placed a Macedonian garrison in the city, and changed its name to Philippi. The mines, which had been neglected, he, with much intelligence and perseverance, brought into use, and drew from them an annual revenue of ten thousand talents; or between five and six hundred thousand pounds; which contributed afterwards very materially, under the guidance of his policy and valour, to the prodigious increase of his power. In the fourth year of his reign he married Olympias, daughter of Neoptolemus, king of the Mæolosi, and niece of the reigning king Arymbas; and this princess within a twelvemonth made him the father of the famous Alexander. Meanwhile, the political activity and talents of Philip were irresistible. It was in vain that the kings of Thrace, Pæonia, and Illyria combined against him; he attacked them by surprise, and reduced them to subjection. It is said by Plutarch, that he received on the same day three remarkable pieces of news. That he had obtained the prize at the Olympic games, that he had defeated the Illyrians, and that he had a son born. In consequence of this last event he immediately wrote to Aristotle a letter, which is still extant, to desire that he would superintend the education of his son. As some check to his felicity, at the siege of Methone he lost an eye: but it has been well observed by an ancient writer, that he regarded any bodily loss as a cheap sacrifice to attain the objects of his ambition. To the conquest of all Greece that ambition now began to point, and proceeded for several years, unobserved by the Athenians, whose opposition to it was likely to be most formidable. Demosthenes was one of the first who perceived the danger, and most strenuously continued to excite his countrymen to resist it. At length, in the year 348 A.C. when he openly attacked their allies of Olynthus, they were persuaded by the Olynthiac orations of that orator to take arms against him. Their efforts however proved ineffectual. Partly by valour, partly by treachery, Olynthus was taken, the city razed, and the inhabitants sold for slaves. The Athenians found it necessary to treat for peace, and Demosthenes himself was one of the ambassadors appointed to settle the terms. The progress of Philip was now more rapid. Having made himself a party in the sacred

sacred war, he took that opportunity of seizing Phocis; he gained also the important pass of Thermopylæ, and was admitted into the public council of the Amphictyons. This, as he had not yet been acknowledged a member of the Hellenic body, was a considerable step, but even the Athenians at length submitted to it. By degrees he became master of Thessaly, made great progress in Thrace, and invaded Eubœa. The Athenians were now again called forth, and, by the valour of Phocion, dispossessed his forces and adherents of all footing in that island. The same able commander soon after relieved Byzantium. Being baffled in these attempts, Philip made an incursion into Scythia, but those barbarians proved more formidable enemies than he had hitherto found; for though he succeeded at first, and took much spoil, yet lost it all in his retreat, which was nearly cut off by the Triballi; and he himself would have lost his life, had he not been saved by the brave interference of his son Alexander. He returned without much delay to his designs on Greece. By his intrigues in the Amphictyonic council, he caused himself to be appointed to the command in a new kind of sacred war; and under this pretence led his forces into Greece, and summoned all the states to attend his standard. The Thebans and Athenians were now alarmed, and the more so when he seized the fortress of Elatea in Phocis, which commanded the pass into Bœotia and Attica. They declared war against him; soon after which he marched into Bœotia, and in the fatal battle of Chæronea, fought in the year 338 A. C. put an end to the liberties of Greece. When he had gained this object, he began to look forward to another still greater, and, assembling the states of Greece at Corinth, proposed an invasion of Persia. This, however, was an enterprise which his son, and not himself, was destined to fulfil; for before his preparations towards that design were nearly completed, he was assassinated by Pausanias, a young man to whom he had denied justice against one Attalus. This happened in the year 336 A. C. two years after the battle of Chæronea. Many anecdotes are related of this prince, by Plutarch and others, which mark the energy, decision, and sagacity of his mind; but his whole character is most judiciously summed up by his able biographer Dr. Leland, with whose words this article may properly be closed.

“Thus died Philip king of Macedon, at the age of forty-seven years, after a reign of twenty-four, spent in toils and difficulties, and enterprises of hazard and danger, in which he so eminently displayed that extent and elevation of genius; that firmness and greatness of mind; that justness and accuracy, penetration, and sagacity in forming his designs; that true discernment in choosing the means of conducting them; and that vigour and resolution in executing them, which have justly rendered him the object of admira-

admiration to all those who are acquainted with the Grecian story." The historian then resolves all the apparent inconsistencies of his character into the love of glory, to which all his other qualities were subservient. "If terror and severity were necessary for the establishment of his power, his sentiments of humanity easily yielded to the dictates of his ambition; and the distresses in which whole states and countries were involved he regarded with indifference and unconcern. If dissimulation and artifice were required, his perfect knowledge of mankind, joined to his obliging and insinuating deportment, enabled him to practise these with the most consummate address; and thus were candour and ingenuousness frequently sacrificed to his schemes of greatness. If corruption was necessary, he knew its power, and was perfect in the art of propagating and recommending it, by the fairest and most plausible pretences; and although he endeavoured, from a full conviction of its fatal consequences, to check its progress in his own kingdom (as appears from his discouraging his son's attempts to introduce it) yet he never scrupled to make it his instrument to destroy his rivals. Hence we find him sometimes represented as a cruel, crafty, and perfidious prince, who laid it down as his favourite maxim, that it was a folly when he had killed the father, to leave any of his family alive to revenge his death; who professed to amuse men with oaths, as children with toys; and who was rather the purchaser than the conqueror of Greece. If, on the other hand, the specious appearances of generosity, condescension, and benevolence were required to serve his great purposes, no man was more capable of assuming them; no man could display them more naturally and gracefully. If his reputation was to be exalted, or the number of his partizans to be increased, he could confer favours with an air of the utmost cordiality and affection, he could listen to reproof with patience, and acknowledge his errors with the most specious semblance of humanity: he could conquer his enemies and revilers by his good offices, and reconcile their affections by unexpected and unmerited liberalities. Hence again we find him emblazoned by all the pomp of praise; as humane and benevolent, merciful, and placable; in the midst of all the insolence of victory, careful to exercise the virtues of humanity; and gaining a second and more glorious triumph, by the kindness and clemency, with which he reconciled and commanded the affections of those whom his arms had subdued. In a word, his virtues and vices were directed and proportioned to his great designs of power: his most shining and exalted qualities influenced, in a great measure, by his ambition: and even to the most exceptionable parts of his conduct was he chiefly determined by their conveniency, and expediency. If he was unjust, he was, like Cæsar, unjust for the sake of empire. If

he gloried in the success acquired by his virtues, or his intellectual accomplishments, rather than in that which the force of arms could gain, the reason which he himself assigned points out his true principle. In the former case, said he, the glory is entirely my own; in the other, my generals and soldiers have their share." The reader should perhaps be cautioned not to consider this account as any extenuation of the faults of this monarch. It marks him as a man of consummate abilities; but while it accounts for some of his vices, it takes away the chief merit, even from his apparent virtues.

PHILIPS (FABIAN) [R], author of several books relating to ancient customs and privileges in England, was the son of a gentleman, and born at Prestbury in Gloucestershire, Sept. 28, 1601. When he was very young, he spent some time in one of the inns of chancery; and thence translated himself to the middle-temple, where he became learned in the law. In the civil wars he continued loyal, having always been an assertor of the king's prerogative; and was so passionate a lover of Charles I. that, two days before the king was beheaded, he wrote a protestation against the intended murder, which he caused to be printed, and affixed to posts in all public places. He also published, in 1649, 4to, a pamphlet entitled, "*Veritas Inconculsa; or King Charles I. no man of blood, but a martyr for his people:*" which was reprinted in 1660[s], 8vo. In 1653, when the courts of justice at Westminster, especially the chancery, were voted down by Oliver's parliament, he published, "*Considerations against the dissolving and taking them away:*" for which he received the thanks of William Lenthall, esq; speaker of the late parliament, and of the keepers of the liberties of England. For some time, he was filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative: yet he got no advantage from it, except the place of one of the commissioners for regulating the law, worth 200*l.* per annum, which only lasted two years. After the restoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book, to shew the necessity of preserving them. Its title is "*Tenenda non Tollenda: or, the Necessity of preserving Tenures in Capite, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the salus populi, &c.*" 1660, 4to. In 1663, he published, "*The Antiquity, Legality, Reason, Duty, and Necessity of Præ-emption and Pourveyance for the King,*" 4to; and, afterwards, many other pieces upon subjects of a similar kind. He likewise assisted Dr. Bates

in his "*Elenchus Motuum*;" especially in searching the records and offices for that work. He died, Nov. 17, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middlesex. He was a man well acquainted with records and antiquities; but his manner of writing is not close or well digested. He published a political pamphlet in 1681, which, supposing him to have been sincere, proves his passion for royal prerogative to have been much superior to his sagacity and judgement: it is entitled, "*Urfa Major et Minor*;" shewing, that there is no such fear, as is factiously pretended, of popery and arbitrary power."

PHILIPS (CATHERINE), an English lady of great wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London; and born there in 1631 [r]. She was educated at a boarding-school in Hackney; where she distinguished herself early for her skill in poetry. She became the wife of James Philips, of the priory of Cardigan, esq; and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, "*Corneille's tragedy of Pompey*;" which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of "*Horace*," another tragedy of Corneille; the fifth being done by sir John Denham. This excellent and amiable lady, for such it seems she was, died of the small pox in London, the 22d of June, 1664, to the regret of all the beau-monde: "having not left," says Langbaine, "any of her sex her equal in poetry."—"She not only equalled," adds he, "all that is reported of the poetesses of antiquity, the Lesbian Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age:" [u] and then he mentions the earls of Orrery and Roscommon, Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addressed to her his "*Measures and Offices of friendship*:" the second edition of which was printed in 1657, 12mo. She assumed the name of Orinda. In 1667, were printed, in folio, "*Poems by the most deservedly admired Mrs. Catherine Philips, the matchless Orinda*." To which is added, Monsieur Corneille's *Pompey* and *Horace*, tragedies. With several other translations from the French; and her portrait before them, engraven by Faithorn. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several subjects, they would

[r] General Dictionary.

[u] Account of dramatic poets.

make a volume much larger than that of her poems." In 1705, a small volume of her letters to sir Charles Cotterrell was printed under the title of, "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous friendship. They will sufficiently instruct us, how an intercourse of writing between persons of different sexes ought to be managed with delight and innocence; and teach the world not to load such a commerce with censure and detraction, when it is removed at such a distance from even the appearance of guilt."

PHILIPS (JOHN), an English poet [x], was son of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordshire, Dec. 30, 1676. After being well grounded in grammar-learning, he was sent to Winchester school, and becoming an excellent classical scholar, was removed thence to Christ-church in Oxford, where he performed all his university exercises with applause. Following, however, the natural bent of his genius, which lay towards poetry, he applied himself to read the best poets, particularly Milton; whom he studied so intensely, that it is said there was not an allusion in "Paradise Lost," drawn from any hint in either Homer or Virgil, to which he could not immediately refer. Yet he was not so much in love with poetry, as to neglect any other parts of good literature: he was very well versed in the knowledge of nature, and particularly skilled in all manner of antiquities, as he has with much art and beauty shewed in his poetry. While he was at Oxford, he was honoured with the acquaintance of the best and politest men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolitus. The first poem, which distinguished him, was his "Splendid Shilling;" which the author of the *Tatler* styles "the finest burlesque poem in the British language." His next, entitled, "Blenheim," he wrote at the request of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occasion of the victory obtained at that place by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished a third poem, upon "Cyder," the first book of which had been written at Oxford. It is founded upon the model of Virgil's "Georgics," and is very excellent in its kind. All that we have more by Philips is, a Latin "Ode to Henry St. John, Esq;" which is also esteemed a master-piece. He was contriving greater things; but illness coming on, he was obliged to relinquish all pursuits, but the care of his health. All his

[x] Sewall's Life and character of Mr. John Philips, prefixed to his poems, 1720, 3vo. *General Dictionary*.

care, however, was not sufficient to keep him alive: for, after lingering a long time in a consumption, attended with an asthma, he died at Hereford, Feb. 15, 1708, when he had not reached his thirty-third year. He was interred in the cathedral there, with an inscription over his grave; and had a monument erected to his memory, in Westminster-abbey, by sir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly ascribed to Dr. Freind [Y]. Philips was one of those few poets, whose Muse and manners were equally excellent and amiable; and both were so in a very eminent degree.

Dr. Johnson observes, that "Philips has been always praised, without contradiction, as a man modest, blameless, and pious; who bore a narrow fortune without discontent, and tedious and painful maladies without impatience; beloved by those that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His conversation is commended for its innocent gaiety, which seems to have flowed only among his intimates; for I have been told, that he was in company silent and barren, and employed only upon the pleasures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks that in all his writings, except 'Blenheim,' he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of those who please by not offending, and whose person was loved, because his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had disgraced him. His works are few. The 'Splendid Shilling,' has the uncommon merit of an original design, unless it may be thought precluded by the ancient *Centos*. To degrade the sounding words and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of such performances begins and ends with the first author. He that should again adapt Milton's phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet expect but a small part of the praise which Philips has obtained; he can only hope to be considered as the repeater of a jest."

"There is a Latin 'Ode' written to his patron St. John, in return for a present of wine and tobacco, which cannot be passed without notice. It is gay, and elegant, and exhibits

[Y] See his Epistolary Correspondence, vol. ii. p. 412.

several artful accommodations of classic expressions to new purposes. It seems better turned than the odes of Hannes*. To the poem on 'Cider,' written in imitation of the 'Georgicks,' may be given this peculiar praise, that it is grounded in truth; that the precepts which it contains are exact and just; and that it is therefore at once, a book of entertainment and of science. This I was told by Miller, the great gardener and botanist, whose expression was, that 'there were many books written on the same subject in prose, which do not contain so much truth as that poem.' In the disposition of his matter, so as to intersperse precepts relating to the culture of trees, with sentiments more generally pleasing, and in easy and graceful transitions from one subject to another, he has very diligently imitated his master; but he unhappily pleased himself with blank verse, and supposed that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images which at most can rise only to elegance. Contending angels may shake the regions of heaven in blank verse; but the flow of equal measures, and the embellishment of rhyme, must recommend to our attention the art of engrafting, and decide the merit of the redstreak and pearmain. What study could confer, Philips had obtained; but natural deficiency cannot be supplied. He seems not born to greatness and elevation. He is never lofty, nor does he often surprise with unexpected excellence; but perhaps to his last poem may be applied what Tully said of the work of Lucretius, that "it is written with much art, though with few blazes of genius."

It is remarkable, that there were two poets of both the names of this author, who flourished in his time: one of whom was nephew to Milton, and wrote several things, particularly some memoirs of his uncle, and part of Virgil Travestied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr married, with the Humours of Jocky the Highlander." 2. "The Pretender's Flight; or, a Mock Coronation, with the Humours of the facetious Harry St. John."

PHILIPS (AMBROSE), an English poet, was descended from an ancient family in Leicestershire, and educated at St. John's college in Cambridge, where he wrote his "Pastorals;" a species of poetry, in which he has been thought by some to have excelled. When he quitted the university, and repaired to the metropolis, he became, as Jacob expresses himself, "one of the wits at Button's[a];" and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it,

* A poet in the *Muse Anglicanae*. [a] *Lives of the Poets*.

Sir Richard Steele was his particular friend, and inserted in his *Tatler*, No. 12, a little poem of his, called "A Winter-piece," dated from Copenhagen the 9th of May, 1709, and addressed to the earl of Dorset. Sir Richard thus mentions it with honour: "This is as fine a piece as we ever had from any of the schools of the most learned painters. Such images as these give us a new pleasure in our sight, and fix upon our minds traces of reflection, which accompany us wherever the like objects occur." Pope, too, who had a confirmed aversion to Philips, when he affected to despise his other works, always excepted this out of the number.

Steele was also an admirer of Philips's Pastorals, which had then obtained a great number of readers; and was about to form a critical comparison of Pope's Pastorals with those of Philips, with a view of giving the preference to the latter. Pope, apprised of Steele's design, and always jealous of his own reputation, contrived the most artful method to defeat it: which was, by writing a paper for the *Guardian*, No. 40, after several others had been employed there on pastoral poetry, upon the merits of Philips and himself; and so ordering it, as that himself was found the better versifier, while Philips was preferred as the best Arcadian. Upon the publication of this paper, the enemies of Pope exulted, to see him placed below Philips, in a species of poetry, upon which he was supposed to value himself; but were extremely mortified, soon after, to find that Pope himself was the real author of the paper, and that the whole criticism was an irony. The next work Philips published, after his Pastorals, was, "The Life of John Williams, Lord-Keeper of the Great Seal, Bishop of Lincoln, and Archbishop of York, in the Reigns of James and Charles I." He is supposed to have undertaken this, for the sake of making known his political principles.

Meanwhile, he fell under the severe displeasure of Pope, who satirized him with his usual keenness. It was said, he used to mention Pope as an enemy to the government; and it is certain, that the revenge, which Pope took upon him for this abuse, greatly ruffled his temper. Philips was not Pope's match in the art of satirizing, and therefore had recourse to another weapon; for he stuck up a rod at Button's coffee-house, with which he threatened to chastise his antagonist, whenever he should meet him. But Pope prudently declined going to a place, where he must have felt the resentment of an enraged author, as much superior to him in bodily strength, as inferior in genius and skill in versifying.

Besides Pope, there were some other writers who have written in burlesque of Philips's poetry, which was singular in its manner, and not difficult to imitate; particularly Mr. Henry Carey,

who, by some lines in Philips's style, and which were for some time thought to be dean Swift's, fixed on that author the name of Namby Pamby. Isaac Hawkins Browne also imitated him in his *Pipe of Tobacco*. This, however, is written with great good humour, and, though intended to burlesque, is by no means designed to ridicule Philips, he having taken the very same liberty with Swift, Pope, Thomson, Young, and Cibber. As a dramatic writer, Philips has certainly considerable merit. All his pieces of that kind met with success, and one of them is at this time a standard of entertainment at both theatres, being generally repeated several times in every season. The titles of them all, being three in number, are, 1. "*The Distressed Mother*," from the French of Racine, acted in 1711. 2. "*The Briton*," a tragedy, acted in 1721. And, 3. "*Humfrey Duke of Gloucester*," acted also in 1721.

Philips's circumstances were in general, through his life, not only easy, but rather affluent, in consequence of his being connected, by his political principles, with persons of great rank and consequence. He was concerned with Dr. Hugh Boulter, afterwards archbishop of Armagh, the right honourable Richard West, lord-chancellor of Ireland, the reverend Mr. Gilbert Burnet, and the reverend Mr. Henry Stevens, in writing a series of papers called "*The Free-Thinker*," which were all published together by Philips, in 3 vols. 8vo. In the latter part of queen Anne's reign, he was secretary to the Hanover club, a set of noblemen and gentlemen who had formed an association in honour of that succession, and for the support of its interests; and who used particularly to distinguish in their toasts such of the fair-sex as were most zealously attached to the illustrious house of Brunswick. Mr. Philips's station in this club, together with the zeal shewn in his writings, recommending him to the notice and favour of the new government, he was, soon after the accession of king George I. put into the commission of the peace, and, in 1717, appointed one of the commissioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate, and in Sept. 1734, was appointed registrar of the prerogative court at Dublin, had other considerable preferments bestowed on him, and was elected a member of the House of Commons there, as representative for the county of Armagh. At length, having purchased an annuity for life of 400*l. per annum*, he came over to England some time in the year 1748, but did not long enjoy his fortune, being struck with a palsy, of which he died, June 18, 1749, in his 78th year, at his lodgings near Vaux-hall. "Of his personal character," says Dr. Johnson, "all I have heard is, that he was eminent for bravery, and skill in the sword, and that in conversation he was solemn and pompous." He is
somewhere

somewhere called Quaker Philips, but he appears to have been a man of integrity; for the late Paul Whitehead relates that, when Mr. Addison was secretary of state, Philips applied to him for some preferment, but was coolly answered, "that it was thought that he was already provided for, by being made a justice for Westminster. To this observation our author, with some indignation, replied, "Though poetry was a trade he could not live by, yet he scorned to owe subsistence to another which he ought not to live by."

Gildon, in his "Complete Art of Poetry," has mentioned Philips in pastoral writing with Theocritus and Virgil: he certainly is not so contemptible as Pope affected to think him.

PHILO, an ancient Greek writer, and of a noble family among the Jews[A], flourished at Alexandria in the reign of Caligula. He was the chief person of an embassy, which was sent to Rome about the year 42, to plead the cause of his nation against Apion, who was commissioned by the Alexandrians to charge it with neglecting the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his religion, the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, "aut Plato philonizat, aut Philo platonizat." Josephus calls him a man "eminent on all accounts:" and Eusebius describes him, "copious in speech, rich in sentiments, and sublime in the knowledge of holy writ." Meanwhile, he was so much immersed in philosophy, the Platonic in particular, that he neglected to acquaint himself with the Hebrew language, and the rites and customs of his own people. Scaliger, in his usual way, says that Philo "knew no more of Hebrew and Syriac, than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in what relates to the manners of the Hebrews:" and Cudworth goes somewhat fur-

[A] Fabric. Bibl. Græc. vol. iii. and Cave. Hist. Literar. vol. i. Joseph. Antiq. Judæor. lib. xviii. c. 8. Euseb. Hist. Eccles. lib. ii. c. 17. Hieron. de Script. Eccles. c. 11. Cod. 105.

thor, when he says, that, "though a Jew by nation, he was yet very ignorant of Jewish customs." Fabricius cannot come into the opinion of these great men: and, though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation, on which to charge so illustrious a doctor of the law with ignorance. He could not have denied, however, that Philo's passion for philosophy had made him more than half a Pagan: for it led him to interpret the law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. This led him still further, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words: which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtle, far-fetched and abstracted notions, where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the scriptures, yet he abounds with fine sentiments and lessons of morality: and his morals are rather the morals of a Christian than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus, at Paris, in 1552; to which a Latin translation, made by Gelenius, was afterwards added, and printed several times with it. The Paris edition of 1640, in folio, was the best that was published for a whole century; which made Cotelierius say, that "Philo was an author that deserved to have a better text and a better version." In 1742, a handsome edition was published at London, by Dr. Mangey, in 2 vols. folio; which, though it is certainly preferable, if it were only for the paper and print, is not yet so good a one as Philo deserves.

PHILOLAUS, of Crotona, an ancient celebrated philosopher of the Pythagoric school, to whom some have ascribed "The Golden Verses of Pythagoras." He made the heavens his principal object of contemplation; and is generally supposed to have been the author of that system, which Copernicus afterwards revived, and is now known to be the true system of the world. This made Bullialdus place the name of Philolaus at the head of two works, written to confirm and illustrate that system.

PHILOPONUS (JOHN), a grammarian of Alexandria in the seventh century, who from his indefatigable diligence acquired
this

this surname, implying, *a lover of labour*. He was strongly attached to the philosophy of Aristotle, many of whose tracts he published with learned commentaries. He was a disciple of Ammonius the son of Hermeas. He professed Christianity, but was a heretic, being one of the chief introducers of the sect of Trithemites, which was condemned in the council of Constantinople in 681. Philoponus wrote many works philosophical and theological, as well as grammatical; and is said to have obtained of Amrou, general of the Caliph Omar I. that the library of Alexandria should be preserved after the taking of that city. But the barbarism of Omar prevented the intention of the general from taking effect, and the books were employed to light the public baths for six months. It is supposed that Philoponus was still living in 641, but further particulars are not known.

PHILOSTORGIUS, an ancient ecclesiastical historian, was born in Cappadocia, about the year 388 [B]. He was brought up in Arian principles, so that his history is not free from partiality; and it is manifest that he favours those heretics, while he is sometimes severer than he should be upon their adversaries. Otherwise, there are many useful things in his writings relating to the antiquities of the church; and his style would not be amiss, if it did not abound so much in figurative and poetical expressions. His history is divided into twelve books: it begins with the controversy between Arius and Alexander in 320, and ends about 425, in the time of the younger Theodosius. It was had in such detestation among the ancient orthodox, that we cannot be surprised, if it has not been preserved entire to our times: but we have an abridgement of it in Photius, and some extracts taken out of Suidas and other authors. Jac. Gothofredus, a learned lawyer, first published them at Geneva, in 1643, 4to, with a Latin translation and large notes. Valesius having reviewed this abridgement by the manuscripts, and corrected the text in several places, caused it to be printed with the other ecclesiastical historians, at Paris, in 1673, folio. It was afterwards reprinted at London, in 1720, when Reading republished Valesius's edition, in three volumes, folio.

PHILOSTRATUS (FLAVIUS), an ancient Greek author, who wrote the life of Apollonius Tyanensis, and some other things which are still extant [C]. Eusebius, in his work against Hierocles, calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian [D]: and he hints, in his "Life of Apollonius," that he used to be at Lemnos, when he was young. He was one of those who fre-

[B] Dupin. Bibl. Ant. Cent. 5. Fabric. Bibl. Græc. vol. iv.

[C] Fabric. Bibl. Græc. vol. iv. [D] Lib. vi. 27.

quented the schools of the Sophists; and he mentions his having heard Damianus of Ephesus, Proclus Naucratis, and Hippodromus of Larissa [E]. This shews, that he lived in the reign of the emperor Severus, from 193 to 212, when those Sophists flourished: but we have other proofs of it. He became known afterwards to Julia Augusta, the consort of Severus; and was one of those learned men whom this philosophic empress had continually about her. It was by her command, that he wrote the "Life of Apollonius Tyanensis [F];" as he himself relates in the same place, where he informs us of his connections with that learned lady. Suidas and Hesychius say, that he taught rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in 244.

The most celebrated work of Philostratus is his "Life of Apollonius," which has erroneously been attributed to Lucian, because it has been printed with some of that author's pieces [G]. Philostratus there endeavours, as Cyril observes, to represent Apollonius as some wonderful and extraordinary person; rather to be admired and adored as a god, than to be considered simply as a man. Hence Eunapius, in the preface to his "Lives of the Sophists," says, that the title of that work should rather have been, "The Coming of a God to Men:" and Hierocles, in his book against the Christians, which was called "Philalethes," which was refuted by Eusebius in a work still extant, among other things drew a comparison between Apollonius and Jesus Christ. That Philostratus's work was composed with a view to discredit the miracles and doctrines of Jesus, by setting up other miracles and other doctrines against them, has always been supposed, and may be true: but that Apollonius was really an impostor and magician, though it has always been supposed, yet may not be so true. For any thing we know, he may have been a wise and excellent person: and it is remarkable, that Eusebius, though he had the worst opinion of Philostratus's history, says nothing ill of Apollonius. He concluded, that this History was written to oppose the history of Jesus; and the use, which the ancient infidels made of it, seems to justify his opinion: but he draws no information from it with regard to Apollonius. It would certainly have been improper to have done so: since the sophistical and affected style of Philostratus, the sources from whence he owns his materials to have been drawn, and above all, the absurdities and contradictions with which he abounds, plainly shew his History to be nothing but a collection of fables, either invented or embellished by himself.

[E] De Sophist. Lib. ii. c. 21. 23. 27.

[G] Contra Julian. § 3.

[F] De vit. Apollon. Lib. I.

The works of Philostratus have been thought worthy of no small pains, and have engaged the attention of critics of the first class. Grævius had a design of giving a correct edition of them, as appears from the preface of Meric Casaubon, to a dissertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who designed to add a new Latin version of his notes: and Fabricius says [H], that he saw the first sheet of Bentley's edition printed at Leipzig in 1691. Both these designs were dropped, on some account or other. A very exact and beautiful edition, however, was published at length, at Leipzig, in 1709, in folio, by Olearius, professor of the Greek and Latin tongues in the university there, who has proved himself perfectly qualified for the work he undertook, and shewn all the judgement, learning, and industry, that are required to form an excellent editor. The title will give a sufficient account of what is to be found in this edition of Olearius; it runs thus: "Philostratorum quæ supersunt omnia. Vita Apollonii, libri viii: vitæ Sophistarum, libri ii: Heroica: imagines priores atque posteriores: et epistolæ. Accessere Apollonii Tyanensis epistolæ; Eusebii liber adversus Hieroclem; Callistrati descriptiones statuarum. Omnia ex Mss. Codd. recensuit, notis perpetuis illustravit, versionem totam ferè novam fecit Gottefridus Olearius."

We have said enough of the "Life of Apollonius;" the two first books of which were translated into English, and published in 1680, in folio, by Charles Blount, with large notes, said to be taken in part from a manuscript of lord Herbert of Cherbury [I]. At the end of Apollonius's "Life," are ninety-five "Letters," which go under his name, but are not believed to be his; the style of them being very affected, and like that of a sophist, and they bearing in other respects, all the marks of a forgery. Philostratus says [K], that he had seen a collection of Apollonius's "Letters" in Hadrian's library at Antium, but had not inserted them all among these. They are very short, and have in them little more than moral sentences. The "Lives of the Sophists," contain many things, which are to be met with no where else. The "Heroics" of Philostratus are nothing but a dialogue between a vintner of Thracian Chersonesus and a Phœnician, in which the former draws characters of Homer's heroes, and represents several things differently from that poet: and this upon the faith of Proteus's ghost, who had lately visited his farm, which was not far from the tomb of this hero. Olearius conjectures, with great probability, that the design of Philostratus in this dialogue was covertly

[H] Bibl. Græc. vol. iv.

[I] See BLOUNT, Charles.

[K] In vit. Apollon. Lib. vii. 20.

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to criticize some things in Homer, which he durst not do openly, on account of the great veneration then paid to this ancient bard; and for fear of the odium, which Zoilus and others had incurred by censuring him too freely. The "Icones" or images are elegant descriptions and illustrations of some ancient paintings, and other particulars relating to the fine arts: to which Olearius has subjoined the description of some statues by Callistratus, for the same reason that he subjoined Eusebius's book against Hierocles to the Life and Letters of Apollonius; namely, because the subjects of these respective works are related to each other. The last piece is a collection of Philostratus's "Letters:" but some of these, though it is not easy to determine which, were written by a nephew to the principal Philostratus, of the same name; as were also the last eighteen, in the book of images. This is the reason, why the title runs, not "Philostrati," but "Philostratorum quæ supersunt omnia."

There were many of the name of Philostratus among the ancients: and there were many other works of the Philostratus here recorded: but we have mentioned all that are extant.

PHLEGON, surnamed Trallianus, from Tralles a city of Lydia, where he was born, was the emperor Hadrian's freedman, and lived at least to the eighteenth year of Antoninus Pius; as appears from his mentioning the consuls of that year. He wrote several works full of erudition, of which there is nothing now left but fragments. Among these was an "History of the Olympiads," "A Treatise of long-lived Persons," and another of "Wonderful Things;" the short and broken remains of which, Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes. Meursius gave a new edition of them, with his notes at Leyden, in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas. It is concluded, that the "History of Hadrian," published under Phlegon's name, was written by Hadrian himself, from this passage of Spartianus [1]: "Hadrian thirsted so much after fame," says he, "that he gave the books of his own life, drawn up by himself, to his freedmen, commanding them to publish those books under their own names; for we are told, that Hadrian wrote Phlegon's books."

What has made Phlegon's name more familiar among the moderns, and his fragments paid a greater regard to than perhaps they deserve, is, that he has been supposed to have spoke of the darkness which prevailed during our Lord's passion. The book, in which the words are contained, is lost; but Eusebius [M]

[1] Spartian. in Adriano, cap. xvi. Scaligeri. Amst. 1658.

[M] Euseb. Chronicon, p. 209, edit. 1658.

has preserved them in his "Chronicon." They are these: "In the fourth year of the 202d Olympiad, there was a greater and more remarkable eclipse of the sun, than any that had ever happened before: for at the sixth hour the day was so turned into the darkness of night, that the very stars in the firmament were visible; and there was an earthquake in Bithynia, which threw down many houses in the city of Nicæa." Eusebius is of opinion, that these words of Phlegon related to the prodigies which accompanied Christ's crucifixion; and many other fathers of the church have thought the same: but this belief is liable to many difficulties, the chief of which is perhaps the following. No man had ever a stronger desire than Phlegon to compile marvellous events, and to observe the supernatural circumstances in them. How was it possible then, that a man of this turn of mind should not have taken notice of the most surprising circumstance in the eclipse which he is supposed to hint at, namely, its happening on the day when the moon was at the full? But had Phlegon done this, Eusebius would not have omitted it; and Origen [N] would not have said, that Phlegon had omitted this particular.

The question, whether Phlegon spoke of the darkness at the time of Christ's passion, was canvassed here some years ago, in several dissertations on both sides. This controversy was occasioned by the passage from Phlegon being left out in an edition of Clarke's Boyle's Lectures, published soon after his death, at the persuasion of Sykes, who had suggested to Clarke, that an undue stress had been laid upon it. Whiston, who informs us of this affair [O], expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published "A Dissertation on the Eclipse mentioned by Phlegon: or, An Enquiry, whether that Eclipse had any relation to the Darkness which happened at our Saviour's Passion, 1732," 8vo. Sykes concludes it to be most probable, that Phlegon had in view a natural eclipse, which happened, Nov. 24, in the first year of the 202d Olympiad, and not in the fourth year of the Olympiad in which Christ was crucified. Many pieces were written against Sykes, who replied to some of them: but it may well be considered as a controversy merely learned, since the cause of religion is little concerned in it.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of answers pronounced by the oracles. "His style," says he [P], "is not altogether flat and mean, nor does it every where imitate the Attick manner of writing. But otherwise, the over-nice accuracy and care

[N] Origines in Matth. Tract. 35.
p. 148.

[P] Biblioth. § 97.

[O] Historical Memoirs of Dr. Clarke,

with which he computes the Olympiads, and relates the names of the contests, the transactions, and even oracles, is not only very tiresome to the reader, whereby a cloud is thrown over all other particulars in that book; but the diction is thereby rendered unpleasant and ungrateful. And indeed he is every moment bringing in the answers pronounced by all kinds of deities."

PHOTINUS, a famous heretic of the fourth century; known in church history as the chief of a sect called Photinians; was a native of Ancyra, the capital of Galatia, and bishop of Sirmium, or Sirmich, the chief city of Illyricum. He had been the disciple of Marcellus, bishop of Ancyra. He spoke with ease, and his eloquence gained him great power over his people after he was consecrated bishop; but his life was corrupted, and his doctrine soon became so too. He espoused the same opinions with Paul of Samosata. In the year 345, he was condemned by the council of Antioch; in the year 347, by the council of Milan. However, he still maintained his see, till he was deposed by the council of Sirmich, A. D. 351, and by the emperor sent into banishment, where he spent the remainder of his life, during which time he composed a piece against all heresies in general, with an intent to establish his own. He wrote in Greek and Latin. The emperor Julian sent him a letter, commending him for denying the divinity of Jesus Christ. Photinus died A. D. 375, (377, Cave) in Galatia, whither he had been banished. This heresy was, amongst many others, anathematized in the council of Constantinople, A. D. 381. It afterwards was revived by Socinus.

PHOTIUS, patriarch of Constantinople in the ninth century [9], was descended from an illustrious family, and born in that city. He had vast talents by nature, which he cultivated with the utmost application: insomuch that there was no branch of literature, sacred or profane, nor scarcely any art or science, in which he was not consummately versed. He seems to have been by far the greatest man of the age in which he lived; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have thence called it, "*Seculum Photianum*." He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator: in all which stations he acquitted himself with a distinction suitable to his great abilities; for he was a refined statesman, as well as a profound scholar.

When Ignatius was expelled and deposed from the see of Constantinople, Photius was nominated by the court to succeed him.

[9] Cave's *Hist. Literaria*, vol. ii.—Fabricii *Bibl. Græc.* vol. ix.—Dupin, &c. Cent. ix.

He was yet only a layman, when he was chosen patriarch; but, that he might be, as it were, gradually raised to that dignity, he was made monk the first day, reader the next, and the following days sub-deacon, deacon, and priest. So that in the space of six days he attained the patriarchate; which happened upon Christmas-day in the year 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius: but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael was slain by the order of Basilus, who succeeded him, Sept. 23, 867; and then the affairs of Photius were ruined: for the first thing on which Basilus resolved was, to banish him to a monastery, and reinstate Ignatius in his see. This he accordingly did in November; and in this fallen state he lay for more than ten years: when, a division arising between the pope and Ignatius, he thought it a proper conjuncture for attempting his own restoration; and, having obtained the emperor's favour, returned to Constantinople, while Ignatius was yet alive. It is said, Ignatius would have come to terms with him; but Photius, determined to be satisfied with nothing less than restoration to the patriarchate, refused all manner of reconciliation with him. Ignatius, however, died Oct. 23, 878; and then Photius, to cut the matter as short as possible, went into St. Sophia's church with armed men; forced a great many bishops, clerks, and monks, to communicate with him; deposed and persecuted all that refused; and to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they had come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till 886; and then was turned out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was, as we have observed, a man of great talents, great learning, and every way accomplished; but his ardent love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He was the author of many intestine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches.

Though Photius was a man of business and the world, yet there are extant several fruits of his studies; the most considerable of which is his "Bibliotheca," composed by him while he

was yet a layman, and an ambassador in Assyria. It contains the argument or abstracts of 280 volumes of many authors upon various subjects: among whom are grammarians, critics, poets, orators, sacred and profane historians, physicians, philosophers, divines, &c. not ranked according to their several arts and professions, but brought in promiscuously, and as they seem to have come uppermost in his thoughts. Fabricius calls this "*Bibliotheca*," or library, *non liber, sed insignis thesaurus*, "not a book, but an illustrious treasure:" in which are contained many curious things relating to authors, and many fragments of works, which are no where else to be found. It was first brought to light by Andreas Schottus, and communicated by him to David Hoeschelius, who caused it to be printed in 1601. Schottus, considering the prodigious usefulness of this work, translated it into Latin, and printed his translation alone in 1606. Afterwards, the Greek text and the translation were printed together at Geneva in 1611; and, lastly, an edition of this work, the largest and fairest, was reprinted at Rouen in 1653, folio.

Photius's "*Nomocanon*" is another proof of his great abilities. It is a collection digested in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epistles, and of the emperor's laws relating to ecclesiastical matters. Balsamon has written Commentaries on this work; and with these it appeared in public, by the care of M. Justel, being printed at Paris with a Latin version in 1615, 4to. There are also 253 "*Letters of Photius*," which shew the same fine wit, strength of judgement, and depth of learning, as are to be seen in his other works. They were published in 1651, folio, with a Latin version and notes, by Richard Montague, bishop of Norwich, from a manuscript in the Bodleian library. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only. The most remarkable is a very considerable fragment of a Greek lexicon, in which the greater part of the alphabet is complete. The only ancient MS. of this book belongs to the public library at Cambridge, and is now in the hands of the learned Greek professor Mr. Porson, for publication. From him, if from any man living, the public may infallibly expect such an edition as will do the utmost justice to the author, and the utmost service to the cause of literature. This Lexicon has often been quoted by critics, from imperfect transcripts, and the publication is expected with great avidity, as of high importance to Greek learning.

PHREAS (JOHN), or FREAS, an English writer, celebrated by Leland [a], as one of those who were the first to raise their

[a] De Scriptoribus Brit. p. 466. in which is a list of the names of the writers of the Anglo-Saxon language.

country from barbarism, was born in London, towards the close of the fourteenth or the beginning of the fifteenth century. He was educated at Oxford, and became fellow of Baliol-college. After taking holy orders, he settled as minister of St. Mary's church on the Mount, in the city of Bristol; where he pursued the studies for which he had made himself famous at the university. Many merchants being at that time going from Bristol to Italy, his curiosity was excited by the learning which he was told abounded in that country, and particularly by the fame of Guarini, an old philosopher and orator who taught at Ferrara. To him he went, attended his lectures, studied under him the knowledge of medical herbs, and, by an odd assortment, the civil law, and gained the esteem of many of the learned there; so as with great applause to read medical lectures, first at Ferrara, and afterwards at Florence and Padua; in which latter place he obtained the degree of doctor. He also visited Rome, and there met with John Tiptoft, earl of Worcester, then absent from his country, on account of the civil wars prevailing between the houses of York and Lancaster. Phreas wrote "Epistles," and "Poems;" some of which he dedicated to his patron Tiptoft. To him also he dedicated a Latin translation of "Synesius de laude Calvitii." He translated also into Latin, the history of "Diodorus Siculus," which was by some falsely attributed to Poggius. Leland mentions that he had seen a copy, in the first leaf of which a later pen had written, "Paul (II). the Roman pontiff, on account of this translation, which was dedicated to him by Phreas, gave him the bishopric of Bath, which presentation he survived only one month, and died at Rome before he was consecrated." Leland adds, that some supposed him to have been poisoned by a person who was a competitor for that appointment. The same author subjoins, that he had seen a book, "de rebus Geographicis," which he, from various circumstances, collected to have been written by Phreas. He speaks also of an elegant epitaph composed by him for the tomb of Petrarch. He was praised to the skies by Omnibonus Leonicens, and Rhenanus, particularly for his version of Synesius, and in general for his great learning. According to Leland, he was reported to have made a great deal of money by practising physic in Italy, and to have died rich. When he died is not told. It was after 1464, when his version of Diodorus was published.

PIAZZA (HIEROM BARTHOLOMEW), a native of Italy, was the author of "A short and true Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular Cases. Whereunto is added, An Extract out of an authentick Book of Legends of the Roman Church. By Hierom Bartholomew Piazza, an Italian born; formerly a Lectur of

Philosophy and Divinity, and one of the delegate Judges of that Court, and, now by the Grace of God, a Convert to the Church of England. London, printed by Wm. Bowyer, 1722." He taught Italian and French for many years at Cambridge, where he died, about 1745. He had been once a Dominican friar, and a priest, but married here, to prove the sincerity of his conversion. He was regarded as an honest man, but never esteemed as having abilities, even in the two modern languages which he taught.

PIBRAC. See **FAUR.**

PICARD (JOHN), a celebrated French astronomer, was chosen into the Academy of Sciences in 1666. Five years after, the king sent him to the castle of Uraniburg, built by Tycho Brahe in Denmark, in order to make astronomical observations there; which he did, and brought them to France, to the great benefit of astronomy. He was also the first, who, by order of the king, visited several parts of France, to measure the degrees of a terrestrial meridian, and to determine the meridian of France. He was labouring jointly with Cassini, when he died in 1683. His works, which consist of physical and astronomical tracts, are to be found in the sixth and seventh volumes of the Academy of Sciences. Picard was an ecclesiastic.

PICART (BERNARD), a famous engraver, was son of Stephen Picart, a good engraver also, and born at Paris in 1673. He learned the principles of design, and the elements of his art, from his father, and studied architecture and perspective under Sebastian le Clerc. His uncommon talents in this way soon began to shew themselves; and, at ten years of age, he engraved the hermaphrodite of Poussin, which was soon followed by two pieces of cardinal de Richelieu's tomb. These works laid the foundation of that great reputation, which this celebrated artist afterwards acquired. When he was grown up, he went into Holland, where his parents had settled themselves; and, after two years stay, returned to Paris, and married a lady who died soon after. Having embraced the reformed religion, he returned to Holland, for the sake of that freedom in the exercise of it, which he could not have at Paris; and there his active genius produced all those master-pieces, which made him considered as the most ingenious artist of his age. Nothing can be superior to that invention, disposition, correctness, propriety, and elegance, which are seen in all his works. A multitude of books are adorned with plates of his engraving. He died in 1733, aged sixty: his father Stephen died at Amsterdam in 1721, aged ninety.

PICCOLOMINI (ALEXANDER), archbishop of Patras, and coadjutor of Sienna, his native place, where he was born in 1508. His family was illustrious, and originally Roman, but settled afterwards at Sienna. He was a successful writer of the drama,

drama, but, though involved in that seducing pursuit, preserved the credit of exemplary morals, as well as genius. His general charity was extreme, but he was particularly considerate of the wants of literary men. His works are numerous, all written in Italian, which language he was the first author who applied to philosophical subjects. He died at Sienna on the 12th of March, 1578. The most distinguished of his works are these: 1. Several dramatic compositions, which formed the chief basis of his reputation. 2. "The Morality of Nobles," 8vo, Venice, 1552. 3. "A Treatise on the Sphere." 4. "A Theory of the Planets." 5. "A Translation of the Rhetoric and Poetic of Aristotle," 4to. 6. "The Institution of Morality," 4to, Venice, 1575. Many of his works evince a profound knowledge of natural philosophy, mathematics, and divinity. One work attributed to him, "Della bella Creanza della Donne," "On the Education of Ladies," has been valued because scarce, but is disgraced by many dangerous maxims; and if written indeed by him, for his name is not put to it, must have been a production of his youth.

PICOLMINI (FRANCIS), a learned man of the same family, was born in 1520, and having taught philosophy for twenty-two years in the most celebrated universities of Italy, retired to Sienna, where he died in 1604. He was so much respected, that the whole city put on mourning at his death. His works are less numerous than those of his relation, but they were esteemed in their day. They are, 1. "Commentaries on Aristotle," 4to, published at Mayence in 1608. 2. "Universa Philosophia de moribus," folio, Venice, 1583.

PICETET (BENEDICT), a theologian and historian, born at Geneva in 1655, was of a distinguished family, and went through his studies with success. He travelled into Holland and England, and then became a professor of theology in his native city, with a considerable reputation. He was invited to Leyden, but refused to leave his own country. From excess of application to his duties, he fell into a languid state, and died on the 9th of June, 1724, at the age of 69. He was a Protestant, of a mild and tolerant disposition, and a father to the poor. His principal works are, 1. "Theologia Christiana," 3 vols. 4to, the best edition of which is that of 1721. 2. "Christian Morality," Geneva, 1710, 8 vols. 12mo. 3. "The History of the 12th and 13th Centuries," intended as a continuation of that of Le Sueur, but the supplementary work is more esteemed than the original, 2 vols. 4to. 4. "Sermons," 5. "Letters." 6. "A Treatise against indifference in Religion," 12mo, 1716. 7. Many tracts of morality and piety, among which that on "The art of living and dying well," Geneva, 1716, in 12mo, is particularly esteemed. The subject is the same, and the title nearly the same.

nearly the same as one by our countryman Taylor. 18. Several controversial tracts.

PICUS. See MIRANDULA.

PIERCE (EDWARD), an English painter, who flourished in the reigns of Charles I. and II. He was eminent both in history and landscapes. He also drew architecture, perspective, &c. and was much esteemed in his time. But there is little of his work now remaining, the far greater part being destroyed in the fire of London, in 1666. It chiefly consisted of altar-pieces, ceilings of churches, and the like; of which last sort there was one lately remaining, in Covent-garden church, where were to be found many admirable qualities of a good pencil. He worked some time for Vandyck; and several pieces of his performing are to be seen at Belvoir castle in Leicestershire. He died in London about fifty years ago, leaving behind him three sons, who all became famous in their different ways. One was a most excellent carver in stone, as appears by a noble marble vase, executed by him, at Hampton-court.

PIERINO, or rather PERINO DEL VAGA, an Italian painter, was born in Tuscany about 1500: he was poorly bred, and scarcely two years old when he lost his mother. His father was a soldier, and his nurse a she-goat. He came young to Florence, and was put to a grocer, who used to send him to the painters with colours and pencils. Of them he learned to design, and in a little time became the most skilful of all the young painters in Florence. An ordinary painter, whose name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was BUONACORSI. At Rome, he worked half the week for painters; and the other half, including Sundays and holidays, he spent in studying and designing. Sometimes he might have been found among the ruins, seeking for antique ornaments, or designing the basso relievos; sometimes in Michael Angelo's chapel; and sometimes in the halls of the Vatican. He also studied anatomy, and other sciences necessary to his profession. By this industry he acquired so much knowledge, that he was soon taken notice of by the best masters; and Raphael employed him, jointly with Giovanni d'Udine and others, to help him in the execution of his designs.

Of all the cotemporary artists, none understood so well as he, the ornaments and decorations of painting, or so boldly followed Raphael's style; as is to be seen by the pictures in the Vatican, which were performed by him, namely; the passage of the river Jordan; the fall of the walls of Jericho; the battle in which Joshua commanded the sun to stand still; our Saviour's nativity, baptism, and last supper. Raphael's friendship procured him other considerable works in the Vatican, and Pierino showed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where

where having painted some pieces, he went back to Rome. After Raphael's death, he joined with Julio Romano and Francesco il Fattore, to finish the works in the Vatican, which were left imperfect by their common master; and to confirm their friendship, he married Francesco's sister in 1525; yet they were separated two years afterward by the Spaniards besieging Rome. Pierino was taken prisoner, and was obliged to pay a large sum for his ransom. He went then to Genoa, where he was employed by prince Doria to paint a palace, which he was then building. In this work he made use of cartoons; the convenience of which he discovered to one Geronimo Trevisano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Pisa, intending, at his wife's request, to settle there; but, after he had drawn some pictures, he returned to Genoa, and worked again for prince Doria. He then went a second time to Pisa, and thence to Rome, where Paul III. and cardinal Farnese gave him so much work, that he was forced to give up the execution of it to others, and content himself with making the designs. At the same time the pope sent for Titian to Rome, which made Pierino so jealous, and grieved him so much, that he did all in his power to oblige Titian to hasten back to Venice, in which he succeeded. The multiplicity of Pierino's business, and his vivacity in his performances, drained his spirits in the flower of his age. At forty-two, he spent his time wholly in visiting his friends; and lived pleasantly till his forty-seventh year, when he died of an apoplexy, in 1547.

Of all Raphael's disciples, Pierino longest preserved the character of his master; I mean, his exterior character and manner of designing: for he fell very much short of the sublimity of Raphael's conceptions. He had a particular genius for the decoration of places according to their customs. His invention in that kind of painting was very ingenious; grace and order are every where to be met with, and his dispositions, which are ordinary in his pictures, are wonderful in his ornaments: some of these he has made little, and some great, and placed them both with so much art, that they set off one another by comparison and contrast. His figures are disposed and designed according to Raphael's taste; and if Raphael gave him at first some slight sketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration. The tapestries of the seven planets, in seven pieces, which Pierino designed for Diana de Poitiers, and which were, when De Piles wrote, with Monsieur the first president at Paris, sufficiently confirms what has been said.

PIERIUS. See VALERIANUS.

P I G A L L É (JEAN-BAPTISTE), one of the most celebrated sculptors that France has produced, was born at Paris in 1714,

the son of a joiner, and by his talents became not only sculptor to the king, but chancellor of the academy of painting, and knight of the order of St. Michael. He did not manifest any early disposition for designing; he loved to model, but set about it awkwardly, and finished nothing but by means of indefatigable labour. A visit to Italy gave him that facility which he could not acquire at home. He there studied the works of the great artists, and returned thoroughly inspired with their genius. He died at Paris, Aug. 20, 1785. His most known works are, 1. "A Mercury and a Venus," which he made by order of Louis XV. and which were presented to the king of Prussia. The king, who was delighted with them, was desirous to see the sculptor; and Pigalle, some time after, went to Berlin, but being announced as the author of the *Mercure de France*, could not obtain an audience. When Frederic understood the mistake, he was very anxious to repair it, but Pigalle was already gone in some disgust. Pigalle maintained that none of the heads of Frederic did justice to his physiognomy, which, in point of spirit, was the finest he had ever seen; and much regretted that he had not been allowed to model it. 2. The monument of *marechal Saxe*, in which the beauty of the whole obliterates all objections to the parts. 3. The pedestrian statue of Louis XV. executed in bronze for the city of Rheims. 4. The statue of Voltaire. 5. A little boy holding a cage. 6. A girl taking a thorn from her foot. 7. Several busts of men of letters who were his friends. If Pigalle cannot be ranked among the men of the first genius in his art, the good sense of his designs, and the soundness of his taste, afford him a place in the very next class.

PIGHUUS (STEPHEN VINAND), a very learned German, was born at Campen in Overysse, in 1520; and, when grown up, went to Rome*, where he spent eight years in the study of Roman antiquities, and acquired a depth and skill in them, which was not exceeded, if it was equalled, by any. He then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. The cardinal made Pighius his librarian, who shut himself up, and scarcely conversed with any thing but books for many years. He gave the first good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing further to do, than to deplore the loss of him in a panegyric. This he did in a piece called, "*Hercules Prodicus*," where he described Charles as another Hercules, with all the qualities of a good prince. He did not lose his reward; for William, the father of Charles, made him canon of the church, and head

master of the school, at Santen; where he died in 1604, aged eighty-four.

His "*Annales, seu Fasti Romanorum magistratuum et provinciarum*," are drawn up in a more exact and copious manner, than even those of Sigonius and Onuphrius Panvinus. He commended the care of them to his friends upon his death-bed; and Andreas Schottus published them at Plantin's press, 1615, in 3 vols. folio. "I have really found, and hope I shall prove to others, that it is not possible to have a better commentary upon Tully's historical work, Livy, Dionysius Halicarnassus, Dion Cassius, Florus, and all the writers of Roman affairs, than these Annals of Pighius." So says Schottus, in his Preface to them; and all learned men, who have consulted and examined them, have found what he says to be true. Vossius has noted one error in this excellent work, which is, the placing Eutropius later than St. Augustin; yet bestows the highest encomiums upon the author, and pronounces him, "*Vir de Valerio Maximo, de annalibus suis Romanis, de universa antiquitate Romana præclare meritis.*"

PIGNORIUS (LAURENTIUS), a very learned Italian, was born at Padua in 1571, and bred an ecclesiastic [s]. He made deep researches into antiquity, and published several works which are curious. His "*Mensa Isiaca*," and some other pieces, which illustrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was also skilled in writing verses; and there is, (besides panegyrics, epitaphs, and other things of that kind) a poem of his inscribed to pope Urban VIII. It must be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made to him, of the professorship of polite literature and eloquence in the university of Pisa; which his love of studious retirement and his country made him decline. He wrote much, in Italian, as well as in Latin. In 1630, the cardinal Fr. Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off. G. Vossius has left a short but honourable testimony of him [r]: he says, that he was "*ob eximiam eruditionem atque humanitatem mihi charissimus vir.*"

PILES (ROGER DE), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his first application to letters at Nevers and Auxerre; then went to Paris for philosophy; and lastly, studied divinity in the Sorbonne. In the mean time, he cultivated the art of painting, for which he had a strong natural taste: he learned to design of Recollet, and

[s] Blount's *Censura authorum*. Nicéron, tom. 21. [r] De Hist. Lat. l. iii.

contracted a friendship with du Fresnoy, whose Latin poem upon painting he translated into French. Menage, who lodged with de Piles in the cloister of Notre Dame, became acquainted with his great merit, and procured him, in 1652, the province of instructing and educating the son of mons. Amelot: in which he gave such satisfaction, that, when his pupil was old enough to travel, he attended him to Italy. There he had a fine opportunity of gratifying his taste for painting; and upon his return to Paris, he devoted himself to the study of that art, joining practice with theory; and soon became famous among the connoisseurs. In 1682, Amelot, his quondam pupil, being sent on an embassy to Venice, de Piles attended him as secretary; and, during his residence there, was sent by the marquis de Louvois into Germany, to purchase pictures for the king, and also to execute a commission relating to state affairs. In 1685, he attended M. Amelot to Lisbon; and in 1689 to Switzerland, in the same capacity. In 1692, he was sent incognito to Holland, under the appearance of a virtuoso in pictures, but in reality to act secretly with the friends of France. He was discovered, and thrown into prison, where he continued till the peace of Ryfwick, and amused himself with writing "The Lives of Painters." In 1705, old as he was, he attended Amelot into Spain, when he went as ambassador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74.

Besides his "Translation of Fresnoy," and "Lives of the Painters," he wrote "An Abridgement of Anatomy, accommodated to the arts of painting and sculpture;" "Dialogues upon the Knowledge of Painting, and the Judgement to be formed of Pictures;" "A Dissertation upon the Works of the most famous Painters;" "The Elements of practical Painting," &c. His books are all in French.

PILKINGTON (LÆTITIA), an English wit and poetess, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction [v], who settled in Dublin, by a lady of good family; and born there in 1712. She had early a strong inclination and taste for letters, especially for poetry; and her performances were considered as extraordinary for her years. This, with a very engaging sprightliness, drew many admirers; and at length she became the wife of the Rev. Matthew Pilkington, a gentleman known in the poetical world by his volume of Miscellanies, revised by dean Swift. She had not been long married, ere Mr. Pilkington grew jealous, as she relates, not of her person, but of her understanding; and her poetry, which when a lover he admired with raptures, was changed, now he

[v] Pilkington's Memoirs, written by herself, in 1749, in 2 vols. 12mo.

was become her husband, into an object of envy. During these jealousies, Mr. Pilkington, in 1732, went into England, in order to serve as chaplain to Mr. Barber, lord-mayor of London; and, growing at a distance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verses were full of elegance and beauty; that Mr. Pope, to whom he had shewn them, longed to see the writer; and that he himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland; where, it seems, she underwent a violent persecution of tongues; and suspicions were taken up, we know not on what grounds, against her chastity.

Not long after this, an extraordinary event threw her affairs into great confusion: her father was stabbed, she says, by accident; but many in Dublin believed, by his own wife, and some said, by his own hand. Be this as it will, Mr. Pilkington having now no further expectation of a fortune by her, threw off all reserve in his behaviour to her, and wanted an opportunity to get rid of her, which presently offered itself. The story of their separation is told at large in her "Memoirs," the substance of which is, that she was so indiscreet as to permit a gentleman to be seized in her bed-chamber at two o'clock in the morning; for for which she makes this apology: "Lovers of learning, I am sure, will pardon me, as I solemnly declare it was the attractive charms of a new book, which the gentleman would not lend me, but consented to stay till I read it through, that was the sole motive of my detaining him." This is very unsatisfactory; and, as she has said no more in favour of her innocence, we must in reason conclude her to have been guilty.

She came afterwards to England, and settled in London; where, having made her story known by means of Colley Cibber, she lived some time upon contributions from the great: but at length these succours failed, and we find her in the prison of the Marshalsea. After lying nine weeks here, she was released by the goodness of her friend Cibber, who had solicited charities for her; and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade: and accordingly, taking a little shop in St. James's-street, she furnished it with pamphlets and prints. How long she continued behind the counter, is not related; but she has told us, that, by the liberality of her friends, and the bounty of her subscribers, she was set above want; and that the autumn of her days was like to be spent in peace and serenity. Whatever were her prospects, she lived not long to enjoy the comforts of this competence; for, Aug. 29, 1750, she died at Dublin in her 39th year.

Considered

Considered as a writer, she holds no mean rank. She was the author of "The Turkish Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The first act of her tragedy, "The Roman Father," was no bad specimen of her talents in that way; and throughout her "Memoirs," which are written with great sprightliness and wit, and describe the different humours of mankind very naturally, are scattered many beautiful little pieces, written in the true spirit of poetry.

PILPAY, the name of an ancient fabulist, a Bramin; he was, as is supposed, governor of part of Indostan, and counsellor to a powerful Indian king, named *Dabschelin*, whose preceptor he had been. His work, which was written about 2000 years ago, is called in the Indian language, *Kelile Wadimne*, a name the orientals give to an animal very much resembling a fox, and which is made to speak throughout the work [x]. All the modern translations of this Orientalist, are made either from the Greek or the Persian, and are said to differ much from the original. His fables were translated into French, by Ant. Galland, 1755, 12mo. Another work is also attributed to him, entitled, in the translation, "Le Naufrage des îles flottantes," or, "The Basiliade," 1755.

PINÆUS (SEVERINUS), in French *Pineau*, was born at Chartres about 1550, and bred a surgeon [v]. He went and settled at Paris, where he became so famous in his profession, that he was made surgeon to the king. He excelled particularly in lithotomy, a branch of surgery, which was then very imperfectly understood; and published a discourse in French upon the extraction of the stone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris in 1619. He is chiefly recorded on account of a Latin book, published in 1598 [z], which was much sought after, and went through several impressions: it was entitled, "De notis integritatis & corruptionis virginum," or, "of the marks by which a maid's virginity may be known." His intention in this work, as he tells us in the preface, was to be serviceable to those who are called upon to give their opinions in certain causes, wherein the women were plaintiffs: sometimes because, through the impotency of an husband, they still kept their virginity; at other times, as in the case of ravishment, because they had lost it. A German translation was made of this work, and published at Frankfort; but the sale of it was forbidden by the magistrates, who did not think proper that subjects so delicate should be treated in the language of the

[x] Hyde de ludis Orient. 23013. C.
xviii.

[z] Lindenius Renovatus.

[v] Bayle's Dict.—Niceron, &c. tom.

country. Pineau wrote his book originally in French, and intended to publish it in that language; but finding by the specimens of it, which he shewed to some persons, that it gave occasion to loose discourses and impertinent jests, he resolved to write only for the learned. Accordingly, he concluded his preface with the following lines of Horace:

Odi profanum vulgus, & arceo:

Favete linguis: carmina non prius

Audita, Musarum sacerdos,

Virginibus puerisque canto.

PINDAR, the prince of Lyric poets, was a contemporary of Æschylus, and born somewhat above forty years before the expedition of Xerxes against the Greeks, and more than five hundred before Christ. The place of his birth was Thebes, the capital of Boeotia [A]: a country, the air of which was esteemed gross, and the stupidity of its inhabitants proverbial. We find the poet, in his sixth Olympic, confessing the disadvantage of his climate, yet resolving to exempt himself from the general censure. His parents are supposed to have been of low condition, so that he could not have any extraordinary advantages of education: and we must therefore impute his attainments to the prodigious force of his natural genius.

We have little account of his way of life; only we are informed in general, that he was highly courted and respected by most of the princes and states of Greece. One would think they really believed him something more than mortal, when we find them allowing him a share with the gods in their gifts and offerings: which they did by the command of the oracle itself. For the priestess at Delphi ordered the people to give a part of their first-fruits, which they brought thither, as a present to Pindar: and he had an iron stool set on purpose for him in that temple, on which he used to sit, and sing verses in honour of Apollo [B].

His countrymen, the Thebans, had an unfortunate pique against him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the state in so doing. They shewed their ill-will to him further, by determining a poetical prize against him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a present of double the value of his fine; and, what was still more, erected a noble statue in honour of him. His greatest patron was king Hiero of Syracuse, whom he has consecrated to immortality in many poems; and he should seem to have left Thebes to attend him in the court of that

[A] Kennet's Lives of the Grecian Poets.

[B] Pausan. in Boeotic. & Phocic.

prince, since, composing the second Pythic in his honour, and addressing himself to the Syracusans, he says, "To you from fertile Thebes I come, laden with verse;" though perhaps this might be spoken only in the person of him who went to Syracuse to sing his hymn, at the feast held there after Hiero's victory. It is likely that he passed his whole time in the ease and tranquillity commonly allowed to men of his profession, without intermeddling in affairs of state: for we find him, in his "Isthmics," defending this way of life. His death is said to have been the effect of his own wishes: for, having prayed the gods to send him the greatest happiness of which a mortal is capable, he expired immediately after in the public theatre, leaning on the knees of a young boy whom he admired [c]. He was then fifty-five. His relations were highly respected after his decease. The Lacedemonians, at the taking of Thebes, saved the house of Pindar: which, upon a like occasion, was preserved also by Alexander the Great. The ruins of this house were to be seen in the time of Pausanias, who lived under the reign of Antoninus the philosopher.

Of all the numerous works, which he is said to have composed, we have only his four books of hymns of triumph, on the conquerors in the four renowned games of Greece: the Olympian, the Pythian, the Nemean, and the Isthmian. It was a common thing to hire Pindar for this service; and no victory was thought complete, till it had the approbation of his muse. The spirit of Pindar's poetry is so sublime, and the beauty so peculiar, that it is hardly possible to examine it by parts: and therefore the best judges have usually contented themselves with confirming his general title of "prince and father of lyric poetry," without engaging in the search of his particular excellences. For that prodigious elevation of spirit, that amazing beauty of sentences, that boundless scope of thought, and that daring liberty of figures and of measures, are as likely to deter a critic as an imitator: "His Pegasus," as Cowley says, "flings writer and reader too, that sits not sure." Horace called him inimitable, and, as Quintilian says, deservedly. "Pindar and Sophocles," says Longinus [d], "like a rapid fire, carry every thing before them, though sometimes that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wisest, the Divine, the Great, and the most Sublime: Plato calls him the Wisest and the Divine; Æschylus the Great; and Athenæus, the most Sublime. Lord Bacon says [e], that "it is peculiar to Pindar, to strike

[c] Suidas.

[d] Sect. xxiii.

[e] De Aug. Scient.

the minds of men suddenly with some wonderful turn of thought, as it were, with a divine scepter."

It is not improper to observe, that some prejudices have arisen among the moderns against Pindar [F], from certain writings known by the name of Pindaric odes: but very few under that title, not excepting even those written by the admired Cowley, whose wit and fire first brought them into reputation, have the least resemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is such a resemblance only as is expressed by the Italian word *caricatura*, a monstrous and distorted likeness. This observation has been already made by Congreve, in his preface to two admirable odes, written professedly in imitation of Pindar [G]: "The character of these late Pindarics," says he, "is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular stanzas, which also consist of such another complication of disproportioned, uncertain, and perplexed verses and rhimes.—On the contrary," adds he, "there is nothing more regular than the Odes of Pindar, both as to the exact observation of the measures and numbers of his stanzas and verses, and the perpetual coherence of his thoughts. For though his digressions are frequent, and his transitions sudden, yet is there ever some secret connection, which, though not always appearing to the eye, never fails to communicate itself to the understanding of the reader." Upon the whole, a poetical imagination, a warm and enthusiastic genius, a bold and figurative expression, and a concise and sententious style, are the characteristical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagances, and puerile conceits of his wretched imitators.

The best editions of this poet are, that of Henry Stephens, in 1566, 24to; that of Erasmus Schimidus, in 1616, 4to; and that of Oxford, in 1697, folio. From which there was a neat and correct edition, with a Latin version, printed at London in 1755, small 8vo. Of late years, the edition of Heyne, in 8vo, 1773, has been in high and just estimation, except that it wants the Scholia. Two volumes of a more complete edition, with notes on the text, and on the Scholia, were published by the celebrated Beck, in 8vo, at Leipzig, in 1792 and 1795. The remainder is much wanted.

PINEDA (JOHN), a learned Spaniard, was born at Seville, of a noble family, and entered into the society of Jesuits in 1572. He taught philosophy and theology in several colleges, and was skilled in the oriental languages. He wrote, among

[F] Preface to Odes of Pindar, &c. by Gilbert West, esq; 1753.

[G] Works, vol. iii.

other things, 1. Two volumes, folio, of "Commentaries on Job." 2. The same on Ecclesiastes. 3. A book "de rebus Salomonis," folio, curious and learned, but not always exact. 4. "An universal History of the Church," in Spanish, 4 vols. folio. 5. "A History of Ferdinand III." in the same language. He died in 1637, much regretted.

PINELLI (JOHN VINCENT), an Italian nobleman, celebrated for his love of letters, and the library he formed, and well compared by Thuanus to Poinponius Atticus, was born at Naples in 1533, the son of a noble Genoese. After having received an excellent education, he went and settled at Padua, at the age of twenty-four, and early in life began to form his library, which he collected from all parts with incredible diligence. Lipsius, Jos. Scaliger, Sigonius, Pancirollus, Pithou, and all the most learned men of his time, corresponded with him, and have celebrated him for erudition. His whole mind was occupied with the love of knowledge, which embraced history, medals, antiquities, natural history, and botany; and it is said, that in forty-three years, he never was out of Padua except twice, one of which times his removal was occasioned by the plague. He died in 1601. At his death, his library was removed to his heirs at Naples in 130 cases, fourteen of which were full of manuscripts. Two hundred volumes were retained by the republic of Venice, as treating of affairs pertaining to that state. In the year 1790, this noble library, augmented considerably by the descendants of this Pinelli, was purchased complete by an English bookseller, and sold by auction in London; and thus in a few days was dissipated, what it had been the labour of near two centuries to collect.

PINTURICCIO (BERNARDINO), the inventor of a new way of painting, in the fifteenth century. He aimed to distinguish himself, by introducing the basso relievo of architecture into his pieces: but this being contrary to the art of painting, which always supposes a flat superficies, nobody followed his example. Pinturiccio painted several pictures in the Vatican, for the popes Innocent VIII. and Alexander VI. We should have had more of his works, had he survived an accident which proved the cause of his death. The story is worth knowing, and will throw some light upon his moral character. When he was at Sienna, the monks of the order of St. Francis, who were desirous to have a picture from him, gave him a chamber, that he might work with more convenience; and, that the room might not be incumbered with any thing which had no relation to his art, they took away all the furniture, except an old suit of armour, which seemed too troublesome to remove. Pinturiccio, being naturally quick and impatient, would have it taken away immediately; but in removing it,

a piece

a piece happened to break off, in which were hid five hundred ducats of gold. This disappointment surprised Pinturiccio so much, and vexed him so heartily, the friars thereby having the advantage of the treasure, that he died a little after of mere grief and sorrow, in 1513, in his 59th year.

PIPER (FRANCIS LE), an English comic painter, was the son of a Kentish gentleman descended from a Walloon family. His father, having a plentiful estate, gave this his eldest son a liberal education, and would have had him bred a scholar, or else a merchant; but his genius leading him wholly to designing, he could not fix to any particular science or business but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces; and had a talent so particular for it, that he would, by a transient view of any remarkable face he met in the street, retain the likeness so exactly in his memory, that in the draught you would have thought the person had sat several times for it. It was said of him, that he would steal a face; and a man, who was not handsome enough to desire to see his picture, sat in danger in his company. He had a fancy peculiar to himself in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands, a-foot; and sometimes his frolic carried him as far as Grand Cairo. He never advertised his friends of his return, any more than he did of his intended absence, which he did to surprise them alternately with sorrow and joy. In this manner he travelled, at several times, through Italy, France, Germany, the Netherlands, and Holland; in which several countries he examined the works of the several painters with pleasure and judgement, and formed to himself a manner of design, which no man in that kind ever excelled, nor perhaps ever equalled.

Having a good estate of his own, and being generous, as most men of genius are, he would never take any thing for his pieces. He drew them commonly over a bottle, which he loved so well, that he spent great part of his hours of pleasure in a tavern. This was the occasion that some of his best pieces, especially such as are as large as the life, are to be found in those houses; particularly at the Mitre-tavern in Stocks-market, where there was a room called the Amsterdam, adorned with his pictures in black and white. The room took its name from his pieces; which, representing a Jesuit, a Quaker preaching, and other preachers of most sects, was called the Amsterdam; as containing an image of almost as many religions as are professed in that free city. He drew also other pieces of humour for a Mr. Shephard, a vintner, at the Bell in Westminster, which Mr. Holmes of the Mitre purchased, to make his collection of this

master's pieces the more complete; and the benefit of shewing them was not a little advantageous to his house. Piper drew also a piece, representing a constable with his myrmidons, in very natural and diverting postures. He seldom designed after the life, and neglected colouring: yet he sometimes, though very rarely, coloured some of his pieces, and is said not to have been very unsuccessful in it. He was a great admirer and imitator of Augustine Caracci, Rembrandt, and Heemskirk's manner of design, and was always in raptures when he spoke of Titian's colouring: for, notwithstanding he never had application enough to make himself a master of that part of his art, he admired it in those that were so, especially the Italians. He drew the pictures of several of his friends in black and white; and maintained a character of truth, which shewed, that if he had bestowed time to perfect himself in colouring, he would have rivalled the best of our portrait-painters. Towards the latter end of his life, having impaired his fortune, he sometimes took money. He drew some designs for Mr. Isaac Becket, who copied them in mezzotinto. Those draughts were generally done at a tavern; and, whenever he pleased, he could draw enough in half an hour to furnish a week's work for Becket [H].

His invention was fruitful, and his drawing bold and free. He understood landscape-painting, and performed it to perfection. He was particularly a great master in perspective. In designing his landscapes, he had a manner peculiar to himself. He always carried a long book about with him, like a music-book, which, when he had a mind to draw, he opened; and, looking through it, made the lower corner of the middle of the book his point of sight; by which, when he had formed his view, he directed his perspective, and finished his picture. His hand was ready, his strokes bold; and, in his etching, short. He etched several things himself, generally on oval silver plates for his friends; who, being most of them as hearty lovers of the bottle as himself, put glasses over them, and made lids of them for their tobacco-boxes. He drew several of the grand seignors heads for sir Paul Rycaut's "History of the Turks," which were engraved by Mr. Elder. In the latter part of his life, he applied himself to modelling in wax in basso relievo; in which manner he did abundance of things with good success. He often said, he wished he had thought of it sooner, for that

[A] Being one day at a tavern with Faithorne, Hart the engraver, and others, he scratched a head with a coal on a trencher, and gave it to Faithorne, who touched upon it. In the mean time, Piper drew another on another trencher, and exchanged it with Faithorne for that which he had

touched. They did thus ten times, and between them wrought up the heads to such a height of force, that nothing could be better done in that kind. These trenchers are still extant; but we cannot learn in whose hands they are at present.

sort of work suited better with his genius than any: and had he lived longer, he would have arrived to great perfection in it. Some time before his death another estate fell to him, by the decease of his mother; when, giving himself new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a surgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to this misfortune. He died in Aldermanbury, about 1740.

However corpulent and heavy Piper's body was, his mind was always sprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his studies, he had certainly been an honour to his country; however, he lives still in the memory of his acquaintance, with the character of an honest man, and a great master in his art. His pieces are scattered up and down, chiefly in London; and the best and most of them were lately in the hands of Mr. Le Piper his brother, a merchant in that city.

PIRANESI (GIAMBATTISTA), a very celebrated architect and engraver, a native of Venice, but resident for the greater part of his life at Rome. The time of his birth is not known here, but it must have been about the year 1711. He was remarkable for a bold and free style of etching; which, in general, he drew upon the plate at once, without any, or with very little, previous sketch. He worked with such rapidity and diligence, that the magnitude and number of his plates almost exceed belief: and they are executed with a spirit and genius which are altogether peculiar to him. The earliest of his works appear to have been published in 1743, and consist of designs invented by himself in a very grand style; with views of ruins, chiefly the work of imagination, and strongly characterizing the magnificence of his ideas. These are sometimes found in a volume, collected by Bourchard, in 1750; with views of Roman antiquities, not in Rome, among which are several of Pola in Istria. The dedication to these views is dated 1748. Considering these as forming his first work, we may enumerate the rest from a catalogue print, published by himself many years after. 2. "Antichità Romane," or Roman antiquities, comprised in 218 plates of atlas paper, commencing by a topographical view of ancient Rome, made out from the fragments of a most curious antique plan of that city, found in the pavement of the temple of Romulus, and now preserved in the Museum at the Capitol. These, with the descriptions, in Italian, form four vols. in folio. 3. "Fasti consulares triumphalesque Romanorum, ab urbe condita, usque ad Tiberium Cæsarem." 4. "Del Castello dell'acqua Giulia, e della maniera in cui anticamente si concedevano e distribuivano le acque," 21 folio plates. 5. "Antichità d'Albano, e di Castel

Gandolfo," 55 plates. 6. "Campus Martius Antiquæ urbis," with descriptions in Italian and Latin, 54 plates. 7. "Architronfali antichi, Tempi, ed Anfiteatri, esistenti in Roma, ed in altre parti d'Italia," 31 plates. 8. "Trofei d'Ottaviano Augusto," &c. 16 plates. 9. "Della Magnificenza ed Architettura de' Romani," 44 plates, with above 200 pages of letter-press, in Italian and Latin. This great work appears to have been occasioned, in great measure, by some dialogues published in London in 1755, but now forgotten here, and entitled, *The Investigator*. These, containing many foolish calumnies against the ancient Romans, had been interpreted to Piranesi, and inflamed his ardent spirit to this mode of vindication. 10. "Architettura diverse," 27 plates. 11. "Carceri d'invenzione," 16 plates, full of the most wild, but picturesque conceptions. 12. About 130 separate views of Rome, in its present state; in the grandest style of design, and the boldest manner of etching. Besides these, there is also extant in very few hands (as it was not published, but only given to particular friends), a small work of this author, containing letters of justification to lord Charlemont; in which he assigns the reasons why he did not dedicate his Roman antiquities to that nobleman, as had been intended. Piranesi here appears extremely irritated against his lordship, and his agents, for neglect and ill-treatment; but the most curious part of the work is, that he has taken the pains to etch in a small quarto size, and with the utmost neatness, yet with all his accustomed freedom, exact copies of the four original frontispieces, in which the name of his intended patron was to have been immortalized: with views of the inscriptions re-engraved, as they now stand; as if the first inscriptions had been cut out of the stones, and the new ones inserted on small pieces let into them, as the ancients sometimes practised. In this form they still remain in his frontispieces, a peculiarity which would not be understood without this key. There are also head-pieces, and tail-pieces, all full of imagination, and alluding to the matters and persons involved in the dispute. This work is dated 1757. Piranesi was well known to most of the English artists who studied at Rome; among others, to Mr. Mylne, the architect of Black-friars-bridge, with whom he corresponded for several years, and for whom he engraved a fine view of that structure, in its unfinished state; representing, with precision, the parts subservient to its construction, such as the centres of the arches, &c. for the sake of preserving a memorial of them. Some of his works are dedicated to another British architect, Robert Adam; and as Piranesi was an honorary member of the Society of Antiquaries in London, he always carefully subjoined that title to his name. He was also a member of the academy of the Arcadi, by the name of *Salcindio Tiseio*, as

he

he has given it in one of his frontispieces, according to the fantastic custom of that society, of giving new names to the persons admitted. All who knew him agree that he was of a fiery and impetuous temper, but full of genius. He left a son, who has been employed in a diplomatic line. The exact time of his death we have not been able to learn, but it is supposed to have happened in, or near, the year 1780. Piranesi has been accused, and not without reason, of suffering his imagination to embellish even the designs that were given as real views. He was employed as an architect to ornament a part of the priory of Malta in Rome; in which place his son has erected a statue of him. It is thus mentioned by baron Stolberg, in his travels. "Here is a fine statue of the architect Piranesi, as large as life, placed there by his son. It is the work of the living artist Angolini; and though it certainly cannot be compared with the best antiques, it still possesses real merit[1]." His portrait, engraved by Polanzani in 1750, is in the style of a mutilated statue, and is very spirited. It is prefixed to some of his works.

PIRON (ALEXIS), a French dramatic poet, was born at Dijon in 1689, where he lived till he was past thirty, in all the dissipation of a young man of pleasure. At length, having given great offence to his countrymen, by an ode which he produced, he removed to Paris; where, as his relations could not give him much assistance, he supported himself by his talent of writing an admirable hand. He was first secretary to M. Bellisle, and afterwards to a financier, who little suspected that he had such a genius in his house. By degrees he became known, from producing several small pieces, full of originality, at a little theatre in Paris; till the comedy called "*Metromanie*," esteemed one of the best produced in this century, raised his fame to the highest point. His very singular talent for conversation, in which he was always lively, and inexhaustible in wit, contributed to enhance his popularity; and as his company was more courted for a time, than that of Voltaire, who had less good humour, he was inclined to fancy himself superior to that writer. Many traits of his wit are related, which convey, at the same time, the notion that he estimated himself very highly. At the first representation of Voltaire's *Semiramis*, which was ill received, the author asked him in the theatre, what he thought of it? "I think," said he, "that you would be very glad that I had written it." The actors wishing him to alter one of his pieces, affronted him by using the word "*corrections*," instead of alterations. They pleaded that Voltaire always listened to their wishes in that respect. "What then," replied Piron, "Voltaire works cabinet-work,

[1] English Translation, vol. i. p. 374.

"I cast in bronze." An Englishman might say, that his claim to the *bronze* certainly could not be disputed, after such a speech. The satirical turn of Piron kept him from a seat in the academy. "I never could make nine and thirty people," said he, "think as I do, still less could I ever think with them." He sought, however, a species of revenge, in the epitaph which he wrote for himself:

Cy gît Piron, qui ne fut rien,
Pas même Académicien.

"Here lies Piron, who was nothing, not even an Academician." He died early in 1773. His works have been collected, in seven vols. 8vo, and nine, 12mo. But it is agreed, that out of the seven, five at least might be spared; since, besides his "*Métromanie*," his "*Gustavus*," a tragedy; his "*Courfes de Tempe*," a pastoral piece; some odes, about twenty epigrams, and one or two tales, there is very little in the whole collection that is above mediocrity. His comedies are reckoned better than his tragedies; and the prefaces to his dramas, though not excellent in point of style, are full of new and agreeable thoughts, with natural and happy turns of wit and expression.

PISAN (CHRISTINA DE), an Italian by birth, author of many compositions in prose and verse, was born at Venice about 1363, being the daughter of Thomas Pisan of Bologna, much celebrated at that time as an astrologer. When she was five years old, her father settled with her in France, and her extraordinary beauty and wit procured her an excellent husband, by the time she was fifteen. After ten years she lost this husband, Stephen Castel, by whom she was most tenderly beloved, and found her chief resource for comfort and subsistence in her pen; her husband's fortune being entangled in several law-suits. Charles VI. of France, and other princes, noticed and assisted her, on account of her talents, and provided for her children. When she died is uncertain. Some of her poems, which are full of tenderness, were printed at Paris in 1529, others remain in manuscript in the royal library. "The life of Charles V." written by desire of Philip the Good, duke of Burgundy, is considered as her best performance in prose. She wrote also "An hundred Stories of Troy" in rhyme. "The Treasure of the City of Dames," Paris, 1497. "The Long Way," translated by John Chaperon, 1549, under the title of "*Le Chemin de long étendue*."

PITCAIRNE (ARCHIBALD) an eminent Scotch physician, was descended from an ancient family in the county of Fife, and born at Edinburgh on Christmas day, 1652 [1]. After

[1] From the Gen. Dict. where we are told, that the particulars were communicated by a very intimate and learned friend of Pitcairne.

being properly grounded in languages at a private school in Dalkeith, he was removed to the university of Edinburgh; where, having gone through a course of philosophy, he studied first divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearance of being in a consumption; for which he was advised to travel to Montpellier in France, but found himself recovered by the time he reached Paris. He determined to pursue the study of the law in the university there; but there being no able professor of it, and meeting with some of his countrymen, who were students in physic, he changed his purpose a second time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now, having laid in the first elements of all the three professions, he was absolutely undetermined which to follow. It was then he applied himself to the mathematics, in which he made a very great progress without a master; but at last, observing a connection between geometry and physic, he fixed his choice unalterably upon that profession.

After applying for some time at Edinburgh to botany, pharmacy, and the materia medica, he went a second time to Paris, where he finished his studies; and then, a little before the revolution, returned to Scotland, where he presently came into good business, and acquired an extensive reputation. In 1688, he published a piece, entitled, "*Solutio problematis de inventoribus*;" the design of which was, to ascertain Harvey's right to the discovery of the circulation of the blood. In 1692, he had an invitation from the curators of the university of Leyden, to be professor of physic there, which he accepted, and went and made his inauguration speech the 26th of April that year. He continued there little more than a year; during which short space he published several dissertations, chiefly with a view of shewing the usefulness of mathematics to physic: Pitcairne was the first who introduced the mechanic principles into that art, in which he was zealously followed by the late Dr. Mead. He returned to Scotland in 1693, to discharge an engagement to a young lady, the daughter of sir Archibald Stephenson, an eminent physician in Edinburgh; and, being soon after married to her, was fully resolved to set out again for Holland: but, the lady's parents being unwilling to part with her, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His lady did not survive her marriage many years; yet she brought him a daughter, who was afterwards married to the earl of Kelly.

In 1701, he republished his "*Dissertations*," with some new ones; and dedicated them to Bellini, professor at Pisa, in return to the same compliment, which Bellini had made him, when

he published his *Opuscula*. They were printed at Rotterdam in one volume 4to, under this title, "*Disputationes Medicæ*," of which there are eight. The last edition published in his life-time came out at Edinburgh, a few months before his death, which happened Oct. 13, 1713. Afterwards were published his lectures to his scholars, under the title of "*Elementa Medicinæ Physico-Mathematicæ*," although he had taken as much pains as a man could take, to prevent the publication of any thing in that way. He even shews some concern about this, in his Dissertation "*de circulatione sanguinis in animalibus genitis et non genitis*."

In 1696, being hindered by sickness from attending the calls of his profession, he amused himself with writing Remarks upon Sir Robert Sibbald's *Prodromus Historiæ Naturalis Scotiæ*. That physician had published a treatise, wherein he ridiculed the new method of applying geometry to physic; in return to which, Pitcairne wrote, "*Dissertatio de Legibus Historiæ Naturalis*," which is the title of these Remarks. He did not publish it, however; but, when some copies came abroad by accident, disowned it; so that sir Robert, believing it not to be his, wrote an answer to it, and dedicated it to him. Pitcairne likewise used to divert himself sometimes with writing Latin verses, for which he had no contemptible talent; and published a few compositions of this kind, under the title of "*Poëmata Selecta*," which are mostly of the epigrammatic kind. In these he frequently discovers his political opinions, and shews himself to have been no friend to the Revolution. His poetry has never been much read, on account of its obscurity, which is principally owing to the private occurrences alluded to in it, and frequently made the subject of a whole poem. That "*ad Robertum Lindesium*," is an instance of this, being quite unintelligible without the knowledge of a circumstance in Pitcairne's life, which he often told, but never without some emotion. His friend Lindesey and he, reading together, when very young, the known story of the two Platonic philosophers, who agreed that whoever died first should return a visitor to the survivor, entered into the same engagement. Some years after, Pitcairne dreamed one morning at his father's house in Fife, that Lindesey, who was then at Paris, came to him, and told him, that he was not dead as was commonly reported, but still alive, and in a very agreeable place, to which he could not yet carry him. By the course of the post, news came of Lindesey's death, which happened suddenly the very morning of the dream. After knowing this, the poem is easily understood.

An ingenious fiction, entitled, "*Archimedis ad Regem Gelonem Epistola Albæ Græcæ reperta*," has generally been ascribed

ascribed to Pitcairne. All his works have been collected, and printed together at Leyden, 1737, in 4to.

PITHOU (PETER), or PITHÆUS, a French gentleman of eminence in the republic of letters, was descended from an ancient and noble family in Normandy, and born at Troyes in 1539. His taste for literature [L] discovered itself early, and it was cultivated to the utmost by the care of his father. He entered upon his studies at Troyes, and was afterwards sent to Paris, where he became first the scholar, and then the friend, of Turnebus. When he had finished his pursuits in languages and the belles lettres, he was removed to Bourges, and placed under Cujacius, in order to study the civil law. His father was learned in the law, and has left no inconsiderable specimen of his judgement, in the advice he gave his son, for acquiring this branch of knowledge; which was, not to spend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made so wonderful a progress, that at seventeen he was able to speak extemporarily upon the most difficult questions; and his master was not ashamed to own, that even he had learned some things of him. Cujacius removing to Valence, Pithou followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the sake of joining practical forms and usages to theoretic knowledge.

In 1563, being then twenty-four, he gave the first fruits of his studies to the public, in a work entitled, "*Adversaria Subseciva*;" which was highly applauded by Turnebus, Lipsius, and other learned men, and laid the foundation of that great and extensive fame which he afterwards acquired. A little time after, he was advanced by Henry III. to some considerable posts; in which, as well as at the bar, he acquitted himself with high honour. Pithou was a Protestant, and therefore might have been involved in the terrible massacre of Saint Bartholomew in 1572. It was next to a miracle that he was not; for he was at Paris, where it was committed, and in the same lodgings with several Hugonots, who were all killed. He seems, however, to have been frightened by it out of his religion; which having, according to the custom of converts, examined and found to be erroneous, he soon abjured, and openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reason of his great wisdom, amiableness of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who consulted him on all important occasions: and not only his

[L] Nicéron, tome v.

countrymen,

countrymen, but even foreigners. Ferdinand the Great Duke of Tuscany not only consulted him, but even submitted to his determination, in a point contrary to his interests. Henry III. and IV. were greatly obliged to him for combating the league in the most intrepid manner, and for many other services, in which he had recourse to his pen, as well as to other means.

Pithou died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and some children. Thuanus has represented him [M] as the most excellent and accomplished man of the age in which he lived; and all the learned have agreed to speak well of him. He collected a most valuable library, which was rich in manuscripts, as well as printed books; and he took many precautions to hinder its being dispersed after his death, but in vain. He published a great number of works on various subjects of law, history, and classical literature; and he gave several new and correct editions of ancient writers. He was the first who made the world acquainted with the "Fables of Phædrus:" they, together with the name of their author, being utterly unknown, till published from a manuscript, which had been discovered by his brother Francis Pithou. This brother published several important works on the civil and canon law, and had a part in many works which Peter produced. The principal works of Peter Pithou are, 1. "A Treatise on the Liberties of the Gallican Church," four volumes folio. The best edition is Paris, 1731. 2. Editions of many important monuments relative to French history. 3. Notes on many classical authors. 4. A volume of smaller works, printed collectively at Paris in 1609, besides many publications on civil and canon law, some issued separately, and some in conjunction with his brother.

PITISCUS (SAMUEL), a very learned man, who did good service to the republic of letters by several useful works, was born at Zutphen, in the Low Countries, in 1637. He studied the belles lettres at Deventer under Gronovius, and divinity at Groningen. Some little time after his education was completed, he was elected master of the public school at Zutphen; and, in 1685, had the direction of the college of St. Jerome at Utrecht entrusted to him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourscore years. He was the author of many Latin works, full of deep erudition and laborious researches; among which are, "Lexicon Latino-Belgicum," 4to; "Lexicon Antiquitatum Romanorum," a very useful and valuable work; folio; &c. He gave editions of Quintus Curtius, Suetonius, Aurelius Victor, &c. on which he wrote large and copious notes; not in

[M] Hist. sui temporis, ad an. 1596.

the way of verbal criticism, which he openly disclaimed, but for the sake of illustrating their sense, and explaining ancient customs. Thus his "Notes upon Suetonius," in the 4to edition especially, may be read with great advantage by all who would be well versed in that branch of learning: they are indeed transcribed chiefly from his "Lexicon Antiquitatum Romanorum." He published also a new edition of "Rufinus's Roman Antiquities."

PITS, or PITSEUS (JOHN), an English biographer, was born at Alton, in Hampshire, in 1560; and at eleven, sent to Wykeham's School near Winchester. He was elected thence probationer fellow of New College in Oxford [N], at eighteen; but, in less than two years, left the kingdom as a voluntary Romish exile, and went to Douay, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his studies. Pursuant to this, he passed from Douay to Rheims; and, after one year spent in the English college there, was sent to the English college at Rome, where he studied seven years, and was then ordained priest. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years: but the civil wars in France induced him to withdraw to Lorraine; and, at Pont-a-Mousson, he took the degree of master of arts, and soon after that of bachelor of divinity. Next, going into Upper Germany, he resided a year and a half at Triers; and afterwards removed to Ingolstadt in Bavaria, where he resided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himself master of the languages of both countries, he went back to Lorraine; where, being much noticed by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. When he had passed two years there, Antona, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confessor; and, that he might be the more serviceable to her, he learned the French language, in which he became so perfect, that he often preached in it. In her service he continued twelve years; during which time he turned over the histories of England, ecclesiastical and civil, whence he made large collections and observations concerning the most illustrious personages. He then returned a third time to Lorraine, where, by the favour of John bishop of Toul, formerly his scholar, he was promoted to the deanery of Verdun, which was of considerable value. This, with a canonry and an officialship of the same church, he held to the day of his death, which happened at Verdun in 1616. He published three treatises: "De Legibus,"

[N] Ath. Oxon. Gen. Dict.

Triers, 1592; "De Beatitudine," Ingolst. 1595; "De Peregrinatione," Dusseld. 1604.

During the agreeable leisure he enjoyed, while confessor to the dutchess of Cleves, he employed himself, as we have hinted, in compiling "The Lives of the Kings, Bishops, Apostolical Men, and Writers of England." They were comprised in four large volumes; the first containing the lives of the kings; the second, of the bishops; the third, of the apostolical men; and the fourth, of the writers. The three first are preserved in the archives of the collegiate church of Verdun: the fourth only was published, and that after his decease, at Paris, 1619, in 4to, under the title of "J. Pitsei Angli, &c. Relationum Historicarum de Rebus Anglicis tomus primus;" but the running title, and by which it is ofteneft quoted, is, "De Illustribus Angliæ Scriptoribus." It is divided into four parts; the first of which is a kind of Prolegomena "De laudibus Historiæ, de Antiquitate Ecclesiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum." The second part contains the lives and characters of three hundred English writers; the third is "An Appendix of some Writers, in alphabetical order, and divided into four Centuries," together with "An Index of English Books, written by unknown Authors." The last part consists of "Fifteen Alphabetical Indexes," which are a kind of epitome of the whole work. Pits appears to have acted in a very disingenuous and ungrateful manner, especially in the second part of this work; the greater part of which he has taken from Bale's book "De Scriptoribus majoris Britannicæ," though he frequently shews an abhorrence both of Bale and his work. He pretends also to follow, and familiarly quotes, Leland's "Collectanea de Scriptoribus Angliæ;" whereas the truth is, as Wood [O] and others have observed, he never saw them, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, because they were kept in such private hands, that few Protestant antiquaries, and none of those of the church of Rome, could see or peruse them. What therefore he pretends to have from Leland, he takes at second-hand from Bale. His work is also full of partiality: for he entirely leaves out Wickliffe and his followers, together with the Scots and Irish writers, who are for the most part commemorated by Bale; and in their room gives an account of the Roman Catholic writers, such especially as had left the kingdom, after the Reformation in queen Elizabeth's reign, and sheltered themselves at Rome, Douay, Louvain, &c. This, however, is the best and most valuable part of Pits's work.

[O] Whartoni Præfat. ad Angl. Sacr. P. i. p. 15. Nicholson's Historical Library, p. 56.

Pitts was a man of abilities and learning. His style is clear, easy, and elegant; but he wants accuracy, and has fallen into many mistakes in his accounts of the British writers. His work, however, will always be thought of use, if it be only that "*Historia quoquo modo scripta delectat.*"

PITT (CHRISTOPHER), an English poet [P], was born in 1699 at Blandford, the son of a physician much esteemed. He was, in 1714, received as a scholar into Winchester College, where he was distinguished by exercises of uncommon elegance; and, at his removal to New College in 1719, presented to the electors, as the product of his private and voluntary studies, a complete version of Lucan's poem, which he did not then know to have been translated by Rowe. This is an instance of early diligence which well deserves to be recorded. The suppression of such a work, recommended by such uncommon circumstances, is to be regretted. It is indeed culpable, to load libraries with superfluous books; but incitements to early excellence are never superfluous, and from this example the danger is not great of many imitations. When he had resided at his college three years, he was presented to the rectory of Pimperm in Dorsetshire, 1722, by his relation, Mr. Pitt of Stratfeildsea in Hampshire; and, resigning his fellowship, continued at Oxford two years longer, till he became M.A. 1724. He probably about this time translated "*Vida's Art of Poetry*," which Tristram's elegant edition had then made popular. In this translation he distinguished himself, both by the general elegance of his style, and by the skilful adaptation of his numbers to the images expressed; a beauty which Vida has with great ardour enforced and exemplified. He then retired to his living, a place very pleasing by its situation, and therefore likely to excite the imagination of a poet; where he passed the rest of his life, revered for his virtue, and beloved for the softness of his temper, and the easiness of his manners. Before strangers he had something of the scholar's timidity and diffidence; but, when he became familiar, he was in a very high degree cheerful and entertaining. His general benevolence procured general respect; and he passed a life placid and honourable, neither too great for the kindness of the low, nor too low for the notice of the great. At what time he composed his "*Miscellany*," published in 1727, it is not easy nor necessary to know: those poems which have dates appear to have been very early productions. The success of his "*Vida*" animated him to a higher undertaking; and in his thirtieth year he published a version of the first book of the *Æneid*. This being commended by his friends, he sometime afterwards added three or four more; with an advertisement in which he repre-

[P] Taken principally from Dr. Johnson.

sents himself as translating with great indifference, and with a progress of which himself was hardly conscious. At last, without any further contention with his modesty, or any awe of the name of Dryden, he gave a complete English "*Æneid*," which we advise our readers to peruse with that of Dryden. It will be pleasing to have an opportunity of comparing the two best translations that perhaps were ever produced by one nation of the same author. Pitt, engaging as a rival with Dryden, naturally observed his failures and avoided them; and, as he wrote after Pope's *Iliad*, he had an example of an exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. If the two versions are compared, perhaps the result will be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read. He did not long enjoy the reputation which this great work deservedly conferred; for he left the world in 1748, and lies buried under a stone at Blandford, with an inscription, which celebrates his candour, and primitive simplicity of manners; and says that he lived innocent, and died beloved; an encomium neither slight nor common, though modestly expressed.

PITT (WILLIAM), earl of Chatham, one of the most illustrious statesmen whom this country has produced, was the son of Robert Pitt, esq. of Boconnock in Cornwall, and grandson of Thomas Pitt, governor of Madras, who was purchaser of the celebrated diamond, afterwards called the regent [Q]. The family was originally of Dorsetshire [R], where it had been long and respectably established. William Pitt was born Nov. 15, 1708, and educated at Eton; whence in January, 1726, he went as a gentleman-commoner to Trinity college, Oxford. It has been said that he was not devoid of poetical talents, of which a few specimens have been produced; but they do not amount to much, and of his Latin verses on the death of George the First [S], it is natural to suspect that the whole merit was not his own. When he quitted the university, Pitt was for a time in the mili-

[Q] It was so called because purchased for Louis XV. in his minority, by the duke of Orleans, then regent of France. It weighed 127 carats, and was sold to the regent in 1717, for 135,000 l. being supposed to be the largest that had then been brought to Europe. A brazil diamond, of inferior water, brought to the king of Por-

tugal in 1746, weighed 1680 carats and $\frac{1}{2}$, and was valued at 224,000,000 l. sterling.

[R] Hutchins's Dorsetshire, vol. i. p. 54.

[S] They were printed in the European Magazine for September, 1791, p. 167.

tary line and served as a cornet, but his talents leading him more decisively to another field of action, he quitted the life of a soldier for that of a statesman, and became a member of parliament for the borough of Old Sarum, in February, 1735. In this situation his abilities were soon distinguished, and he spoke with great eloquence against the Spanish convention in 1738. It was on the occasion of the bill for registering seamen in 1740, which he opposed as arbitrary and unjustifiable, that he made his celebrated reply to Mr. Horatio Walpole, who had attacked him on account of his youth (though then thirty-two), adding that the discovery of truth is little promoted by pompous diction and theatrical emotion. Mr. Pitt retorted, with great severity, "I will not undertake to determine whether youth can justly be imputed to any man as a reproach, but I will affirm that the wretch who, after having seen the consequences of repeated errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insults. Much more is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy; and spends the remains of his life in the ruin of his country."

Though he held no place immediately from the crown, Mr. Pitt had for some time enjoyed that of groom of the bed-chamber to Frederick prince of Wales, but resigned it in 1745; and continuing steady in his opposition to the measures of the ministry, experienced about the same time that fortune, which more than once attended him, of having his public services repaid by private zeal. The dowager dutchess of Marlborough left him by will 10,000*l.* expressly for defending the laws of his country, and endeavouring to prevent its ruin. It was thought soon after an object of importance to obtain his co-operation with government, and in 1746 he was made joint vice-treasurer of Ireland; and in the same year treasurer, and pay-master-general of the army, and a privy counsellor. In 1755, thinking it necessary to make a strong opposition to the continental connections then formed by the ministry, he resigned his places, and remained for some time out of office. But in December, 1756, he was called to a higher situation, being appointed secretary of state for the southern department. In this high office he was more successful in obtaining the confidence of the public, than that of the king, some of whose wishes he thought himself bound to oppose. In consequence of this he was soon removed, with Mr. Legge, and some others of his friends. The nation, however, was not disposed to be deprived of the services of Mr. Pitt. The most exalted idea of him had been taken up throughout the kingdom.

kingdom: not only of his abilities, which were evinced by his consummate eloquence, but of his exalted, judicious, and disinterested patriotism. This general opinion of him, and in some degree of his colleagues, was so strongly expressed, not merely by personal honours conferred on them, but by addresses to the throne in their favour, that the king thought it prudent to restore them to their employments. On June 29, 1757, Mr. Pitt was again made secretary of state, Mr. Legge chancellor of the exchequer, with other arrangements according to their wishes. Mr. Pitt was now considered as prime minister, and to the extraordinary ability of his measures, and the vigour of his whole administration, is attributed the great change which quickly appeared in the state of public affairs. It was completely shewn how much the spirit of one man may animate a whole nation. The activity of the minister pervaded every department. His plans, which were ably conceived, were executed with the utmost promptitude; and the depression which had arisen from torpor and ill success, was followed by exertion, triumph, and confidence. The whole fortune of the war was changed; in every quarter of the world we were triumphant; the boldest attempts were made by sea and land, and almost every attempt was fortunate. In America the French lost Quebec, in Africa their principal settlements fell, in the East-Indies their power was abridged, and in Europe their armies defeated; while their navy, their commerce, and their finances were little less than ruined. Amidst this career of success king George II. died, Oct. 25, 1760. His present majesty ascended the throne at a time when the policy of the French court had just succeeded in obtaining the co-operation of Spain. The family compact had been secretly concluded; and the English minister, indubitably informed of the hostile intentions of Spain, with his usual vigour of mind, had determined on striking the first blow, before the intended enemy should be fully prepared for action. He proposed in the privy council an immediate declaration of war against Spain, urging with great energy, that this was the favourable moment, perhaps never to be regained, for humbling the whole house of Bourbon. In this measure he was not supported, and the nation attributed the opposition he encountered, to the growing influence of the earl of Bute. Mr. Pitt, of much too high a spirit to remain as the nominal head of a cabinet, which he was no longer able to direct, resigned his places on the 5th of October, 1761; when as some reward for his eminent services, his wife was created baroness of Chatham in her own right, and a pension of three thousand pounds was settled on the lives of himself, his lady, and his eldest son.

No fallen minister ever carried with him more completely the confidence and regret of the nation, over whose councils he had presided:

presided: but the king was also popular at this time, and, the war being continued by his new ministers with vigour and success, no discontent appeared till after the conclusion of peace. Our triumphs in the West Indies over both France and Spain, had particularly elated the spirits of the people, and it was conceived that we ought either to dictate a peace as conquerors, or continue the war till our adversaries should be more effectually humbled. With these ideas, when the preliminaries for peace were discussed in parliament, Mr. Pitt, though he had been for some time confined by a severe fit of the gout, went down to the house of commons, and spoke for nearly three hours in the debate. He gave his opinion distinctly upon almost every article in the treaty, and upon the whole, maintained that it was inadequate to the conquests, and just expectations of the kingdom. Peace was however concluded on the 10th of February, 1763, and Mr. Pitt continued unemployed. He had the magnanimity not to enter into that petulant and indiscriminating plan of opposition, which has so frequently disgraced the ill-judging candidates for power; but maintained his popularity in dignified retirement, and came forward only when great occasions appeared to demand his interference. One of these was the important question of general warrants in 1764, the illegality of which he maintained with all the energy of his genius and eloquence. A search or seizure of papers, without a specific charge alledged, would be, as he justly contended, repugnant to every principle of liberty. The most innocent man could not be secure. "But by the British constitution," he continued, "every man's house is his castle. Not that it is surrounded with walls and battlements. It may be a straw-built shed. Every wind of heaven may whistle round it. All the elements of nature may enter in. But the king cannot; the king dare not."

When the discontents in America began to appear, on the occasion of the stamp act, Mr. Pitt again found a subject for his exertions. The repeal of that act being proposed in March, 1766, by the new ministry of the Rockingham party, Mr. Pitt, though not connected with them, very forcibly supported the measure, which was carried; whether wisely, or fortunately, is still a matter of dispute. About this time died sir William Pynsent, of Burton Pynsent in Somersetshire, a man of considerable property, who, through mere admiration of Mr. Pitt in his public character, disinherited his own relations, and made him heir to the bulk of his estate. It was certainly a remarkable proof of the very uncommon estimation in which this statesman was held; that a circumstance of this nature should have happened to him at two different periods of his life.

The Rockingham ministry proved unable to maintain its ground; a new administration was formed, and Mr. Pitt, in

1766, was made lord privy seal. At the same time he was created a peer, by the titles of viscount Pitt, of Burton Pynsent, in the county of Somerset, and earl of Chatham, in the county of Kent. Whatever might be his motives for accepting this elevation, he certainly sunk by it in popularity, at least as much as he rose in nominal dignity. The great commoner, as he was sometimes styled, had formed a rank to himself, on the sole basis of his talents and exertions, for which the titular honours, which he was now to participate with many others, could not in the public opinion compensate. Still it must be owned that the high and hereditary distinction of the peerage, is a just and honourable object of ambition to a British commoner; which, if he attains it, as Mr. Pitt appears to have done, without any improper concession or stipulation, may be considered as the fair reward of past services, and the most permanent monument of public gratitude. Lord Chatham, whatever might be the cause, did not long continue in office; he resigned the place of lord privy seal on the 2d of November, 1768, and it was the last public employment which he ever accepted. He does not indeed appear to have been desirous of returning to office. He was now sixty, and the gout, by which he had been long afflicted, had become too frequent and violent in its attacks, to allow of close or regular application to business. In the intervals of his disorder he continued occasionally to exert himself, on questions of great magnitude, and was particularly strenuous in 1775, and the ensuing years, against the measures pursued by the ministers in the contest with America. Nevertheless, in all things he maintained his native spirit. When France began to interfere in the contest, he fired with indignation at the insult; and when, in 1778, it was thought necessary, after the repeated misfortunes of the war, to acknowledge the independence of America, he summoned up all the strength that remained within him, to pour out his disapprobation of a measure so inglorious. He did so in a speech of considerable energy, and being answered in the course of the debate by the duke of Richmond, seemed agitated with a desire to reply: but when he attempted to rise, the effort proved too violent for his debilitated constitution, and he sunk, in a kind of fit, into the arms of those who were near him. This extraordinary scene of a great statesman, almost dying in the last exertion of his talents, has been perpetuated by the pencil, and will live for ever in the memory of his countrymen. He did not long survive this effort. This debate happened on the 8th of April, 1778, and he died on the 11th of May ensuing.

All parties appeared now to contend to do honour to his memory: a public funeral, and a monument in Westminster abbey, at the national expence, were immediately voted by parliament, and his majesty was addressed to settle upon his family "such a lasting

lasting provision as he in his wisdom and liberality should think fit, as a mark of the sense the nation entertains of the services done to this kingdom by that able statesman." A pension of 4000*l.* a year was accordingly appointed by his majesty, out of the civil list revenue, and confirmed in perpetuity by parliament, to the heirs of the earl of Chatham, to whom the title should descend. The monument raised to his memory is highly worthy of the occasion, being perhaps the noblest effort of British sculpture. His figure appears upon it, at full length, in his parliamentary robes, and in the attitude of speaking; the accompaniments are grand and appropriate, and the inscription has a simple dignity, much more impressive than any pomp of words, announcing merely that the king and parliament have paid this tribute to his merits.

The principal outlines of lord Chatham's character, sagacity, promptitude, and energy, will be perceived in the foregoing narrative. The peculiar powers of his eloquence have been characterized since his death in language which will convey a forcible idea of it to every reader. "They who have been witnesses to the wonders of his eloquence, who have listened to the music of his voice, or trembled at its majesty; who have seen the persuasive gracefulness of his action, or have felt its force; they who have caught the flame of eloquence from his eye, who have rejoiced in the glories of his countenance, or shrunk from his frowns, will remember the resistless power with which he impressed conviction. But to those who have never seen or heard this accomplished orator, the utmost effort of imagination will be necessary, to form a just idea of that combination of excellence, which gave perfection to his eloquence. His elevated aspect, commanding the awe and mute attention of all who beheld him, while a certain grace in his manner, arising from a consciousness of the dignity of his situation, of the solemn scene in which he acted, as well as of his own exalted character, seemed to acknowledge and repay the respect which he received.—This extraordinary personal dignity, supported on the basis of his well-earned fame, at once acquired to his opinions an assent, which is slowly given to the arguments of other men. His assertions rose into proof, his foresight became prophecy.—No clue was necessary to the labyrinth illuminated by his genius. Truth came forth at his bidding, and realized the wish of the philosopher: she was seen and beloved."—We have omitted some parts of this spirited character because not written with equal judgement: but the result of the whole is, that while he sought with indefatigable diligence the best and purest sources of political information, he had a mind which threw new lights upon every topic, and directed him with more certainty than any adventitious aid. Another account of his extraordinary powers,

more concise, but drawn with wonderful spirit, is attributed to the pen of Mr. Wilkes. "He was born an orator, and from nature possessed every outward requisite to bespeak respect, and even awe. A manly figure, with the eagle eye of the famous Condé, fixed your attention, and almost commanded reverence the moment he appeared; and the keen lightnings of his eye spoke the high spirit of his soul, before his lips had pronounced a syllable. There was a kind of fascination in his look when he eyed any one askance. Nothing could withstand the force of that contagion. The fluent Murray has faltered, and even Fox (afterwards lord Holland) shrunk back appalled, from an adversary, "fraught with fire unquenchable," if I may borrow the expression of our great Milton. He had not the correctness of language so striking in the great Roman orator (we may add, and in his son), but he had the *verba ardentia*, the bold glowing words."—Lord Chesterfield has given a more general picture of his character, in the following words. "Mr. Pitt owed his rise to the most considerable post and power in this kingdom, singly to his own abilities. In him they supplied the want of birth and fortune, which latter, in others too often supply the want of the former. He was a younger brother, of a very new family [T], and his fortune was only an annuity of one hundred pounds a year. The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune, he had no powerful protector to introduce him into business, and (if I may use that expression) to do the honours of his parts, but their own strength was fully sufficient. His constitution refused him the usual pleasures, and his genius forbid him the idle dissipations of youth; for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure, which that tedious and painful distemper either procured or allowed him, in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life, was perhaps the principal cause of its splendour. His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which, when supported by great abilities, and crowned with great success, makes what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but always clog great ones. He had manners and address, but one might discover through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had

[T] This is probably to be understood, only as new in point of celebrity.

such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry, but he seldom indulged, and seldom avowed it. He came young into parliament, and upon that theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs [u].” As a proof of this wonderful power, it is related that sir Robert Walpole scarcely heard the sound of his voice in the house of commons, when he was alarmed and thunderstruck. He told his friends, that he would be glad at any rate, “to muzzle that terrible cornet of horse.” That minister would have promoted his rise in the army, if he would have given up his seat in the house.

PITTACUS, one of the seven sages of Greece, of whom some sayings are preserved, but not many particulars of his life. He was born at Mitylene in the island of Lesbos, about 649 years before the Christian æra. By his valour and abilities he obtained the sovereignty of his native city, which he employed only to lead the people to happiness, by giving them the best laws he could devise. Having fulfilled this task, and put his laws into verse, according to the fashion of the times, that they might be more easily remembered, he resigned his authority, and returned to a private life. His fellow-citizens would have rewarded his benefits by a large donation of land, but he positively refused to accept more than a circular portion, taking the cast of his javelin from the centre every way, as the measure of its circumference. “It is better,” he said, “to convince my country that I am sincerely disinterested, than to possess great riches.” The particular maxim recorded as peculiar to him is, *μὴδὲν ἄγαν*, ne quid nimis; but he left also several other sayings, which were preserved as proofs of his wisdom: among the rest, “He who knows not how to be silent, knows not how to speak.” He died about the year 579, at the age of 70.

PIZARRO (FRANCIS), the conqueror of Peru, celebrated rather for his abilities than for his virtues, his glory being tarnished by the cruelties which he practised towards those whom he had conquered. He was the illegitimate son of a gentleman, by a very low woman [x], and apparently destined by his ungenerous parent not to rise above the condition of his mother,

[u] See his Life in two vols. 4to. vol. ii. p. 280.

[x] Robertson's America, vol. ii. p. 249.

being put to the mean employment of keeping hogs. The genius of young Pizarro disdained this low occupation. He enlisted as a soldier, served some time in Italy, and then embarked for America, which offered at that period a strong allurements to every active adventurer. Distinguished by his utter disdain of every hardship and danger, he was soon regarded, though so illiterate that he was unable to read, as a man formed for command; and being settled in Panama, where the Spanish emigrants had found their sanguine expectations wholly disappointed, he united in 1524, with Diego de Almagro, another military adventurer, and Hernando Lucque, a priest, to prosecute discoveries to the eastward of that settlement. This attempt had frequently been made, but had failed through the inability of the persons concerned in it; it had now fallen into such hands as were calculated to make it successful, and their confederacy was sanctioned by the governor of Panama. The enterprise was begun in a very humble manner. Pizarro set sail with a single vessel, and, from universal ignorance of the climate, at the very worst season of the year, in November; when the periodical winds were precisely against his course. He had no success, nor was his colleague Almagro, who followed, more fortunate. After undergoing extreme hardships, and obtaining only a glimpse of a better country, the utmost they could do was to establish themselves in an island near the coast. Nothing could deter Pizarro from his enterprise; the refusal of further sanction from the governor, the desertion of all his associates, except thirteen, all was in vain. He remained with his small band, till, in spite of all obstacles, they obtained another vessel, with some reinforcements. They set sail again in 1526, and on the twentieth day after their departure, discovered the fertile coast of Peru. They were yet too weak to attempt the invasion of an empire so populous, and Pizarro contented himself with carrying back, by means of an amicable intercourse, such specimens of the wealth and civilization of the country as might invite others to accede to the enterprise. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wish, but no other assistance; and, being left to his own resources, could have effected nothing had he not been assisted with money by Cortez, just then returned from Mexico. It was February, 1531, before he and his associates were again able to sail from Panama, on their great undertaking; and then their whole armament consisted only of three small vessels and 180 soldiers, thirty-six of whom were horsemen. When they landed in Peru, as they had the imprudence to attack the natives, instead of conciliating them, they were at first exposed to famine, and several other calamities. Pizarro, however,

however, had the good fortune to enter Peru when the forces of the empire were divided by an obstinate civil war between Huascar, the legitimate monarch, and Atahualpa, (commonly called Atabalipa) his half brother. By degrees understanding the state of the country, Pizarro engaged to be the ally of Atahualpa, and under that pretence was permitted to penetrate unmolested to Caxamalca, twelve days journey within the country. He was received pacifically and with state, as the ambassador of a great monarch; but, perfidiously taking advantage of the unsuspecting good faith of Atahualpa, he made a sudden attack, and took him prisoner. The exaction of an immense ransom, the division of which served to invite new invaders; the disgraceful breach of faith by which the king was kept a prisoner after his ransom was paid; and the detestable murder of him, a short time after, under the infamous mockery of a trial; with the insults superadded by bigotry, to make him die a Christian, without being able to comprehend that faith; all contribute to accumulate disgrace upon the head of the treacherous and unfeeling conqueror, and form such odious additions to the reproachful scenes acted by the Spaniards in America, as nothing can palliate or obliterate. Pizarro, favoured by the distracted state of Peru, which now increased, though Huascar had been put to death by order of his brother, and reinforced by more soldiers from Spain, proceeded in his conquests, and on Jan. 18, 1535, laid the foundation of Lima, called by him and his countrymen Ciudad de los Reyes. In 1537 he found a new enemy in his original associate Almagro, who claiming Cuzco, the ancient capital of Peru, as belonging to his jurisdiction, got possession of it. This, and other advantages gained by him, at once distressed and roused Pizarro. They came to an engagement in 1538, in which Almagro was defeated and taken prisoner; and, after an interval of confinement, was tried and executed. This was the last of the successes of Pizarro; the son and friends of Almagro conspired against him, and on June 26, 1541, he was assassinated by them in his palace, making a most resolute defence, well worthy of his long-tryed courage. He was at this time advanced in years, though his exact age is not known. The glory he justly acquired by military talents, courage and sagacity, would have placed him in the rank of heroes, had not his character been disgraced by the indelible stains of perfidy and cruelty.

PLACCIUS (VINCENT), an eminent philologer of Ham-
burgh, where he was born in 1642, completed his studies at
Helmstadt and Leipzig, and improved his talents by travelling
in France and Italy. When he returned, he applied himself to
the bar, and afterwards became professor of morals and eloquence,
in which situation he continued twenty-four years. He was
beloved by his pupils, and when he died, in 1699, regretted by
his

his countrymen in general, who had considered him as an oracle. His works are, 1. "A Dictionary of anonymous and pseudonymous Authors," published in 1708, in two vols. folio, by the care of Fabricius; a curious work, but abounding with faults. 2. "De jurisconsulto perito Liber," 8vo, 1693. 3. "Carmina juvenilia," 12mo, Amst. 1667. 4. "De arte excerpendi," Hamburgh, 1689, 8vo, with several others, all testifying, and abundantly proving, his talents and erudition.

PLACENTINUS (PETER), a German author, who, under the name of Publius Porcius Porcellus, wrote the Latin poem entitled "Pugna porcorum," consisting of 360 verses, in which every word begins with a P. It was published separately at Antwerp, in 1530, and is in the *Nugæ venales*, &c. He was not the first writer who had amused himself by this idle species of diligence.

PLACETTE (JEAN DE LA), a Protestant minister of great eminence, was born at Pontac in Berne, 1639; and his father, who was a minister, trained him with the greatest attention and care. From 1660, he exercised the ministry in France; but, after the revocation of the edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1712: for that princess, apprised of his great merit, kept him near her. From Denmark he passed to Holland, and fixed himself first at the Hague; then removed to Utrecht, where he died in 1718, age 79. He was the author of many works upon piety and morality, which are reckoned excellent in their kind; and of some of the polemic kind, against the church of Rome.

PLANTIN (CHRISTOPHER), a celebrated printer, was born near Tours in 1533, and bred to an art which he carried to the highest degree of perfection. He went and settled at Antwerp, and there created a printing-office; which was considered not only as the chief ornament of the town, but as one of the most extraordinary edifices in Europe. A great number of ancient authors were printed here: and these editions were valued not only for the beauty of the characters, but also for the correctness of the text; with regard to which Plantin was so very nice, that he procured the most learned men to be correctors of his press. He acquired immense riches by his profession, which however he did not hoard up, but spent in a liberal manner. He died in 1598, aged 65; and left a most sumptuous and valuable library to his grandson Balthasar. See *Bailet's Jugemens des Scavans*.

PLANUDES (MAXIMUS), a Greek monk of Constantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a "Life of *Asop*," full of anachronisms, absurdities, and falsehoods; and of 145 "Fables;" which, though he published them for *Asop's*, have been suspected

pected to be his own. There is also a collection of Greek epigrams, under the title of "Anthologia," made by this monk; and it is but just to allow him the merit, of having preserved many valuable compositions which otherwise would have been lost. No particulars are known of Planudes, except that he suffered some persecution, on account of his zeal for the Latin church.

PLATINA (BARTOLOMEO *Sacchi*), so called, a learned Italian, and author of a "History of the Popes," was born in 1421 at Piadena, in Latin Platina, a village between Cremona and Mantua; whence he took the name by which he is generally known. He first embraced a military life, which he followed for a considerable time; but afterwards devoted himself to literature, and made a considerable progress in it. He went to Rome under Calixtus III. who was made pope in 1455; where getting himself introduced to cardinal Bessarion, he obtained some small benefices of pope Pius II. who succeeded Calixtus in 1458, and afterwards was appointed apostolical abbreviator. Paul II. succeeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the first place, Paul was much indisposed towards him, on account of his connections with his predecessor Pius: but this might possibly have been borne, if Paul, in the next place, had not removed all the abbreviators from their employments, by abolishing their places, notwithstanding they had purchased them with great sums of money. Upon this, Platina complained to the pope, and most humbly besought him to order their cause to be judged by the auditors of the Rota. The pope was offended at the liberty, and gave him a very haughty repulse: "Is it thus," said he, looking at him sternly, "is it thus, that you summon us before your judges, as if you knew not that all laws were centered in our breast? Such is our decree: they shall all go hence, whithersoever they please: I am pope, and have a right to ratify or cancel the acts of others at pleasure." These unhappy men, thus divested of their employments, used their utmost endeavours, for some days, to obtain audience of the pope, but were repulsed with contempt. Upon this, Platina wrote to him in the following terms: "If you had a right to dispossess us, without permitting our cause to be heard, of the employments we had lawfully purchased; we, on the other side, ought to be permitted to complain of the injustice we suffer, and the ignominy with which we are branded. As you have repulsed us so contumeliously, we will go to all the courts of princes, and intreat them to call a council; whose principal business shall be, to oblige you to shew cause, why you have divested us of our lawful possessions." Nothing can better illustrate the temper and character of Platina, than this letter; which, however,

ever, being considered as an act of rebellion, caused him to be imprisoned, and to endure great hardships. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for some time; but afterwards, being suspected of a plot, was again imprisoned, and, with many others, put to the rack. The plot being found imaginary, the charge was turned to heresy, which also came to nothing; and Platina was set at liberty some time after. The pope then flattered him with a prospect of preferment, and thus kept him in Rome; but, dying of an apoplexy, left him to shift for himself as he could. This whole conflict is related by Platina himself, in his "Lives of the Popes," under the pontificate of Paul II.

Sixtus IV. succeeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was established by this Pope. Platina here found himself in his own element, and lived very happily in that station, till 1481, when he was snatched away by the plague. He bequeathed to Pomponius Lætus the house which he built on the Mons Quirinalis, with the laurel grove, out of which the poetical crowns were taken. He was the author of several works, the most considerable of which is, "*De Vitis ac Gestis Summorum Pontificum*;" or, History of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. The Protestants have approved it, and ranked the author among the witnesses to truth. Some Roman Catholic writers charge him with want of sincerity and care; yet Panvinus did not scruple to publish this history, with notes of his own, and added to it, the Lives of the Popes, from Sixtus IV. to Pius IV. It was first printed at Venice in 1479, folio, and reprinted once or twice before 1500; since which time all the editions of it are said to have been castrated. Platina wrote also a 2. "*History of Mantua*," in Latin, which was first published by Lambecius, with notes, at Vienna, 1675, in 4to.

The titles of some of his other works are, 3. "*De Naturis rerum*." 4. "*Epistolæ ad diversos*." 5. "*De honesta voluptate et valetudine*." 6. "*De falso et vero bono*." 7. "*Contra amores*." 8. "*De vera nobilitate*." 9. "*De optimo cive*." 10. "*Panegyricus in Bessarionem*." 11. "*Oratio ad Paulum II.*" 12. "*De pace Italiæ componenda et bello Turcico indicendo*." 13. "*De flosculis linguæ Latinæ*." 14. "*A Treatise on the Means of preserving Health, and the Science of the Kitchen*," 8vo, Bologna, 1498. On this the following epigram was made by Sannazarius:

Ingenia et mores, vitas, obitusque notasse
Pontificum, argutæ lex fuit historiæ.
Tu tamen hic lautæ tractas pulmenta culinæ,
Hoc Platina, est ipsos pascere pontifices.

PLATO,

PLATO, a most illustrious philosopher of antiquity, was born at Athens in the eighty-eighth Olympiad, and about 430 years before Christ [Y]. He was a person of very great quality, being descended by his father from Royal ancestors, and by his mother from Solon. He was educated in a manner suitable to his rank: he learned grammar, mathematics, music, and painting. In his first years he addicted himself much to poetry; wrote odes and dithyrambics, and afterwards epic poetry; which last, finding it much inferior to Homer's, he burned. He then began to write tragedies, and had prepared one to contend for the prize at the Olympic theatre: but, the day before it should have been presented, he happened to hear Socrates, and was so charmed with his way of discoursing, that he not only forbore the contest at that time, but neglected poetry ever after, and even destroyed all his poems.

He was about his twentieth year, when he became a follower of Socrates, and began to study philosophy. This excellent master, soon observing in Plato a greater genius than common, was much pleased with him: he advised him to read Homer often; and thence Plato brought himself to conceive and speak of things in a lofty, copious, and striking manner. Plato was equally attached to Socrates, and raised a considerable sum of money to procure his release, after he was imprisoned upon the accusations of his enemies; and, when this failed, took the boldness to harangue in defence of him to the people, which he began to do so pathetically, that the magistrates, fearing a tumult, caused him to be silenced. Eight years he lived with Socrates; in which time he committed, as did Xenophon and his other disciples, the substance of his master's discourses to writing. Of this he composed dialogues, but with so great additions of his own, that Socrates, hearing him recite his "Lysis," cried out, "O Hercules! how many things does this young man feign of me[z]!" for, as Laertius adds, "many of those things, which Plato wrote, Socrates never spoke."

The philosophers who were at Athens were so alarmed at the death of Socrates, that most of them fled, to avoid the injustice and cruelty of the government. Plato [A], whose grief on this occasion is said by Plutarch to have been excessive, retired to Megara, where he was kindly entertained by Euclid, who had been one of Socrates's first scholars, till the storm was over. Afterwards he determined to travel in pursuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas. These were the most celebrated of the followers of Pythagoras, whose doctrine was then become

[Y] Fabricii Bibl. Græc. vol. ii. Stanley's Lives of Philosophers, 1743, 4to.

[Z] Diogen. Laert. iii. p. 35.

[A] De Virtut. Moral.

famous in Greece; and from these, the Pythagoreans have affirmed that he had all his natural philosophy [a]. He dived into the most profound and mysterious secrets of the Pythagorean doctrines; and, perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus. Thence he passed into Egypt, to acquaint himself with the theology of their priests; to study more nicely the proportions of geometry, and to instruct himself in astronomical observations; and, having taken a full survey of all the country, he settled for some time in the province of Sais, learning of the wise men there what they held concerning the universe, whether it had a beginning, whether it moved wholly or in part, &c. and Pausanias affirms, in his *Messeniacs*, that he learned from these the immortality, as well as the transmigration of souls. Some of the fathers will have it, that he had communication with the books of Moses, and studied under one Sechnuphis, a learned man of Heliopolis, who was a Jew: but there is nothing that can be called evidence for these assertions. St. Austin once believed, that Plato had some conference with Jeremiah [c]; but afterwards discovered that the prophet must have been dead at least sixty years before Plato's voyage to Egypt. Plato's curiosity was not yet satisfied: he travelled into Persia, to consult the Magi about the religion of that country; and he designed to have penetrated even to the Indies, and to have learned of the Brachmans their manners and customs; but the wars in Asia hindered him.

Being returned to Athens from his travels, he applied himself to teach philosophy, which at that time was the most honourable profession in that place. He set up his school in the Academy, a place of exercise in the suburbs of the city, beset with woods; but this, not being a very healthy situation, brought on him a quartan ague, which lasted eighteen months. The physicians advised him to remove to the Lyceum; but he refused, and answered, "I would not live on the top of Athos, to linger away life:" and it was from the academy, that his sect took the name of Academics. Yet, settled as he was, he afterwards made several voyages abroad: one particularly to Sicily, in order to view the eruptions of mount *Ætna*. Dionysius the tyrant reigned then at Syracuse; Plato went to see him; but, instead of flattering him, like a courtier, reproved him for the disorders of his court, and the injustice of his government. The tyrant, not used to disagreeable truths, grew enraged at Plato, and would have put him to death, if Dron and Aristomenes, formerly his scholars, and then favourites of that prince, had not powerfully interceded for him. Dionysius was content to deliver him into

[a] Porphy. in vit. Pythagoræ.

[c] De Civit. Dei, lib. viii.

the hands of an envoy of the Lacedemonians, who were then at war with the Athenians: and this envoy, touching upon the coast of Ægina, sold him for a slave to a merchant of Cyrene, who, as soon as he had bought him, sent him away to Athens. Some time after, he made a second voyage into Sicily, in the reign of Dionysius the younger; who sent Dion, his minister and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went; but, the intimacy between Dion and Plato raising jealousy in the tyrant, the former was disgraced, and the latter sent back to Athens. Dion being re-admitted to favour, persuaded Dionysius to recall Plato, who received him with all the marks of good-will and friendship, that a great prince could give. He sent out a very fine galley to meet him, and went himself in a magnificent chariot, attended by all his court, to receive him; but his inconstant disposition hurried him into new suspicions. It should seem, indeed, as if these suspicions were not altogether groundless: for Ælian says, and Cicero was of the same opinion, that Plato taught Dion how to dispatch the tyrant, and to deliver the people from oppression [D]. However this might be, Plato was offended, and complained; and Dionysius, incensed at these complaints, resolved to put him to death: but Archytas, who had great interest with the tyrant, being informed of it by Dion, interceded for the philosopher, and obtained leave for him to retire.

The Athenians received him joyfully at his return, and would have complimented him with the administration of the government; but he declined the honour, choosing rather to live quietly in the Academy, and to employ himself in contemplation and the study of philosophy. His fame was now spread far and wide; and several states, among which were the Arcadians and Thebans, sent ambassadors with earnest requests that he would come over, not only to instruct their young men in philosophy, but also to prescribe for them laws of government. The Cyrenians, Syracusians, Cretans, and Eleans, sent also to him; he did not go to any of them, but gave laws and rules of governing to all. He lived single, yet soberly and chastely. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of conversing with the philosophers of his own times, when pride and envy were at their height. His behaviour to Diogenes is always mentioned in his history. This Cynic was highly offended, it seems, at the politeness and fine taste of Plato, and used to catch all opportunities of snarling at him. He dined one day at his table with other company, and trampling upon the tapestry with his

[D] Ælian, iii. 17. — Cicero, de Off. lib. iii. — Seneca, de

dirty feet, uttered this brutish sarcasm: "I trample upon the pride of Plato:" to which Plato wisely retorted, "with greater pride."

The fame of Plato drew disciples to him from all parts, and, among the rest, Speusippus, an Athenian, his sister's son, whom he appointed his successor in the academy. Another famous disciple was the great Aristotle, whom Plato, after he grew jealous of him, used to call a colt, foreseeing that he would oppose him, as a colt kicks at the dam, from whom he has received suck. His school was frequented also by two ladies, Lasthenia a Mantinean, and Axiothea a Phliasian, who went habited as men, and thereby gave occasion to injurious suspicions of Plato: finally, by Hyperides, Demosthenes, and Isocrates, with the last of whom Plato was very intimate. In the mean time, as his great reputation gained him on the one hand many disciples and admirers, so on the other it raised him some emulators, especially among his fellow-disciples, the followers of Socrates. Xenophon and he were particularly disaffected towards each other; and their emulation appears in nothing more, than in their having written upon the same subjects. They both wrote a "Symposium:" they both wrote about Socrates: they both wrote upon government; for the "Commonwealth of Plato," and the "Institution of Cyrus [E]," are works of the same nature, the latter being pronounced by Cicero, as much a work of invention as the former. A. Gellius says, "that they avoided the very naming one another in their works;" but he was mistaken: for Xenophon speaks of Plato in the third book of his "Memorabilia," and Plato of Xenophon in the third book of his Laws.

This extraordinary man, being arrived at eighty-one years of age [F], died a very easy and peaceable death, in the midst of an entertainment, according to some; but, according to Cicero, as he was writing. Both the life and death of this philosopher were calm and undisturbed; and indeed he was finely formed for happiness. Besides the advantages of a noble birth, he had a large and comprehensive understanding, a vast fund of wit and good taste, great evenness and sweetness of temper, all cultivated and refined by education and travel; so that it is no wonder, if he was honoured by his countrymen, esteemed by strangers, and adored by his scholars. The ancients thought more highly of Plato than of all their philosophers: they always called him the Divine Plato; and they seemed resolved that his descent should be more than human. "There are," says Apuleius [G], "who assert Plato to have been sprung from a more

[E] Ad Quintum fratrem epist. 2. *Notas Atticæ*, lib. xiv. c. 3.
 [F] De Senectute. [G] *De Dogmate Platonis*.

sublime conception; and that his mother Perictione, who was a very beautiful woman, was impregnated by Apollo in the shape of a spectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Aristo went to Hymettus, with his wife and child, to sacrifice to the Muses; and, while they were busied in the divine rites, a swarm of bees came and distilled their honey upon his lips. This, says Cicero [H], was considered as a preface of his future eloquence. Apuleius relates, that Socrates, the night before Plato was recommended to him, dreamed that a young swan fled from Cupid's altar in the academy, and settled in his lap, thence soared to heaven, and delighted the gods with its music: and when Aristo the next day presented Plato to him, "Friends," says Socrates, "this is the swan of Cupid's altar." The Greeks loved fables: they shew, however, in the present case, what exceeding respect was paid to the memory of Plato. Cicero perfectly adored him; and tells us, that he was justly called by Panætius the divine, the most wise, the most sacred, the Homer of philosophers; entitled him to Atticus, "Deus ille noster;" thought, that if Jupiter had spoken Greek, he would have spoke in Plato's language; and made him so implicitly his guide in wisdom and philosophy, as to declare, that he had rather err with Plato, than be right with any one else. But panegyric aside, Plato was certainly a very wonderful man, of a large and comprehensive mind, an imagination infinitely fertile, and of a most flowing and copious eloquence. Nevertheless, the strength and heat of fancy prevailing in his composition over judgement, he was too apt to soar beyond the limits of earthly things, to range in the imaginary regions of general and abstracted ideas; on which account, though there is always a greatness and sublimity in his manner, he did not philosophize so much according to truth and nature as Aristotle, though Cicero did not scruple to give him the preference. Plato is very proper to enrich the imagination, to inspire fine sentiments and graceful expression; but Aristotle will contribute more to form and strengthen the judgement, and teach a man to think more wisely and truly.

The writings of Plato are in all the form of dialogue, where he seems to deliver nothing from himself, but every thing as the sentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himself any where, except once in his "Phædo," and another time in his "Apology for Socrates." His style, as Aristotle observed [I], is between prose and verse: on which account some have not scrupled to rank

[H] Tull. de Div. l. 36.

[I] Diogen. Laert. iii. 37.

him with the poets. There is a better reason for so doing, than the elevation and grandeur of his style: his matter is frequently the offspring of imagination, instead of doctrines or truths deduced from nature. The first edition of "Plato's Works" in Greek, was put out by Aldus at Venice, in 1513; but a Latin version of him by Marsilius Ficinus had been printed there in 1491. They were reprinted together at Lyons in 1588, and at Francfort in 1602. The famous printer Henry Stephens, in 1578, gave a most beautiful and correct edition of "Plato's Works" at Paris, with a new Latin version by Serranus, 3 vols. folio; and this deservedly passes for the best edition of Plato: yet Serranus's version is very exceptionable, and in many respects, if not in all, inferior to that of Ficinus. A good edition in twelve volumes 8vo, has lately been published at Deuxponts, from that of Serranus.

PLAUTUS (MARCUS ACCIUS), a comic writer of ancient Rome, was born at Sarsina, a small town in Umbria, a province of Italy [K]. His proper name was Marcus Accius: he is supposed to have acquired the surname of Plautus, from having broad and ill-formed feet. His parentage seems to have been mean: and some have thought him the son of a slave. Few circumstances of his life are known: Cicero has told us in general [L], that he was some years younger than Nævius or Ennius, and that he died the first year of the elder Cato's censorship, when Claudius Pulcher and Lucius Portius Licinius were consuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years before Christ. A. Gellius says [M], that Plautus was distinguished at the same time for his poetry upon the theatre, that Cato was for his eloquence in the Forum: and observes elsewhere from Varro [N], that he was so well paid for his plays; as to think of doubling his stock by trading; in which however he was so unfortunate, that he lost all he had got by the Muses, and for his subsistence was reduced, in the time of a general famine, to work at the mill. This was no bad punishment for a greedy and covetous man, which Plautus is represented by Horace to have been [O]. How long he continued in this distress, is no where said: but Varro adds, that the poet's wit was his best support, and that he composed three plays during this daily drudgery.

We have twenty of his plays extant, though not all of them entire; none of which were composed at the mill, but before he became a bankrupt. Varro allowed twenty-six to be of his composition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this

[K] Fabric. Bibl. Latin. Crusius's Lives of the Roman poets, vol. ii.

[L] De Claris Oratoribus, § 15.

[M] Noctes Atticæ, lib. xvii. c. 21.

[N] Ibid. l. iii. c. 3.

[O] Epist. i. lib. 2. v. 176.

might arise from his revising 'the plays of other poets, which Gellius supposes he did; and Varro's account ought to be decisive. This learned Roman had written a particular treatise on Plautus's works, from the second book of which, quoted by Gellius, the foregoing account of him is taken. Many other critics are there mentioned by Gellius, who had all written some pieces upon Plautus, which shew the great admiration in which he was held by the Romans: and it should seem as if this admiration continued long; for there is a passage in Arnobius, whence it seems reasonable to infer, that some of his plays were acted on solemn occasions, so late as the reign of Dioclesian. It is where that father, ridiculing the superstition of the heathens, pleasantly asks them [P], "how they could imagine that Jupiter should be appeased by their acting the *Amphitryo* of Plautus?" This poet is said by Varro to have composed the following epitaph for himself, which, as favouring of vanity, has been deemed by some critics a spurious production: but, as Gellius expressly cites Varro for it, the genuineness of it cannot well be questioned [Q]. It is in these words:

"Postquam inorte datu 'st Plautus, comœdia luget;
Scena est deserta. Dein risus, ludu', jocusque,
Et numeri innumeri simul omnes collacrumarunt."

Two things have occasioned the comedies of Plautus to be exceedingly admired: one is, the exact propriety of his expression, which has been made the standard of the purest Latin; insomuch that Varro did not scruple to say, that were the Muses to speak Latin, they would certainly speak in the language of Plautus; the other, the true ridicule and humour of his characters, which set him above all the Roman comic writers. This is the constant opinion of Varro, Cicero, Gellius, Macrobius, and the most eminent modern critics, as Lipsius, the Scaligers, Muræus, Turnebus, &c. It has been thought strange, that Horace [R] in those lines,

"At nostri proavi Plautinos et numeros et
Laudavere sales: nimium patienter utrumque
Ne dicam stultè mirati; si modo ego et vos
Scimus inurbanum lepido seponere dicto,"

should pass so severe a censure on the wit of Plautus, which yet appeared so admirable to Cicero, that he speaks of it as "elegant, urbanum, ingeniosum, facetum [S]." But the common answer is allowed to be the true one: which is, that endeavouring to beat down the excessive veneration for the

[P] Pag. 238. L. Bat. 1651.

[R] De Art. Poet. ver. 270.

[Q] Noct. Att. lib. i. c. 24.

[S] De Offic. lib. i. 29.

elder Roman poets, and, among the rest, for Plautus, he censures, without reserve, every the least defect in his writings; though, in general, he agreed with Cicero in admiring him. In short, however Horace, and a few critics of a more refined and delicate taste, might censure Plautus for his coarseness and inurbanity, yet he carried his point by it better, than he could have done by the delicate raileries and exquisite paintings of a Menander or a Terence; for, by the drollery of his wit, and the pleasantry of his scenes, he so enchanted the people of Rome, as to continue the reigning favourite of the stage, even long after Afranius and Terence had appeared on it. Nay, the humour continued through the Augustan age; and no wonder, when, as Suetonius tells us [r], the emperor himself was much delighted with it.

The best editions of "Plautus," but there are none so good as might be wished, are, 1. That of Paris, 1576, in folio, with the "Commentaries of Dionysius Lambinus." 2. Another at Paris, 1621, in 4to, revised by Janus Gruterus, and illustrated with the "Commentaries of Fredericus Taubmannus." 3. That in usum Delphini, 1679, in 2 vols. 4to. 4. "Cum notis variorum et Frederici Gronovii, Amst. 1684," in two vols. 8vo.

PLAYFORD (JOHN), a man distinguished in the musical world, was born in 1613 [u]. He was a stationer and a seller of musical instruments, music-books, and music-paper. What his education had been, is not known; but that he had attained to a considerable proficiency in the practice of music and musical composition, is certain. His skill in music was not so great, as to entitle him to the appellation of a master: he knew nothing of the theory of the science, but was very well versed in the practice, and understood the rules of composition well enough to write good harmony. In 1655, he published an "Introduction to the Skill of Music;" which, being written in a plain and easy style, succeeded so well, as to go through many editions, considerably improved by the author and his friends: the edition before us is the thirteenth, 1697, in 12mo, with a print of him by Loggan. Playford appears to have possessed the friendship of the most eminent musicians of his time, and in consequence thereof was the publisher of a very great number of music-books between the years 1650 and 1685: he contributed also not a little to the improvement of the art of printing music. He died about 1693; and Tate, then poet laureat, wrote an elegy upon him.

He had a son named John, a printer of music; and a younger named Henry, who was a seller of music. The books adver-

[r] In Vit. Augusti, 85. 5.

[u] Hawkins's Hist. of Music, iv. 486.

tified by him were but few in number, compared with those of his father. Among them were the "Orpheus Britannicus," the "Ten Sonatas," and the "Airs" of Purcell. He was living after the year 1735.

PLESSIS-RICHELIEU. See RICHELIEU.

PLINIUS SECUNDUS (CAIUS), the elder, one of the most learned of the ancient Roman writers, was born in the reign of Tiberius Cæsar, about the year of Christ 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unquestionably of Verona [x]. The ancient writer of his life, falsely ascribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has also taken some learned pains to confirm this notion, which however has not prevailed [y]. He was particularly formed for excelling in knowledge: for Aulus Gellius represents him as one of the most ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almost incredible. Yet his excessive love of study did not spoil the man of business, nor prevent him from filling the most important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Afric; and was advanced to the high dignity of augur. He had several considerable commands in the army, and was as distinguished by his courage in the field, as by his eloquence at the bar.

His manner of life, as it is described by his nephew, is very extraordinary [z]. In summer he always began his studies as soon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; insomuch that he would sometimes, without retiring from his books, take a short sleep, and then pursue his studies. Before day-break, he used to wait upon Vespasian, who likewise chose that season to transact business: and when he had finished the affairs which that emperor committed to his charge, he returned home again to his studies. After a slender repast at noon, he would frequently in the summer, if he was disengaged from business, repose himself in the sun: during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever book he read: for it was a maxim of his, that "no book was so bad, but something might be learned from it." When this was over, he generally went into the cold-bath, after which he took a slight refreshment of

[x] In Præfat. ad Hist. Naturalem. Atticæ, lib. ix. c. iv. Plin. Epist. 3.

[y] In Præfat. ad Plin. Hist. Nat. lib. 3.
Plinii Junioris Vita, a J. Masson. Amst. 1709. Nicéron. tom. vii. Gell. Noctes

[z] Epist. 5. lib. 3.

food and rest; and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks as they went on. His nephew mentions a singular instance to shew how covetous he was of his time, and how greedy of knowledge. His reader having pronounced a word wrong, somebody at the table made him repeat it: upon which, Pliny asked his friend, if he understood it? who acknowledging that he did; "Why then," said he, "would you make him go back again? we have lost, by this interruption, above ten lines." In summer, he always rose from supper by day-light; and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he bathed: and this, no longer than while he was actually in the bath; for all the while he was rubbed and wiped, he was employed either in hearing some book read to him, or in dictating himself. In his journeys, he lost no time from his studies: but his mind, at those seasons, being disengaged from all other thoughts, applied itself wholly to that single pursuit. A secretary constantly attended him in his chariot, who, in the winter, wore a particular sort of warm gloves, that the sharpness of the weather might not occasion any interruption to his studies: and, for the same reason, instead of walking, he always used a chair in Rome.

By this extraordinary application he found time to write a great number of volumes: but, before we give an account of these, let us relate the circumstances of his death, which, like his manner of living, were very singular and curious, and are also described at large by the elegant pen of his nephew [A]. He was at that time, with a fleet under his command, at Misenum, in the gulf of Naples; his sister and her son, the younger Pliny, being with him. On the 24th of August, in the year 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; and it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This was a noble phænomenon for the philosophic Pliny, who immediately ordered a light

[A] Epist. 20. lib. vi.

vessel to be got ready; but as he was coming out of the house, with his tablets for his observations, he received a note from Rectina, a lady of quality, earnestly intreating him to come to her assistance, since her villa being situated at the foot of mount Vesuvius, there was no way for her to escape, but by sea. He therefore ordered the galleys to put to sea, and went himself on board, with intention of assisting not only Rectina, but others: for the villas stood extremely thick upon that beautiful coast. He steered directly to the point of danger, whence others fled with the utmost terror; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider, whether he should return? to which the pilot advising him, "Fortune," said he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabizæ, a town separated by a gulf, which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, he exhorted him to keep up his spirits; and, the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with an apparent cheerfulness. In the mean while, the eruption from Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames; after this, he retired, and had some sleep. The court which led to his apartment being in some time almost filled with stones and ashes, if he had continued there any longer, it would have been impossible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together, whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings; or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; and went out, having pillows tied upon their heads with napkins, which was all their

defence against the storms of stones that fell around them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still run extremely high and boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth which was spread for him; when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself, with the assistance of two of his servants, for he was pretty fat, and instantly fell down dead: suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the same posture that he fell, and looking more like a man asleep than dead.

The sister and nephew, whom the uncle left at Misenum, continued there that night, but had their rest extremely broken and disturbed. There had been for many days before some shocks of an earthquake, which was the less surprising, as they were always extremely frequent in Campania; but they were so particularly violent that night, that they not only shook every thing, but seemed to threaten a total destruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter; so that Pliny and his mother resolved to quit the town, and the people followed them in the utmost consternation. Being got at a convenient distance from the houses, they stood still, in the midst of a most dangerous and dreadful scene. The chariots, they had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that they could not keep them steadfast, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it was certain at least, the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud, bursting with an igneous serpentine vapour, darted out a long train of fire, resembling flashes of lightning, but much larger. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Caprea, and the promontory of Misenum. Pliny's mother conjured him strongly to make his escape, which, being young, for he was only eighteen years of age, he might easily do; as for herself,

herself, she said, her age and corpulency rendered all attempts of that sort impossible: but he refused to leave her, and, taking her by the hand, led her on. The ashes began to fall upon them, though in no great quantity: but a thick smoke, like a torrent, came rolling after them. Pliny proposed, while they had any light, to turn out of the high road, lest his mother should be pressed to death in the dark, by the croud that followed them: and they had scarce stepped out of the path, when utter darkness entirely overspread them. Nothing then was to be heard, says Pliny, but the shrieks of women, the screams of children, and the cries of men: some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family, some wishing to die from the very fear of dying, some lifting up their hands to the gods, but the greater part imagining that the last and eternal night was come, which was to destroy both the gods and the world together. At length a glimmering light appeared, which however was not the return of day, but only the forerunner of an approaching burst of flames. The fire fell luckily at a distance from them; then again they were immersed in thick darkness, and a heavy shower of ashes rained upon them, which they were obliged every now and then to shake off, to prevent being crushed and buried in the heap. At length this dreadful darkness was dissipated by degrees, like a cloud or smoke: the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on; and every object seemed changed, being covered over with white ashes, as with a deep snow. Pliny owns very frankly, that his support, during this terrible phenomenon, was chiefly founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that the world itself was perishing. They returned to Misenum, but without yet getting rid of their fears; for the earthquake still continued, while, as was extremely natural in such a situation, several enthusiastic people ran up and down, heightening their own and their friends calamities by terrible predictions.

This event happened A. D. 79, in the first year of the emperor Titus; and was probably the first eruption of mount Vesuvius, at least of any consequence, as it is certain we have no particular accounts of any preceding eruption. Dio, indeed, and other ancient authors, speak of this mountain as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable [a]. Martial has an epigram upon this subject, in which he gives

[a] Epigr. 43. lib. iv.

as a view of Vesuvius, as it appeared before this terrible conflagration broke out: and nothing can be more proper than to insert it here.

Hic est pampineis viridis modo Vesuvius umbris:
 Presserat hic madidos nobilis uva lacus.
 Hæc juga, quam Nisæ colles, plus Bacchus amavit:
 Hoc nuper Satyri monte dedere choros.
 Hæc Veneris sedes, Lacædemone gratior illi:
 Hic locus Herculeo nomine clarus erat.
 Cuncta jacent flammis, et tristi merfa favilla;
 Nec superi vellent hoc licuisse sibi.

Thus Englished, by Mr. Melmoth.

“ Here verdant vines o’erspread Vesuvio’s sides:
 The generous grape here pour’d her purple tides,
 This Bacchus lov’d beyond his native scene:
 Here dancing Satyrs joy’d to trip the green.
 Far more than Sparta this in Venus’ grace:
 And great Alcides once renown’d the place.
 Now flaming embers spread dire waste around,
 And gods regret that gods can thus confound.”

Concerning the writings of Pliny, we have full information from his nephew [c]. The first book he published was, a treatise, “ Concerning the art of using the javelin on horseback,” de jaculatione equestri: this he wrote when he commanded a troop of horse. “ The life of Pomponius Secundus,” who was his friend. “ The history of the wars in Germany:” in which he gave an account of all the battles the Romans had had with the Germans. His nephew says, that a dream, which he had when he served in the army in Germany, first suggested to him the design of this work: it was, that Drusus Nero, who extended his conquests very far into that country, and there lost his life, appeared to him, and conjured him not to suffer his memory to be buried in oblivion. He wrote likewise “ A treatise upon eloquence;” and a piece of criticism “ concerning dubious Latinity.” This last work was published in Nero’s reign, when the tyranny of the times made it dangerous to engage in studies of a freer kind: it is often cited by Priscian. He completed a history which Aufidius Bassus left unfinished, by adding to it thirty books, which contained the history of his own times. Lastly, he left thirty-seven books upon the subject of natural history: a work, says his nephew, of great compass and learning, and almost as full of variety as nature herself. It is the only work of his that is extant; and has been often printed, but the best edition by far is that of Paris

[c] *Epist. 5. lib. iii.*

by father Hardouin. Yet of this editor there are two editions, which differ considerably: the first, in five volumes, 4to, 1685, being by no means so valuable as that of 1723, in three volumes, folio. There is also an useful edition in 8vo, by Franzius, published at Leipzig in 1778-91. This edition consists of ten volumes, with a copious selection of the best notes.

We should add to the works of this author a vast quantity of manuscripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 sesterces, that is, about 3200l. of our money. "You will wonder," says his nephew, "how a man, so engaged as he was, could find time to compose such a number of books; and some of them too upon abstruse subjects. Your surprise will rise still higher, when you hear, that for some time he engaged in the profession of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the highest posts, and in the service of his prince: but he had a quick apprehension, joined to an unwearied application." Ep. iii. 5. Hence he became not only a master in polite literature, in grammar, eloquence, and history, but knowing also in all arts and sciences, in geography, mathematics, philosophy, astronomy, medicine, botany, sculpture, painting, architecture, &c. for of all these things has he treated in the very important work that he has left us.

PLINIUS CÆCILII SECUNDUS (CAIUS), [D] nephew of Caius Plinius Secundus, was born in the ninth year of Nero, and the 62d of Christ, at Novocomum, a town upon the lake Larius, near which he had several beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He brought into the world with him fine parts and an elegant taste, which he did not fail to cultivate early; for, as he tells us himself, he wrote a Greek tragedy [E] at fourteen years of age. He lost his father when he was young, and had the famous Virginius for his tutor or guardian, whom he has set in a glorious [F] light. He frequented the schools of the rhetoricians, and heard Quintilian; for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon his daughter at her marriage [G]. He was in his eighteenth year when his uncle died; and it was then that he began to plead in the Forum, which was the usual road to dignities. About a year after, he assumed the military character, and went into Syria with the commission of tribune; but this did not suit his taste, any more than it had suited that of Cicero; and therefore we

[a] Plinii Epist. passim. Vita Plin. a Masson. Amst. 1709.

[z] Epist. 4. lib. vii.

[r] Epist. 2. lib. ii.

[c] Epist. 4. lib. ii. Epist. 32. lib. vi.

find him returning after a campaign or two [H]. He tells us, that in his passage homewards he was detained by contrary winds at the island Icaria, and that he employed himself in making verses; he enlarges in the same place upon his poetical exertions, yet in this also he resembled Cicero, and valued himself upon a talent which he did not eminently possess.

Upon his return from Syria, he took a wife, and settled at Rome: it was in the reign of Domitian. During this most perilous time, he continued to plead in the Forum, where he was distinguished not more by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when hardly any one else could venture to speak at all. On these accounts he was often singled out by the senate, to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. One of these causes was in favour of the province of Bætica, in their prosecution of Bæbius Massa; in which he acquired so general an applause, that the emperor Nerva, then a private man, and in banishment at Tarentum, wrote him a letter, in which he congratulated not only Pliny, but the age, which had produced an example so much in the spirit of the ancients [I]. Pliny relates this affair, in a letter to Cornelius Tacitus; and he was so pleased with it himself, that he could not help entreating this friend to record it in his history. He solicits him [K] however with infinitely more modesty, than Tully had used to Luceius upon the same occasion: and though he might imitate Cicero in the request, as he professes to have constantly set that great man before him for a model, yet he took care not to transgress the bounds of decency in his manner of making it. He obtained the offices of questor and tribune, and fortunately went unhurt through the reign of Domitian: there is however reason to suppose, that if the emperor had not died just as he did, Pliny would have shared the fate of many other great men; for he tells us himself [L], that his name was afterwards found in Domitian's tablets, among the number of those who were destined to destruction.

He lost his wife in the beginning of Nerva's reign, and soon after took his beloved Calphurnia; of whom we read so much in his Epistles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the *ius trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He hints also [M], in his letter of thanks to Trajan, that he had been twice mar-

[H] Epist. 4. lib. vii.
ad Fam.

[I] Epist. 33. lib. vii.

[K] Epist. 27. lib. vii.

[L] Epist. 10. lib. v.

[M] Epist. 2. et 95. lib. x.

ried in the reign of Domitian. He was promoted to the consulate by Trajan in the year 100, when he was thirty-eight years of age: and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics, as the elegance of address. He was then elected augur, and afterwards made proconsul of Bithynia; whence he wrote to Trajan that valuable letter concerning the primitive christians [N], which, with Trajan's rescript, is happily extant among his "Epistles." "Pliny's letter," as Melmoth observes, in a note upon the passage, "is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians themselves, as a clear and unsuspicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, against the calumnies of their adversaries." It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he spent at his country-houses. Antiquity is also silent as to the time of his death; but it is conjectured that he died either a little before, or soon after that excellent prince, his admired Trajan; that is, about A.D. 116.

Pliny was one of the greatest wits, and one of the worthiest men, among the ancients. He had fine talents, which he cultivated to the utmost; and he accomplished himself with all the various kinds of knowledge, which could serve to make him either useful or agreeable. He wrote and published a great number of books: but nothing has escaped the wreck of time, except the books of Epistles, and the "Panegyric upon Trajan." This has ever been considered as a master-piece: and if he has, as some think, almost exhausted all the ideas of perfection in a prince, and gone perhaps a little beyond the truth, yet it is allowed, that no panegyrist was ever possessed of a finer subject, and on which he might better indulge in all the flow of eloquence, without incurring the suspicion of flattery and falsehood. His Letters seem to have been intended for the public; and in them he may be considered as writing his own memoirs. Every epistle is a kind of historical sketch, wherein we have a view of him in some striking attitude, either of active or contemplative life. In them are preserved anecdotes of many eminent persons, whose works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the history of those times. They are written with great politeness and spirit; and, if they abound too much in turn and metaphor, we must

[N] Epist. 97 & 98. lib. x.

impute it to that degeneracy of taste, which was then accompanying the degenerate manners of Rome. Pliny, however, seems to have preserved himself in this latter respect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a spirit of transcendent goodness and humanity: his only imperfection is, he was too desirous that the public and posterity should know how humane and good he was [o]; and while he represents himself, as he does, calling for Livy, reading him at his leisure, and even making extracts from him, when the eruption of Vesuvius was shaking the ground beneath him, and striking terror through the hearts of mortals by appearances unheard-of before, it is not possible to avoid being of the opinion of those, who think that there was, with all his virtues, something of affectation in his nature.

The "Epistles" and "Panegyric" of Pliny have been often published; and there are several editions that may be reckoned good. One of the latest and best is that of Amsterdam, 1734, in 4to, by Longolius.

PLOT (ROBERT), [P] an English philosopher and antiquary, was born of a genteel family, in 1641, at Sutton-Barn in Kent; and educated at the free-school of Wye in the same county. In 1658, he went to Magdalen Hall in Oxford; took a batchelor of arts degree in 1661, a master's in 1664, and both the degrees in law in 1671. He removed afterwards to University college. Being a very ingenious man, and particularly attached to natural history, he was made a fellow of the Royal Society; and, in 1682, elected one of the secretaries of that learned body. He published their "Philosophical Transactions," from No. 143, to No. 166, inclusive. In 1683, Elias Ashmole, esq; appointed him the first keeper of his museum; and about the same time he was nominated by the vice-chancellor the first professor of chemistry in that university. In 1687, he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant since the year 1641. In 1688, he received the title of historiographer to James II. In 1690, he resigned his professorship of chemistry, and also his place of keeper of the museum; to which he then presented a very large collection of natural curiosities, being such as he had figured and described in his *Histories of Oxfordshire and Staffordshire*, and there distinguished by the names of "*Scrinium Plotianum Oxoniense*," and "*Scrinium Plotianum Staffordiense*." In 1694-5, Henry Howard, earl-marshal, nominated him Mowbray herald extra-

[o] Epist. 20. lib. vi.

[r] Athen. Ox. vol. ii. Short Account of him, prefixed to the 2d edition of his *History of Oxfordshire*. *Biographia Britannica*.

ordinary; and, two days after, he was constituted registerer of the court of honour. He died of the stone, April 30, 1696, at his house in Borden; leaving two sons by a wife whom he had married in August, 1690.

Natural history was his delight; and he gave very agreeable specimens of it, in his "Natural Histories of Oxfordshire and Staffordshire." The former was published at Oxford, in 1677, folio, and reprinted, 1705, with additions and corrections: the latter was printed also at Oxford, 1686, in the same size. These were intended as essays towards "A Natural History of England:" for, in order to discover antiquities and other curiosities, and to promote learning and trade, he formed a design of travelling through England and Wales. By such researches, he was persuaded, that many fair additions might be made to Camden's *Britannia*, and other works, concerning the history and antiquities of England. He drew up a plan of his scheme, in a letter to bishop Fell, which may be seen at the end of the second volume of Leland's *Itinerary*, of the edition of 1744. Besides the two works just mentioned, Plot was the author of several other productions. In 1685, he published "*De Origine Fontium, Tentamen Philosophicum*," 8vo; and the nine following papers of his are inserted in the "*Philosophical Transactions*:" 1. "An Account of Elden Hole in Derbyshire," No. 2. 2. "The Formation of Salt and Sand from Brine," No. 145. 3. "Discourse concerning the Effects of the great Frost on Trees and other Plants, in 1683," No. 165. 4. "A Discourse of perpetual Lamps," No. 166. 5. "The History of the Weather at Oxford, in 1684; or the Observations of a full Year, made by Order of the Philosophical Society at Oxford," No. 169. 6. "A large and curious Account of the Amianthos or Abestine Linen," No. 1708. 7. "Discourse concerning the most seasonable Time of felling Timber, written at the Request of Samuel Pepys, Esq; Secretary of the Admiralty," No. 192. 8. "Of an Irishman of an extraordinary Size, viz. Edward Mallone, nineteen Years old, seven Feet six Inches high," No. 240. 9. "A Catalogue of Electrical Bodies," No. 245. In 1680, he published "*The Clog, or Staffordshire Almanack*," engraven on a copper-plate, and inserted afterwards in his "*History of Staffordshire*." Since his decease, there have been published two letters of his: one "giving an Account of some Antiquities in the County of Kent," in 1714, 8vo, and preserved in the "*Bibliotheca Topographica*," No. VI; another to the earl of Arlington, "concerning Thetford," printed at the end of "*The History and Antiquities of Glastonbury*," published by Hearne, 1722, 8vo.

He left several manuscripts behind him; among which were large materials for "*The Natural History of Kent, of Middlesex,*

sex, and of the city of London," which he designed to have written in the same manner as he had written the Histories of Oxfordshire and Staffordshire.

PLOTINUS, an illustrious Platonic philosopher [Q], was born at Lycopolis, a city of Egypt, in 204. He began very early to shew a great singularity both in his taste and manners: for, at eight years of age, when he went to school, he used to run to his nurse, and uncover her breast to suck; and would have continued that practice longer, if he had not been discouraged by her. At twenty-eight, he had a strong desire to study philosophy, upon which he was recommended to the professors of Alexandria; but he was not satisfied with their lectures, and always returned from them melancholy. A friend, informed of the cause of his distaste, thought he might find a remedy in the lectures of Ammonius; nor was he mistaken: for the instant Plotinus heard that philosopher, he confessed that this was the man he wished to find. He spent eleven years with that master, and became a great philosopher. What he had imbibed of learning and knowledge under him, only inspired him with a stronger passion to acquire more, and to hear the Persian and Indian philosophers: for which reason, in 243, when the emperor Gordianus intended to wage war against the Persians, he followed the Roman army, but probably repented of it, because he with great difficulty saved his life by flight, after the emperor had been slain.

He was then thirty-nine. The year following, he went to Rome, and read philosophical lectures in that city: but did not follow the example of Erennius and Origen, his fellow-pupils, who, having promised with him not to reveal some recondite and excellent doctrines they had received from Ammonius, had nevertheless forfeited their word. Plotinus continued ten years in Rome, without writing any thing, and then wrote twenty books: but, in his fiftieth year, Porphyry became his disciple, who, being of an exquisitely fine genius, was not satisfied with superficial answers, but required to have all difficulties thoroughly explained; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philosopher: many of the senators became his disciples; and some of them not only frequented his lectures very assiduously, but quitted the function of magistrates, in order to lead a philosophic life. Some females were also inspired with a love for philosophy; and a lady of quality insisted upon his living in her house, that she and her daughter might have the pleasure of hearing him.

[Q] Eunap. et Porphy. in Vit. Plotini. Fabricii Bibl. Græc. vol. iv. Bayle's Diet. in voce PLOTINUS.

He had the reputation of being a man of such great virtue as well as abilities, that many persons of both sexes, when they found themselves dying, intrusted him, as a guardian angel, with their estates and their children. Plotinus never refused those troublesome offices, but had often the patience to examine, with other persons, the accounts of guardians. He was the arbitrator of numberless law-suits; on which occasion he always behaved with such humanity and rectitude of mind, that he did not create himself one enemy during the twenty-six years he resided at Rome. A philosopher of Alexandria, named Olym-pias, moved no doubt with envy, used his utmost endeavours to bring him into contempt, and even had recourse to necromancy to ruin him; but we do not find that he succeeded in the least. The emperor Gallienus, and Salonina the empress, had a very high regard for him; and but for the opposition of some courtiers, a request of his would have been granted; which was, to have a city in Campania rebuilt, and to possess the territory belonging to it. It was to have been called Platonopolis; and a colony of philosophers was to have been settled there, who were to be governed by the ideal laws of Plato's commonwealth. Plotinus laboured under various illnesses the year before he died: he had an inflammation in his throat, which made him so hoarse that he could scarcely speak, ulcers in his hands and feet, and a great weakness of sight. Finding himself in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furnished him with necessaries of every kind. He died there at sixty-six, and in the noblest manner that an heathen philosopher could do, these being his words as he breathed his last: "I am labouring with all my might, to return the divine part of me to that Divine Whole; which fills the universe."

His genius was greatly superior to that of vulgar philosophers; and his ideas were singular and extraordinary. He was ashamed of being lodged in a body, for which reason he did not care to tell the place of his birth or family. The contempt he had for all earthly things, was the reason why he would not permit his picture to be drawn: and when his disciple Amelius [R] was urgent with him upon this head, "is it not enough," said he, "to drag after us, whithersoever we go, that image in which nature has shut us up? Do you think that we should likewise transmit to future ages an image of that image, as a sight worthy of their attention?" From the same principle, he refused to practise several things conducive to health; he never made use of preservatives or baths, and did not even eat the flesh of tame animals. He eat but little, and abstained very

[a] Porph. in Vit. Plot. sub initio.

often

often from bread; which, joined to his intense meditation, kept him very much from sleeping. In short, he thought the body entirely below his notice; and had so little respect for it, that he considered it as a prison, from which it would be his supreme happiness to be freed. When Amelius, after his death, enquired of the oracle of Apollo about the state of his soul, he was told, "that it was gone to the assembly of the blessed, where charity, joy, and a love of the union with God prevail:" and the reason given for it, as related by Porphyry, is, "that Plotinus had been peaceable, gracious, and vigilant; that he had perpetually elevated his spotless soul to God; that he had loved God with his whole heart; that he had disengaged himself, to the utmost of his abilities, from this wretched life; that, elevating himself with all the powers of his soul, and by the several gradations taught by Plato, towards that Supreme Being which fills the universe, he had been enlightened by him, had enjoyed the vision of him without the help or interposition of his ideas; had, in short, been often united to him." This is the account of Porphyry, who tells us also, that he himself had once been favoured with the vision.—We must not forget to observe, that Plotinus had his familiar spirit, as was reported of Socrates: but, according to Porphyry, his was not one of those called demons, but of the order of those who are called gods; so that he was under the protection of a genius superior to that of other men. The superiority of his genius puffed him up not a little: for when Amelius desired him to share in the sacrifices, which he used to offer up on solemn festivals, "It is their business," replied Plotinus, "to come to me, not mine to go to them:" "of which lofty answer," says Porphyry, "no one could guess the reason, or dared to ask."

Plotinus wrote fifty-four books, which Porphyry put in order, and divided into six enneades. The greater part of them turn on the most high-flown ideas in metaphysics; and this philosopher seems, in certain points, not to differ much from Spinoza. Plotinus wrote two books to prove, that "All being is one and the same;" which is the very doctrine of Spinoza. He enquires in another book, "Whether there are many souls, or only one?" His manner of composing partook of the singularity of his nature: he never read over his compositions, after he had written them; he wrote a bad hand, and was not exact in his orthography: he stood in need, therefore, of a faithful friend to revise and correct his writings; and he chose Porphyry for this purpose, preferably to Amelius, although Amelius had been his disciple twenty-four years, and was very much esteemed by him. Some envious persons accused Plotinus of acting the plagiarist, with regard to Numenius; but Amelius refuted that slander with his pen. Longinus was at

first

first much prejudiced against this great philosopher: he wrote against his "Treatise of Ideas," and against Porphyry's answer in defence of that treatise. He afterwards conceived a high esteem for him; sought industriously for all his books; and, in order to have them very correct, desired Porphyry to lend him his copy; but at the same time wrote to him in the following manner: "I always observed to you, when we were together, when we were at a distance from one another, as well as when you lived at Tyre, that I did not comprehend many of the subjects treated of by Plotinus; but that I was extremely fond of his manner of writing, the variety of his knowledge, and the order and disposition of his questions, which are altogether philosophical." [s] This single passage," says Bayle, "shews the exalted genius, the exquisite discernment, and judicious penetration of Longinus. It cannot be denied, that most subjects which this philosopher examines are incomprehensible; nevertheless, we discover in his works a very elevated, fruitful, and capacious genius, and a close way of reasoning. Had Longinus been an injudicious critic, had he not possessed an exalted and beautiful genius, he would not have been so sensible of Plotinus's obscurity: for no persons complain less of the obscurity of a book, than those whose thoughts are confused, and understanding is shallow."

Marfilius Ficinus, at the request of Cosmo de Medicis, made a Latin version of the works of Plotinus, with a summary and analysis of each book; which was printed at Basil, first by itself, in 1559, and afterwards with the Greek, in 1580, folio.

PLOWDEN (EDMUND), the celebrated lawyer, editor of the reports which bear his name, flourished in the reigns of Mary and Elizabeth. He was born in Shropshire, in 1517, and educated at Cambridge; but removed, after a time, to Oxford, where he took his degrees in physic, and attained some eminence in the practice of that profession. Notwithstanding this, he afterwards took up the study of the law, entered in the Middle Temple, and in that line rose to still higher distinction. In the reign of Mary he was called to the degree of serjeant, but, being zealously attached to the Romish persuasion, lost all further hopes of preferment, on the accession of Elizabeth. He continued to be much consulted in private as a counsellor, and died in the highest repute in 1584. His "Reports" are highly esteemed by the profession, and afford strong proof of his learning and sagacity. He published also "Queries, or a moot-book of choice Cases," 8vo, 1662.

PLUCHE (ANTOINE), a French writer, born at Rheims in 1668, and early distinguished by his progress in polite letters. The intendant of Rouen trusted him with the education of his

[*] Porph. in Vit. Plotin.

fon, upon the recommendation of the celebrated Rollin. After this, he went to Paris, where he first gave lectures upon history and geography, and then became famous by works which he published. 1. His "*Spectacle de la Nature*" is generally known, having been translated into perhaps all the European languages. This work is written with perspicuity and elegance, and is equally instructive and agreeable: its only fault is, that the author uses too many words for his matter, which, however, is almost unavoidable in the dialogue form of writing. 2. "*Histoire du Ciel*," in 2 vols. 12mo, is another work of this author, a kind of mythological history of the heavens. 3. He wrote a tract also, "*De artificio linguarum*," which he translated himself, under the title of "*La Mechanique des langues*." 4. "*Concorde de la Geographie des differens ages*," 12mo, 1764, a posthumous work; well conceived, but executed superficially. 5. "*Harmonie des Pseaumes et de l'Evangile*," 12mo, 1764, a translation of the Psalms, remarkable for its fidelity, with many notes of reference and illustration from other parts of scripture. Pluche had received holy orders, and obtained an abbey, to which he retired in 1749, and gave himself up entirely to devotion and study. He was the more induced to do this, as being so deaf, that he could not hear without a trumpet. He died of an apoplexy in 1761. He was a believer in all the mysteries of his church, even to an extreme; and, when some free-thinkers used to express their astonishment, that a man of abbé Pluche's force of understanding could think so like the vulgar, he used to say, "I glory in this: it is more reasonable to believe the word of God, than to follow the vain and uncertain lights of reason."

PLUKENET (LEONARD), a celebrated English botanist, was born, as he himself has recorded, in 1642, but where he was educated, or in what university he received his degrees, has not been ascertained [T]. It has been conjectured, from a few circumstances, that it was at Cambridge. He dates the prefaces to his works from Old Palace-yard, Westminster, where he seems to have had a small garden. It does not appear that he attained to any considerable eminence in his profession of physic, but was absorbed in the study of plants, and devoted all his leisure to the composition of his "*Phytographia*." He spared no pains to procure specimens of rare and new plants, had correspondents in all parts of the world, and access to the gardens of Hampton-court, then very flourishing, and all others that were curious. Plukenet was one of those to whom Ray was indebted for assistance, in the arrangement of the second volume of his history, and that eminent man every where bears the strongest testimony to his merit. Yet he was in want of patronage, and felt that want

[T] Pultney's Sketches of Botany in England, vol. ii. p. 19.

severely.

severely. With Sloane and Petiver, two of the first botanists of his own age, he seems to have been at variance, and censures their writings with too much asperity. No obstacles damped the ardour of Plukenet in his favourite pursuit. He was himself at the charge of his engravings, and printed the whole work at his own expence, with the exception of a small subscription of about fifty-five guineas, which he obtained near the conclusion of it. Towards the close of his life he is said to have been assisted by the queen, and to have obtained the superintendence of the garden at Hampton-court. He was also honoured with the title of Royal professor of Botany. The time of his decease is not precisely ascertained, but it is probable that he did not long survive his last publication, which appeared in 1705. His works were, 1. "Phytographia, sive stirpium illustrium, et minus cognitorum Icones," published in four parts, 1691—1696, and containing 328 plates, in 4to. 2. "Almagestum Botanicum, sive Phytographiæ Plukenetianæ Onomasticon," &c. 4to, 1696; the catalogue is alphabetical, and contains near 6000 species, of which; he tells us, 500 were new. No man, after Caspar Bauhine, had till then examined the ancient authors with so much attention, as he did, that he might settle his synonyms with accuracy. He follows no system. 3. "Almagesti Botanici Mantissa," 1700, 4to, with twenty-five new plates. Besides many new plants, this volume contains very numerous additions to the synonyms of the Almagestum. 4. Five years after the Mantissa, he published the "Amaltheum Botanicum," with three plates, 4to. It abounds with new subjects, sent from China and the East Indies, with some from Florida. These works of Plukenet contain upwards of 2740 figures, most of them engraved from dried specimens, and many from small sprigs, destitute of flowers, or any parts of fructification, and consequently not to be ascertained: but several of these, as better specimens came to hand, are figured again in the subsequent plates. As he employed a variety of artists they are unequally executed; those by Vander Gucht have usually the preference. It is much to be regretted that he had it not in his power to give his figures on a larger scale; yet, with all their imperfections, these publications form a large treasure of botanical knowledge. The Herbarium of Plukenet consisted of 8000 plants, an astonishing number to be collected by a private and not opulent individual: it came, after his death, into the hands of sir Hans Sloane, and is now in the British Museum. His works were reprinted, with some additions, in 1769; and in 1779 an *Index Linnaeanus* to his plates were published by Dr. Giseke, of Hamburg, which contains a few notes, from a MS. left by Plukenet, Plumier, to be mentioned in the next article, complimented this

learned botanist by giving his name to a plant, a native of both Indies.

PLUMIER (CHARLES), called Father Plumier, being a religious, of the order of Minims, was born at Marseilles in 1646, and was a botanist not less famous than his contemporary Plukenet. He entered into his order at sixteen, and studied mathematics and other sciences at Toulouse, under father Maignan, of the same society. He did not only learn the profound sciences. In the art of turning he became such a proficient, as to write a book upon it; and learned also to make lenses, mirrors, microscopes, and other mathematical instruments, all which knowledge he gained from Maignan. He was soon after sent by his superiors to Rome, where, by his application to mathematics, optics, and other studies, he nearly destroyed his constitution. As a relaxation from these severer sciences he applied to botany, under the instruction of Père Sergeant at Rome, of Francis de Onuphriis, an Italian physician, and of Sylvius Boccone, a Sicilian. Being recalled by his order into Provence, he obtained leave to search the neighbouring coasts, and the Alps, for plants: and soon became acquainted with Tournefort, then on his botanical tour, and with Garidel, professor of botany at Aix. When he had thus qualified himself, he was chosen as the associate of Surian, to explore the French settlements in the West Indies, as Sloane had lately examined Jamaica. He acquitted himself so well, that he was twice afterwards sent, at the expence of the king, whose botanist he was appointed, with an increased salary each time. Plumier passed two years in those islands, and on the neighbouring continent, but principally in Domingo; and made designs of many hundred plants, of the natural size, besides numerous figures of birds, fishes, and insects[u]. On his return from his second voyage, he had his first work published at the Louvre, entitled, 1. "Descriptions des Plantes de l'Amerique," fol. 1695, pp. 94, 108 plates. These figures consist of little more than outlines, but being as large as nature, and well drawn, produce a fine effect. On his return from his third voyage, he settled at Paris, and in 1703 published, 2. his "Nova Plantarum Americanarum Genera," 4to. In the year ensuing, he was prevailed upon by M. Fagon to undertake a voyage to Peru, to discover and delineate the Peruvian bark. His great zeal for the science, even at that age induced him to consent, but while he was waiting for the ship near Cadiz, he was seized with a pleurisy and died, in 1706. His third work, 3. "Traité des Fougères de l'Amerique," on the Ferns of America, folio, 172 plates, being now ready, was published in 1705. He published, as above-mentioned,

[u] Pultney's Sketches of Botany, vol. ii. p. 51.

4. "l'Art de Tourner," the Art of Turning. Lyons; 1701: and republished in 1749. 5. There are also two dissertations by him, in the *Journal des Savans*, 1694, and that of Trevoux, to prove, what is now well known, that the cochineal is an insect. It is said that he left behind him drawings sufficient to make ten volumes: they amounted in all to 1400. Some of which have been since published.

PLUTARCH [x], a great philosopher and historian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a small city of Bœotia in Greece, which had also been the birth-place of Pindar. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philosopher; and is often mentioned by Plutarch in his writings, as is also his father. Plutarch was initiated early in study, to which he was naturally inclined; and was placed under Ammonius an Egyptian, who, having taught philosophy with reputation at Alexandria, thence travelled into Greece, and settled at Athens. Under this master, he made great advances in knowledge; and like a thorough philosopher, more apt to regard things than words, he pursued this knowledge to the neglect of languages. The Roman language, at that time, was not only the language of Rome, but of Greece also; and much more used there, than the French is now in England. Yet he was so far from regarding it then, that, as we learn from himself, he did not become conversant in it till the declension of his life; and, though he is supposed to have resided in Rome near forty years, at different times, he never seems to have acquired a competent skill in it.

After he was principled and grounded by Ammonius, he considered with himself, that a larger communication with the wise and learned was yet necessary for his accomplishment; and therefore having a soul insatiable of knowledge, he resolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the mysteriousness of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converse with the priesthood of that country. This appears to have been particularly his business, by his treatise "Of Isis and Osiris," in which he shews himself versed in the ancient theology and philosophy of the wise men. From Egypt he returned into Greece; and, visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has abundantly enriched posterity. He does not seem to have been attached to any particular sect, but chose from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the

[x] *Vita Plutarchi per Rualdum. Fabricii Biblioth. Græc. vol. iii.*

Stoics, but yet was more averse to the impiety of the Epicureans: in many things he followed Aristotle; but his favourites were Socrates and Plato, whose memory he revered so highly, that he annually celebrated their birth-days with much solemnity. Besides this, he applied himself with extreme diligence to collect, not only all books that were excellent in their kind, but also all the sayings and observations of wise men, which he had heard in conversation, or had received from others by tradition; and likewise to consult the records and public instruments preserved in cities which he had visited in his travels. He took a particular journey to Sparta, to search the archives of that famous commonwealth, to understand thoroughly the model of their ancient government, the history of their legislators, their kings, and their ephori; and digested all their memorable deeds and sayings with so much care, that he has not omitted even those of their women. He took the same methods with regard to many other commonwealths; and thus was enabled to leave in his works such observations upon men and manners, as, in the opinion of Montaigne and Bayle in particular, have rendered him the most valuable author of antiquity.

The circumstances of Plutarch's life are not known, and therefore cannot be related with any exactness. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had several children, and among them two sons, one called Plutarch after himself, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who seems to have inherited his father's philosophy; and to him we owe the table or catalogue of Plutarch's writings, and, perhaps also, his "Apophthegms." He had a nephew, Sextus Chæroneus, who taught the emperor Marcus Aurelius the Greek language, and was much honoured by him. Some think, that the critic Longinus was of his family; and Apuleius, in the first book of his *Metamorphoses*, affirms himself to be descended from him.

On what occasion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only because he had published several of his works, but because immediately upon his arrival, as there is reason to believe, he had a great resort of the Roman nobility to hear him: for he tells us himself, that he was so taken up in giving lectures of philosophy to the great men of Rome, that he had not time to make himself master of the Latin tongue, which is one of the first things that would naturally have engaged his attention. It appears, that he was several times at Rome; and perhaps one motive to his inhabiting there was, the intimacy he had contracted in some of these journeys with

with Sossius Senecio, a great and worthy man, who had been four times consul, and to whom Plutarch has dedicated many of his Lives. But the great inducement which carried him first to Rome was, undoubtedly, that which had carried him into so many other parts of the world; namely, to make observations upon men and manners, and to collect materials for writing "The Lives of the Roman Worthies," in the same manner as he had already written those of the Grecian: and, accordingly, he not only conversed with all the living, but searched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was intrusted also with the management of public affairs in the empire, during his residence in the metropolis: "Plutarch," says he, "lived in the time of Trajan, who bestowed on him the consular ornaments, and also caused an edict to be passed, that the magistrates or officers of Illyria should do nothing in that province without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewise uncertain: but it is generally supposed, that Trajan, a private man when Plutarch first came to Rome, was, among other nobility, one of his auditors. It is also supposed, that this wise emperor made use of him in his councils; so that much of the happiness of his reign has been imputed to Plutarch. We are equally at a loss, concerning the time of his abode in the imperial city: which, however, at different times, is not imagined to fall much short of forty years. The desire of visiting his native country, so natural to all men, and especially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimously chosen archon or chief magistrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's priests. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his studies, to an extreme old age.

His works have been divided, and they admit of a tolerably equal division, into "Lives" and "Morals:" the former of which, in his own estimation, were to be preferred, as more noble than the latter. His style has been censured by some persons for harshness and obscurity, and he has also been criticized for some mistakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been justly praised, for the copiousness of his fine sense and learning, for his integrity, and for a certain air of goodness, which appears in all he wrote. His business was, not to please the ear, but to instruct and charm the mind; and in this none ever went beyond him. Treasures of learning, wisdom, and history, may be found in his writings; and no man can read them without infinite advantage to himself.

Some have affirmed his works to be a kind of library, and collection of all that was wisely said and done among the ancient Greeks and Romans: and if so, the saying of Theodorus Gaza is certainly to be applauded. This learned man, and great preceptor of the Greek tongue, at the revival of literature, having this extravagant question put to him by a friend, namely, "If learning must suffer a general shipwreck, and he have only his choice of one author to be preserved, who that author should be?" answered, "Plutarch." This would then be certainly right; because, in having him, he would have what was good and excellent in them all.

The eulogiums given to Plutarch, by great and learned men, are innumerable; it would be endless to cite them. The Epigram of Agathias deserves to be remembered. This author flourished about the year 500, and the verses are extant in the *Anthologia*: they are supposed to be written on a statue, erected by the Romans to his memory. The following is Dryden's translation of them:

"Chæronean Plutarch, to thy deathless praise
Does martial Rome this grateful statue raise:
Because both Greece and she thy fame have shar'd,
Their heroes written, and their lives compar'd.
But thou thyself could'st never write thy own;
Their lives have parallels, but thine has none."

There are many editions of Plutarch's works. That of Rualdus at Paris, 1624, with the version and notes of Xylander, two vols. folio, was for some time esteemed the best. There is an elegant edition of his "Lives," by Bryan, which was printed at London, 1724, in five volumes 4to. The whole of his works was printed collectively, by Reiske, at Leipzig, in twelve volumes 8vo, with many useful notes, and proper indexes. But a complete and more critical edition is now begun at Oxford, under the learned professor Wytttenbach, a Dutch critic, who has past a great part of his life in the study of Plutarch. This is printed both in 4to and 8vo, and promises to be an admirable edition. Plutarch's works have been translated into French by Amiot, and into English by several hands, under the care of Dryden, who wrote a "Life of Plutarch," which is prefixed to the translation; and of which some use has been made in the course of this memoir: another translation of the *Lives* has since been published by Dr. Langhorne.

PLUVINEL (ANTOINE), a gentleman of Dauphiny, the first who opened a school for riding the manege in France, which, till then, could be learned only in Italy. He flourished in the reign of Henry IV. who made him his chief master of the horse, and his chamberlain, besides which he sent him as an ambassador into

into Holland. He died at Paris in 1620, having prepared a work, which was published five years after, entitled "*l'Art de monter à cheval*," folio, with plates. The figures are portraits, by Crispin de Pas.

POCOCKE (EDWARD) [Y], a most learned Englishman, and famous particularly for his great skill in the oriental languages, was born at Oxford, Nov. 8, 1604. He was sent early to the free-school of Thame in that county; and, at fourteen, entered a commoner of Magdalen-hall in Oxford, whence, about two years after, he removed to Corpus Christi college. Besides the usual academical courses, which he pursued with much diligence, he read very carefully the best Greek and Roman writers: but, applying himself afterwards to the eastern languages, that branch of learning proved so agreeable to him, that it became the chief object of his studies during the rest of his life. He took his bachelor of arts degree in 1622, and his master's in 1626; and, Lud. de Dieu publishing a Syriac version of the "*Apocalypse*" at Leyden the following year, Pococke, after his example, began to prepare those four "*Epistles*," which were still wanting to a complete edition of the New Testament in that language. These Epistles were, the second of Peter, second and third of John, and that of Jude. All the other books, except these five, had been well printed by Albertus Widmanstadius, at Vienna, in 1555; who was sent into the west for that purpose by Ignatius, the Jacobite patriarch of Antioch, in the 16th century. Having met with a manuscript in the Bodleian library, proper to his purpose, he engaged in this work, and finished it; but laid it by, not having the courage to publish it, till the fame of it, in 1629, brought him into the acquaintance of Gerard Vossius: who, being then at Oxford, obtained his consent to carry it to Leyden, where it was printed that year, in 4to, under the immediate care and inspection of L. de Dieu.

The same year, he was ordained priest, having entered into deacon's orders some time before; and, being appointed chaplain to the English factory at Aleppo, by the interest of Selden, as appears very probable, he arrived at that place, after a long voyage, Oct. 17, 1630. His situation in the east furnished an opportunity of accomplishing his skill in the Arabic tongue: and he likewise endeavoured to get a farther insight, if possible, into the Hebrew; but soon found it fruitless, the Jews there being very illiterate. He also improved himself in the Ethiopic and Syriac; of which last he made a grammar, with a praxis, for his own use. Oct. 30, 1631, he received a commission from Laud, then bishop of London, to buy for him such ancient

[Y] Life of Pococke prefixed to his theological works, in 2 vols. fol. 1740, by Leonard Twells, D. D. Ath. Oxon. *Biographia Britannica*.

Greek coins, and such manuscripts, either in Greek or the oriental languages, as he should judge most proper for an university library; which commission Pococke executed to the best of his power. In 1634, the plague raged furiously at Aleppo; many of the merchants fled two days journey from the city, and dwelt in tents upon the mountains: Pococke did not stir, yet neither he nor any of the English caught the infection. In 1636, he received a letter from Laud, then abp. of Canterbury, informing him of his design to found an Arabic lecture at Oxford, and of naming him to the university for his first professor: upon which agreeable news, he presently settled his affairs at Aleppo, and took the first opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the professorship in August: the next year, however, when his friend Mr. John Greaves concerted his voyage to Egypt, it was thought expedient by Laud, that Pococke should attend him to Constantinople, in order to perfect himself in the Arabic language, and to purchase more manuscripts. During his abode there, he became, for some time, chaplain to sir Peter Wych, then the English ambassador to the Porte.

In 1639, he received several letters from his friends, and particularly from the archbishop, pressing him to return home: and accordingly, embarking in August, 1640, he landed in Italy; and passed from thence to Paris. Here he met with Grotius, who was then ambassador at the court of France from Sweden; and acquainted him with a design he had, to translate his treatise "*De veritate Christianæ Religionis*" into Arabic, in order to promote the conversion of some of the Mahometans. Grotius was pleased with, and encouraged the proposal; while Pococke did not scruple to observe to him some things towards the end of his book, which he could not approve: as, his advancing opinions, which, though commonly charged by Christians upon Mahometans, yet had no foundation in any of their authentic writings, and were such as they themselves were ready to disclaim. Grotius was so far from being displeased, that he heartily thanked him for the freedom he had taken; and gave him full leave, in the version he intended, to expunge and alter whatever he should think fit. This work was published in 1660, at the sole expence of Mr. Boyle: Grotius's introduction was left out, and a new preface added by Pococke, shewing the design of the work, and giving some account of the persons to whom it would be of use. But the principal alterations are in the sixth book against Mahometanism, where some things are amended, and others left out; particularly, the pretended miracle of the dove flying to the ear of Mahomet; as having no foundation either in the writings or opinions of his followers: about which,
when

when he discoursed with Grotius [z], that learned man freely acknowledged, that he took the story only from our own writers, especially from Scaliger, in his notes on Manilius.

On his return to London, Pococke had the misfortune to find the archbishop in the Tower, and the nation in such confusion, that all his designs in Arabic, and all the expectations entertained of him, as the first person in Europe for oriental learning, appeared now to be at an end. In 1643, he was presented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkshire: and, the military state of Oxford rendering the duties of his professorship impracticable, he retired to his living, and discharged the duties of a worthy parish-priest. He did not escape the common fate of the royalists in those times: the profits of his professorship, after the death of Laud in 1644, being seized by the sequestrators, as part of the prelate's estate. His very extraordinary merit, however, and amiable qualities procured him friends on all sides, so that in 1647, he was restored to the salary of his lecture by the interest of Selden; and, to preserve him from the outrages of the soldiery, he obtained a protection under the hand and seal of general Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew professor at Oxford, with the canonry of Christ-church annexed thereto, by the king, then a prisoner in the Isle of Wight; and was soon after voted into the same lecture by the committee of parliament; but ejected from his canonry the year after, for not subscribing the engagement.

In the midst of these persecutions, he not only continued to read his lectures with the same diligence as before, but also published this year his "*Specimen historię Arabum*." It is a short discourse in Arabic, with a Latin translation and notes by him; to which is added, an "*Elenchus scriptorum Arabicorum*." The discourse itself is taken out of the general history of Gregory Abul Faraijus; and Pococke's notes are a collection of various things relating to these matters, out of more than an hundred Arabic manuscripts. Selden was extremely pleased with this work; and Prideaux, in his "*Life of Mahomet*," has made very honourable mention of it. Simon Ockley, Arabic professor at Cambridge, writes thus of it: "*Specimen historię Arabum, opus verè aureum Cl. Pocockii studio elaboratum. Dignus est hic liber, qui sæpius legatur; est enim quasi clavis ad quoscunque authores Arabicos intelligendos perquam necessaria.*" [A] Adrian Reland has also these words relating to it: "In specimine his-

[z] Pococke's notes in *Specim. Hist. Arabum*, pag. 186:

[A] *Introd. ad ling. orient.* p. 147. Cant. 1706. 12mo.—*De relig. Mahommed.* p. 86.

toriarum Arabum, quo nemo carere potest, cui literæ Arabicæ in deliciis sunt."

In 1650, a vote was passed, to deprive him of his lectures, and to turn him out of the university; but he was saved from the effect of it by the intercession of a great part of that body, almost all of whom had been placed there by the parliament. In 1652, he was one of those concerned in preparing the intended edition of the Polyglott Bible. In 1654, the famous Golius, Arabic professor at Leyden, publishing his Arabic Lexicon, sent Pococke a copy of it, with this inscription: "Virtute atque doctrinâ eximio ac præclaro viro domino Edw. Pococke, literaturæ Orientalis peritia nulli secundo." The Berkshire committee of the commissioners for ejecting scandalous ministers entered a prosecution against him, with a design to eject him from his living of Childrey, for ignorance and insufficiency! but he was sheltered from the fury of that storm by the learned Independent, Dr. John Owen. Owen, being a commissioner himself under the same act, proceeded with some warmth to make them sensible of the infinite contempt they would incur, when it should be said, that they had turned out a man for insufficiency, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments; and, by entering his protest against so strange a proceeding, put a stop to the affair.

In 1655, he published his "*Porta Mosis*;" a work containing six prefatory discourses of Maimonides, which relate, in a very clear method, the history and nature of the Talmud, and the Jewish faith and discipline. The original was written in Arabic, but, as was usual among the Jews, expressed in Hebrew characters. He added a Latin translation, and a very large appendix of miscellaneous notes. It was printed at Oxford, and was the first fruits of the Hebrew press there. In 1658, he published, "*The Annals of Eutychius*," in pursuance of a promise he had made some years before to Selden. In 1659, when the secluded members of the house of commons were restored to their seats in parliament, he was, by the interest of Dr. Wallis, who had always been his friend, restored to his canonry of Christ-church; in which he was firmly fixed the year after, at the return of the king. Being now reinstated at Oxford, he took his doctor of divinity's degree; and continued afterwards to discharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled skill in oriental learning. He was consulted by all the most learned men in Europe: by Hornius, Alting, Hottinger, Golius, from abroad; and by Cudworth, Boyle, Hammond, Castle, at home. In 1663, he published at Oxford, "*Gregorii Abul Farajii historia Dynastiarum*," 4to. This is a compendium

dium of the general history of the world, from the creation to his own time, i. e. about the end of the thirteenth century; and is divided into ten dynasties.

Some time after, Fell, dean of Christ-church, having concerted a scheme for a "Commentary upon the Old Testament," to be written by some learned persons in that university, engaged Pococke to take a share. This gave occasion to his "Commentaries upon Micah and Malachi," published in 1677; after which he finished those upon Hosea and Joel, published in 1691. His "commentary upon Hosea" is rather large; occasioned by the repeated attempts of Isaac Vossius to depreciate the Hebrew text, which Pococke defends with great learning. These "Commentaries," with the "Porta Mosis," were republished in 1740, 2 vols. folio, by Leonard Twells, D. D. who prefixed a Life of the author, from which this account is taken. Dr. Pococke died, Sept. 10, 1691, in his eighty-seventh year; and was interred in the cathedral of Christ-church, where a monument, with an inscription, is erected to his memory. In his person, he was of a middle stature, and slender; his hair and eyes black; his complexion fresh; his look lively and chearful; and his constitution sound and healthy. In his conversation he was free, open, and affable; retaining, even to the last, the briskness and facetiousness of youth. His temper was modest, humble, sincere; and his charity brought such numbers of necessitous objects to him, that dean Fell used to tell him complainingly, "that he drew all the poor of Oxford into the college." As to his intellectual accomplishments, besides other learning, he was profoundly skilled in the Hebrew, Arabic, and Syriac tongues; was well acquainted with the Persian, Samaritan, Ethiopic, Coptic, and Turkish; and not a stranger to the Italian and Spanish. In Greek and Latin he was, say his friends, critically conversant: his style in English clear and expressive, but not polished; his Latin style not only proper and perspicuous, but written with some degree of elegance. The great object of his ambition and labours, throughout a long life, was the promotion of Oriental literature: but, unluckily for him, that kind of learning, which had been in the highest esteem for several years before the Restoration, fell into a general neglect for many years after. At Cambridge also, where Dr. Castell was settled in the Arabic professorship in 1666, though he was heard very well at first, yet his lectures in a little time grew to be so much neglected, that once, when he was to read the next day, being then in a pleasant mood, he affixed a paper upon the door of the public school, with these words: "*Prælector linguae Arabicæ cras ibit in desertum.*"

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He had married in 1646, while he was resident upon his living in Berkshire; and had nine children. We have only an account of his eldest son Edward Pococke, who, under his father's direction, published, in 1671, 4to, with a Latin translation, an Arabic work, entitled, "*Philosophus Autodidactus; sive, Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua ostenditur, quomodo ex inferiorum contemplatione ad superiorum notitiam ratio humana ascendere possit.*" In 1711, Simon Ockley published an English translation of this book, under the title of, "*The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, &c.*" 8vo; and dedicated it to Mr. Pococke, then rector of Minal in Wiltshire. Mr. Pococke had also prepared an Arabic history, with a Latin version, and put to it the press at Oxford; but not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship. The copy, as much of it as was printed, and the manuscript history, were, in 1740, in the hands of Mr. Pococke's son, then rector of Minal.

POCOCKE (RICHARD), D. D. (who was distantly related to the learned Orientalist Dr. Edward Pococke [B], being son of Mr. Richard Pococke, sequestrator of the church of All-saints in Southampton, and head master of the free-school there, by the only daughter of the Rev. Mr. Isaac Milles, minister of Highcleer in Hampshire) [C], was born at Southampton in 1704. He received his school-learning there, and his academical education at Corpus-Christi college, Oxford; took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Lismore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his travels into the East in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743, he published the first part of those travels, under the title of "*A Description of the East, and of some other Countries, vol. i. Observations on Egypt.*" In 1745 he printed the second volume under the same title, "*Observations on Palæstine, or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia,*" which he dedicated to the earl of Chesterfield, then made lord-lieutenant of Ireland; attended his lordship thither as one of his domestic chaplains, and was soon after appointed by his lordship archdeacon of Dublin. In March, 1756, he was promoted by the duke of Devonshire (then lord-

[A] Anecdotes of Bowyer, by Nichols, p. 271.

[C] Of Mr. Isaac Milles's three sons, the eldest, Thomas, was appointed Greek professor at Oxford, in 1706, and bishop of Waterford and Lismore, in 1708, where he

died in 1740. The second, Jeremiah, was fellow and tutor of Baliol-college, who presented him, in 1705, to the rectory of Dulmar Loo, in Cornwall. The third, Isaac, was treasurer of Waterford in 1714, and treasurer of Lismore cathedral in 1717-lieutenant)

lieutenant) to the bishopric of Ossory, vacant by the death of Dr. Edward Maurice. He was translated by the king's letter from Ossory to Elphin, in June, 1765, bishop Gore of Elphin being then promoted to Meath; but bishop Gore finding a great sum was to be paid to his predecessor's executors for the house at Ardbraceon, declined taking out his patent; and therefore bishop Pococke in July, was translated by the duke of Northumberland directly to the see of Meath, and died in the month of September the same year, suddenly, of an apoplectic stroke, while he was in the course of his visitation [D] — See an eulogium of his Description of Egypt, in a work entitled “*Pauli Ernesti Jablonski Pantheon Ægyptiorum, Præfat. ad part. iii.*” He penetrated no further up the Nile than to Philæ, now Gieuret Ell Hiereff; whereas Mr. Norden in 1737, went as far as Derri, between the two cataracts. The two travellers are supposed to have met on the Nile, in the neighbourhood of Esnay, in Jan. 1738 [E]. But the fact, as Dr. Pococke told some of his friends was, that being on his return, not knowing that Mr. Norden was gone up, he passed by him in the night, without having the pleasure of seeing him. There was an admirable whole length of the bishop, in a Turkish dress, painted by Liotard, in the possession of the late Dr. Milles, dean of Exeter, his first cousin. He was a great traveller, and visited other places besides the East. His description of a rock on the west-side of Dunbar harbour in Scotland, resembling the Giants Causeway, is in the *Philos. Trans.* vol. lii. art. 17. and in *Archæologia*, vol. ii. p. 32. his account of some antiquities found in Ireland. “When travelling through Scotland (where he preached several times to crowded congregations), he stopped at Dingwal, and said he was much struck and pleased with its appearance; for the situation of it brought Jerusalem to his remembrance, and he pointed out the hill which resembled Calvary.” The same similitude was observed by him in regard to Dartmouth. He preached a sermon in 1761 for the benefit of the Magdalen charity in London, and one in 1762 before the incorporated Society in Dublin.

Among the MS. treasures in the British Museum, are several volumes (4811—4827) the gift of bishop Pococke; viz. “*Minutes and Registers of the Philosophical Society of Dublin, from 1683 to 1687, with a copy of the papers read before them;*” and “*Registers of the Philosophical Society of Dublin, from Aug. 14, 1707, with copies of some of these papers read before them;*” also “*Several Extracts taken out of the Records in Birmingham's Tower;*” “*An Account of the Franciscan Abbeys, Houses, and Friaries, in Ireland,*” &c. &c.

[D] His collection of antiquities and fossils was sold by Mess. Langford, June 5, and 6, 1766.

[E] Norden's Travels, English edit. 8vo, p. 188.

POGGIO BRACCIOLINI, a man of great talents and learning, who flourished at the time when learning was reviving in Europe, and himself contributed not a little to it, was descended from a family of good rank, and born in 1380 at Terranuova, a town in the territories of Florence. He was sent to Florence in 1398 [F], and there learned Latin under John of Ravenna, and Greek of Emanuel Chrysoloras. It appears from one of his letters, that he applied himself also afterwards to Hebrew; which confutes the opinion of Huetius and others, who have said that the Hebrew language was not cultivated in Italy, till after the fourteenth and fifteenth centuries. His education being finished, he went to Rome, under the pontificate of Boniface IX. and was taken into the service of the cardinal de Bari, who was Ludolf Maramoro, a Neapolitan. Afterwards he had the place of writer of the apostolic letters, which he held ten years; and then was made secretary to the pope, in which office he continued forty years.

In 1414, while the council of Constance was sitting, some cardinals and nobles of Rome sent him to that place, in search of ancient authors: and he executed his commission so well, that there, and in the parts adjacent, he found a considerable number. Quintilian was among them, and was discovered at the bottom of a tower in the monastery of St. Gal, about twenty miles from the city of Constance. Silius Italicus was found at the same time and place. Poggio afterwards travelled to England, and stayed some time in London: he visited the monasteries here, in hopes of finding some ancient manuscripts, but was not so successful as in Germany. Some say, that pope Martin V. sent him also to Hungary; but the circumstances of this journey are no where related. They add, that he was afterwards a long time at Bologna and Ferrara: and there is reason to think, that he was tossed about some years from place to place by the troubles of the times; for he himself almost informs us so, in his dialogue "*De infelicitate principum.*"

He determined at length to settle and to marry. He had already three sons by a mistress, though he was an ecclesiastic; and he excuses himself jocularly upon this head, in one of his letters to cardinal Julian of St. Angelo: "You say that I have sons, which is not lawful for a cleric; and without a wife, which does not become a laic. I may answer, that I have sons, which is fitting for laics; and without a wife, which from the beginning of the world has been the custom of clerics: but I will not defend my failings by any excuse." Take the

[F] Nicéron, mem. &c. tom. ix.

original, as a specimen of his Latin: "Afferis me habere filios, quod clerico non licet: sine uxore, quod laicum non decet. Possum respondere, habere filios me, quod laicis expedit; & sine uxore, qui est mos clericorum ab orbis exordio observatus: sed nolo errata mea ulla excusatione tueri." He married a Florentine lady in 1435, when he was fifty-four, who was young, beautiful, and of an illustrious and ancient family, but not a large fortune: he took her to Rome, and had several children by her.

He continued still in his office of apostolic secretary, which he held under seven popes, including the space of forty years. Notwithstanding this, he was not rich; and we find him complaining of his circumstances, especially now his family was increased, in some of his letters. In 1453, the place of secretary to the republic of Florence was offered him, and he accepted it with pleasure: quitting Rome, though not without reluctance, on account of the friends he left behind him. Though he was full seventy-two, he applied himself to study more intensely than ever: and in that last period of his life, though he had an employment which took up much of his time, composed the most considerable of his works. His love of retirement induced him to build a country-house near Florence, which he called his academy, and in which he took much delight. He always spent the summer at that house, and, indeed never was quite satisfied, when he was not there. It is said, that he sold a copy of Livy, fairly written with his own hand, in order to purchase this estate [G]. Some have imagined, that his "History of Florence" was written there. He died at this villa in 1459, aged seventy-nine, and left a wife and six children. Five of them were sons, and became all distinguished by their abilities. John Francis, the youngest, was much esteemed by Leo X. who made him his secretary [H]. Some have given the name of John Francis to Poggius himself, as others have that of Charles; but his real name was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family.

Poggio appears by his works to have had a great passion for letters, and as great a regard for those that cultivated them. He excelled in Greek and Latin literature, and was one of the principal restorers of it. His pursuits were not confined to profane antiquity: we see by his quotations, that he was versed in ecclesiastical history, and the fathers, and especially in the writings of Chrysostom and Augustin. He did not meddle much with poetry; for he seems to have had no talent that way, if we may judge by an epitaph upon his master Chrysoloras, which is very indifferent. He was eloquent, however, and his style

[G] Bayle's Dict. in PANORMITA, note F.

[H] Blount's Censura authorum.

is generally approved: Cicero was his model, and he did not imitate him amiss. He is reputed to have been a good man in the main, and to have acquitted himself well in the several provinces of citizen, father, husband, and friend. He had a particular dislike to avarice, and wrote against it. He regarded the love of money as a low passion, and unworthy of a man; and was often repeating this sentence of Publius Syrus, *Desunt inopia multa, avaritia omnia*: "A poor man wants many things, a covetous man all things." He had not ambition enough to push himself on, although he was in the road of fortune. He was disinterested, open, communicative, and, what cannot be said of every learned man, singularly modest. Yet these good qualities were tarnished, such is the condition of humanity, with some that were not so good. The children he had in his single state shew, that he had a passion for women; and the obscenities he published in a work called "*Facetia*," which may be considered as the first *Ana*, or collection of bon mots, shew farther, that he did not entertain this passion with a spirit sufficiently manly. He was also subject to anger; and this anger vented itself in the severest sarcasms and the most biting style, as appears from many of his works. Paul Jovius relates [1], that he once received some blows from Georgius Trapezuntius, on account of ill language which he had given him; and he wrote a terrible invective against Laurentius Valla, who had criticized his Latinity as not sufficiently pure.

Letters, however, were infinitely obliged to him on several accounts. He was the first who brought to light several authors of antiquity; of whom Quintilian and Silius Italicus have been mentioned already. Add to these "*Tertullian*," "*Africanus's Commentary upon eight Orations of Cicero*," "*Lucretius*," "*Ammianus Marcellinus*:" although none of the editors have done him the honour to mention it; "*Manilius*," the first edition of which was printed from Poggio's manuscript at Bologna in 1474, though not, as Fabricius has erroneously said, by Poggio himself, who died some years before; "*L. Septimius*," the supposed author of the version of the spurious "*Phrygian Dares*;" the three first books of "*Valerius Flaccus*;" "*Caper*," "*Eutychus*," and "*Probus*," three ancient grammarians; "*Cicero de finibus*," and "*De legibus*," and his orations, "*Pro Cæcina*, *De lege Agraria*, *Ad populum contra legem Agrariam*, *In Lucium Pisonem*, *Pro Rabirio Pisone*, *Pro Rabirio*, *Pro Roscio Comædo*," and another whose title we know not, for he himself mentions eight in his book "*De infelicitate principum*;" part of "*Columella*;" and "*Frontinus de aquæductibus*." This was doing great service to the

[1] In Elog.

republic of letters. He farther published a number of works of his own, and made some Latin versions of ancient Greek authors, of "Diodorus Siculus," and "Xenophon's Cyropædia," in particular. His own works have been collected, and often printed. They consist of "Moral Pieces, Orations, Letters," and "An History of Florence from 1350 to 1455," which is the most considerable of them. Machiavel, in the introduction to his "History of Florence," gives a general good character of Poggio's History: he calls Poggio an excellent historian, and represents him as accurate enough in his accounts of the Florentine wars and foreign negotiations; but blames him for either saying nothing at all of their civil dissensions, which he thinks the most edifying part of history, or relating them so briefly and abruptly, as to yield neither benefit nor amusement to a reader. This partiality to his country, for such it has been called, gave occasion to this epigram of Sannazarius:

"Dum patriam laudat, damnat dum Poggius hostem,
Nec malus est civis, nec bonus historicus."

The following passage of Erasmus suggests a most unfavourable notion of Poggio: "Poggio, rabula adeo indoctus, ut, etiamsi vacaret obscenitate, tamen indignus esset qui legeretur; adeo autem obscœnus, ut, etiamsi doctissimus fuisset, tamen esset a bonis viris rejiciendus." But we must suggest a caution, that a judgement be not formed either of Poggio himself, or even of what Erasmus thought of him, from this detached passage in Blount's *Censura authorum*. This invective of Erasmus against Poggio was in behalf of his favourite Laurentius Valla; whose writings, it seems, were neglected and unread, while those of Poggius were in every body's hands [K]. Observe what immediately follows the passage just quoted: "Hic, inquam, talis, ut homo candidus scilicet, sine invidia passim habetur in manibus, lectitur in nullam non linguam transfusus: Laurentius neque obscœnus, et centuplo doctior, laborat invidia mordacitatis, atque, ut bos cornupeta, vitatur; etiam ab his, qui scripta hominis nunquam legerunt." We have elsewhere near a page of invective against Poggio: but it is purely in favour of Valla, whom Erasmus thought greatly injured by Poggio, in that abusive piece which he wrote against him, for having justly criticized his Latin. Poggio, it is certain, had great imperfections and blemishes, as well in his life as in his writings: but it is as certain, that Erasmus was not always just and candid in his censures, and more especially when he was irritated.

[K] *Erasmii Opera*, vol. iii. Epist. 103. L. B. 1706.

POILLY (FRANCIS), a French engraver, born at Abbeville in 1622, and bred under Pierre Duret. He completed his knowledge of his art by a long residence at Rome; and on his return to Paris, distinguished himself by many capital works from pictures of sacred and profane history, and portraits of various sizes. Louis XIV. made him his engraver in ordinary, in 1664, expressly on account of his merit, and the works he had published in Italy, as well as in France. He drew as skilfully as he engraved. Precision, neatness, and softness, are the characteristics of his plates; and it is recorded to his honour, that he never degraded his abilities by engraving any subject of an immoral kind. He died in 1693. His brother Nicolas, who was also an able engraver, survived him only three years; and both left sons, who applied their talents to painting and engraving.

POINSINET (ANTOINE, ALEXANDRE, HENRI), a French dramatic writer of the second rate, whose pieces, being chiefly operas, are thought to have succeeded rather by means of the music, than from their intrinsic merit. He was born at Fontainebleau in 1735, of a family attached to the service of the house of Orleans. His most successful pieces were, "Gilles garçon Peintre," "Sancho Pança," "The Sorcerer," "Tom Jones," and "Ernelinde, or Sandomir," a lyric tragedy, in five acts. "Le Cercle," or the evening alamode, a comedy in one act, was thought not to be his own. "He was not," said some critics, "sufficiently admitted into a certain class of society to paint their manners so well." "If so," replied the abbé Voisenon, "he has certainly listened at the door with great success." Poinsinet was fond of travelling. In 1760 he went over Italy; and in 1769 visited Spain, hoping to introduce the taste for the Italian music, and the ballad airs of the French into that country, but was unfortunately drowned, the same year, in the Guadalquivir. He certainly was not devoid of talents, and had that extreme simplicity which has sometimes been found united to those of an higher order. The wits who knew him made him believe whatever they chose. They sent him false assignments from ladies of quality, who they said were in love with him, and he always fell into the snare. They even went so far as to keep him six months employed in learning Russian, as he thought, in order to be admitted of the academy of Petersburg; and at the end of the time he found he had only been studying the *bas Breton*. He was a member of the Italian academy of the Arcadi, and of that of Dijon.

POIRET (PETER), famous only for his love of mysticism and enthusiasm, and his writings conformable to those sentiments, was born at Metz in 1646, and educated at Bâle in Switzerland, in the college of Erasmus. His father, who was a sword-cutler,

entler, would have brought him up as a sculptor, but he had more taste for the dead languages, philosophy, and theology, and applied himself to them. He became a minister at Heidelberg, in 1668, and at Anweil obtained a similar situation in 1674. Here it was that he met with the works of the mystical writers, with which, particularly with those of madame Bourignon, he became to the utmost infatuated. Madame Guyon was another of his favourites, and he determined to live according to their makims. Towards the end of life he retired to Reinsberg in Holland, where he died in May, 1719, at the age of seventy-three. His works are all of the mystical kind: 1. "*Cogitationes rationales de Deo.*" 2. "*L'oeconomie Divine,*" in 7 vols. 8vo, 1687, in which all the notions of Bourignon are repeated. 3. "*La Paix des bonne Ames.*" 4. "*Les Principes solides de la Religion Chretienne,*" 12mo. 5. "*Theologie du Cœur,*" 2 vols. 12mo. 6. He published also a complete edition of the works of mad. Bourignon, in 21 vols. 8vo, with a life of that pious enthusiast. 7. An attempt to attack Descartes, in a treatise, "*de Eruditione triplici,*" in 2 vols. 4to, reprinted at Amsterdam in 1707. This being directed against Descartes, has been compared to the attack of the viper upon the file. It contains, however, some good observations.

POLE (REGINALD), cardinal, and archbishop of Canterbury, was descended from royal blood, being a younger son of sir Richard Pole, lord Montague, cousin-german to Henry VII. and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. [1]. He was born, according to Camden, in 1500, at Stoverton-castle in Worcestershire; and, at seven years of age, was sent to be instructed in grammar by the Carthusians, in the monastery at Shene, near Richmond in Surrey. At twelve, he became a nobleman of Magdalen-college in Oxford; where the famous Linacre and William Latimer, the two great masters in those times of the Greek and Latin languages, were his chief preceptors. He took a bachelor of arts degree at fifteen, and entered into deacon's orders; and in 1517, the year that Luther began to preach against indulgences, was made a prebendary of Salisbury; to which the deanery of Exeter, and other preferments were soon after added, by the bounty of his relation Henry VIII. who directed that he should be bred to the church, with a design to raise him to the highest dignities in it.

Pole being now nineteen, and having laid a good groundwork of learning at Oxford, it was determined to send him, by way of completing his education, to Italy; for which a support suitable to his rank was provided by the king, who allowed

[1] Athen. Oxon. vol. i. Vita Reginaldi Poli, 1696, 8vo. Britannia, under Staffordshire.

him a large yearly pension, besides the profits of his dignities. On his arrival, he visited several universities, and then fixed at Padua, where he entered into familiarity with Leonicus, a great philosopher and Grecian, Longolius, Bembus, and Lupset, a learned Englishman. These were his masters, whom he constantly used: and they have told us, how he became the delight of that part of the world, for his learning, politeness, and piety. From Padua he went to Venice, where he continued for some time, and then visited other parts of Italy. Having spent five years abroad, he was recalled home; but being desirous to see the jubilee, which was celebrated this year at Rome, he went to that city; whence, passing by Florence, he returned to England, where he arrived about the end of 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much caressed, not only for his learning, but for the sweetness of his nature, and politeness of his manners. Devotion, however, and study, being what he solely delighted in, he retired to his old habitation among the Carthusians at Shene, where he spent two years in the free enjoyment of these advantages. Then Henry VIII. began to raise doubts concerning the lawfulness of his marriage with Catharine of Spain, in order to obtain a divorce; and Pole, foreseeing the troubles consequent upon this, and how deeply he must of necessity be involved in them, resolved to withdraw, and obtained leave of his majesty to go to Paris. Here he continued in quiet, till the king, prosecuting the affair of the divorce, and sending to the most famous universities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the subscriptions and seal of that of Paris. Pole left the affair to the commissioners; excusing himself to the king, as unfit for the employment, since his studies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry, at length perceiving that the court of Rome resolved to oppose the affair of the divorce, conceived a resolution to shake off their authority, and to rely upon his own subjects. Pole was pressed again, and repaired to the king, with a design to give him satisfaction; but, his conscience checking him the moment he was about to speak, he could not utter a word. The extremity then inspired him with courage; and quitting his former purpose, he spoke point-blank against the divorce. The king, highly enraged, laid his hand upon his poniard, with a design to kill him; but was overcome by the simplicity and submission of his kinsman's address, and dismissed him in tolerable temper. Pole, however, apprehensive of further danger, thought it prudent to withdraw, and got his majesty's

jefty's leave to travel again, who was so satisfied with his intentions, that he continued his pension for some time.

The first place he went to was Avignon, in the province of Narbonne in France. This town was under the pope's jurisdiction, and Pole continued there unmolested for a year; but, the air not agreeing with his constitution, he left it, and went to Padua. In this beloved university he fixed his residence a second time, making excursions now and then to Venice; and devoted himself to study, and the conversation of the learned. He contracted acquaintance with several eminent persons; among whom was Gaspar Contareni, afterwards a cardinal, and Peter Caraffa, afterwards the turbulent pope Paul IV. and an enemy to Pole. But there were none so familiar with him, as a noble Venetian called Aloisius Priuli. He was a person of singular worth and integrity; and the friendship now begun between them ended not but with the death of Pole. Thus the days passed very agreeably in Italy, while fresh troubles were rising in England. Henry had not only divorced Catharine, but married Anne Boleyn, and resolved to throw off the papal yoke, and assert his right to the supremacy, with the title of Supreme head of the church. To this end he procured a book to be written in defence of that title, by Sampson, bishop of Chichester, which he immediately sent for Pole's confirmation, who would willingly have deferred his answer: but Henry not admitting this, Pole, taking courage from the security of the Pope's protection, not only disapproved the king's divorce, and separation from the apostolic see, in answer for the present, but shortly after drew up his piece, "*Pro unitate ecclesiastica*," and sent it to Henry. Henry, displeased with Pole, under pretence of wanting some passages to be explained, sent for him to England: but Pole, aware that to deny the king's supremacy, which was the principal scope of his book, was high treason there, and considering the fate of More and Fisher, refused to obey the call. The king therefore resolved to keep measures with him no longer; and accordingly his pension was withdrawn, he was stripped of all his dignities in England, and an act of attainder passed against him.

He was abundantly compensated for these losses and sufferings by the bounty of the pope and emperor. He had been created a cardinal, in January, 1536, and soon after was sent by the pope with the character of nuncio both to France and Flanders; that, being near England, he might hold correspondence with the Catholics there, in order to keep them steadfast in the faith. At Paris he was received very honourably by the king, but did not stay long there; for Henry being informed of it, sent to demand him of the French monarch; and afterwards, by setting a price upon his head, and employing all

means to catch him, so drove him from place to place, that Pole was forced at length to take refuge in Rome. His book "*Pro unitate ecclesiastica*," was published in that city in 1536; and though, as Burnet says, "it was more esteemed for the high quality of the author, than for any sound reasoning in it," yet it gave the most certain proof of his invincible attachment and zeal for the see of Rome, and was therefore sufficient to authorize the strongest confidence. Pole was accordingly employed in negotiations and transactions of high concern; was consulted by the pope in all affairs relating to kings and sovereign princes; was one of his legates at the council of Trent; and, lastly, his penman, when occasion required. Thus, for instance, when the pope's power to remove that council was contested by the emperor's ambassador, Pole drew up a vindication of that proceeding; and when the emperor set forth the interim, was employed to answer it. This was in 1548; and, pope Paul III. dying the next year, cardinal Pole was twice elected to succeed him, but refused both the elections; one as being too hasty, and without due deliberation, and the other, because it was done in the night-time. This unexampled delicacy disgusted several of his friends in the conclave, who thereupon concurred in choosing Julius III. March 30, 1550. The tranquillity of Rome being soon after disturbed by the wars in France, and on the borders in Italy, Pole retired to a monastery in the territory of Verona, where he lived agreeable to his natural humour, till the death of Edward VI. in July, 1553.

On the accession of queen Mary, he was appointed legate for England, as the fittest instrument to reduce this kingdom to an obedience to the pope; but did not think it safe to venture his person thither, till he knew the queen's intentions with regard to the re-establishment of the Romish religion; and also, whether the act of attainder, which had passed against him under Henry, and had been confirmed by Edward, was repealed. It was not long, however, before he received satisfaction in both these points; and then he set out for England, by way of Germany, in Oct. 1553. The emperor, suspecting a design in queen Mary to marry Pole; contrived means to stop his progress; nor did he arrive here till November, 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbishop's palace at Lambeth, Cranmer being then attainted and imprisoned; and, on the 27th, went to the parliament, and made a long and grave speech, inviting them to a reconciliation with the apostolic see; whence, he said, he was sent by the common pastor of Christendom, to reduce them, who had long strayed from the inclosure of the church. This speech of Pole occasioned some motion in the queen, which she vainly thought was a child quickened in her womb; so that the joy of the times

was

was redoubled, some not scrupling to say, that as John Baptist leaped in his mother's belly at the salutation of the Virgin, so here the like happiness attended the salutation of Christ's vicar.

The parliament being absolved by Pole, all went to the royal chapel, where *Te Deum* was sung on the occasion: and thus, the pope's authority being now restored, the cardinal two days afterwards made his public entry into London, with all the solemnities of a legate; and presently set about the business of reforming the church from heresy. Pole had been formerly suspected of favouring the Reformation, but without any reasonable foundation: he was by nature humane, and had great sweetness of temper; and this, making him backward in the persecution of Protestants, and always desirous to prevent it, exposed him to the false suspicions of zealous Papists. Knowing, therefore, that the court of Rome kept a watchful eye over him, he seemed now to be much altered in his nature. He expressed a great detestation of Protestants; nor did he converse with any of that party, excepting secretary Cecil. He was in reserve to all, spoke little, and put on an Italian temper as well as behaviour; making Priuli almost his only confident. In the meantime pope Julius, and his successor Marcellus, soon after dying, the queen recommended Pole to the popedom; but Peter Caraffa, who took the name of Paul IV. was elected before her dispatches arrived. This pope, who had never liked cardinal Pole, was pleased with Gardiner bishop of Winchester, whose temper exactly tallied with his own; and therefore favoured his views upon the see of Canterbury, in opposition to Pole, whose nomination to that dignity was not confirmed by him till the death of this rival, which happened Nov. 13, 1555.

Pole had now the sole management and regulation of ecclesiastical affairs in England; and at first gave many proofs of his good temper: how unsuitably to it policy, and a false religion, led him to act afterwards, the persecutions under queen Mary must ever be a melancholy but undeniable proof. Pole's concurrence, however, in these butcheries, did not secure him against the attacks of his old enemy Paul IV. who, upon various pretences, accused him as a suspected heretic; summoned him to Rome to answer the charge; and, depriving him of his legantine powers, conferred them upon Peyto, a Franciscan friar, whom he had made a cardinal for that purpose. The new legate was upon the road for England, when queen Mary, apprised of his business, assumed some of her father's spirit, and forbade him at his peril to set foot upon English ground. Pole, however, was no sooner informed of the pontiff's pleasure, or rather displeasure, than, out of that implicit veneration which he constantly and unalterably preserved for the apostolic see, he voluntarily laid down the ensigns of legate, and forebore the exercise

exercise of its power; dispatching his trusty minister Ornameto to Rome, with letters clearing himself in such submissive terms, as even melted the obdurate heart of Paul. The cardinal was restored to his legantine powers soon after, but did not live to enjoy them a full twelvemonth, being seized with a double quartan ague, which carried him off, Nov. 18, 1558. During his illness, he often enquired after her majesty; and his death is said to have been hastened by that of his royal mistress; which, as if their destinies had been connected, happened about sixteen hours before. After lying forty days in state at Lambeth, he was carried to Canterbury, and there interred. He was a learned, eloquent, modest, humble, and good-natured man; of exemplary piety and charity, as well as generosity becoming his birth. Though by nature he was more inclined to study and contemplation than to active life, yet he was prudent and dextrous in business: so that he would have been a finished character, had not his superstitious devotion to the see of Rome carried him, against his nature, to commit several cruelties in persecuting the Protestants. Burnet, who has drawn Pole in very favourable colours, acknowledges this charge; but imputes these sanguinary proceedings to Paul IV. pitying the cardinal's weakness, in not having courage enough to contend with so haughty and persecuting a pope.

Pole's capital work, though a short one, we have already mentioned: he wrote two defences of it, one to Henry VIII. another to Edward VI. He was the author of many other small pieces, relating to doctrine as well as discipline; and we are told by Strype, that he wrote a book about 1530, which was perused by Cranmer, to persuade king Henry to continue the negotiation of his marriage with Anne Boleyn: but this is really not credible.

POLEMBERG (CORNELIUS), or Poelemburg, a celebrated Dutch painter, was born at Utrecht in 1586, where he became the disciple of Abraham Bloemart, but went to complete his studies at Rome. His first determination was to imitate the manner of Elsheimer; but when he contemplated the works of Raphael, he was so affected, that he was led irresistibly to copy after that much higher model. This union of objects produced a mixed but original style; more free and graceful than the Flemish, though with far less grandeur and excellence of design than the Italian. He could not rise to the execution of large figures; his best pieces, therefore, are of the cabinet size; but he surpassed all his contemporaries in the delicacy of his touch, the sweetness of his colouring, and the choice of agreeable objects and situations. His skies are clear, light, and transparent; his back-grounds often ornamented with the vestiges of magnificent Roman edifices; and his female figures, which are usually
without

without drapery, are highly beautiful. He returned rather reluctantly to Utrecht, where, however, his merit was acknowledged by the great Rubens [M]. Charles I. invited him to London, where he was much employed, and richly paid; but, though he was much solicited to remain here, his love for his native country prevailed, and he returned to Utrecht, where he died in 1660, affluent and highly esteemed. The genuine works of Polemberg, are extremely scarce; but figures by him may be found in the works of other artists, particularly those of Steenwyck, and Kierings; and his disciple John Vander Lis so successfully imitated his style, that the works of the pupil are frequently taken for those of the master.

POLIDORO (DA CARAVAGGIO), properly **CALDARA**, an eminent Italian painter, usually called Caravaggio from a village in the dutchy of Milan, where he was born in 1495. He went to Rome at the time when Leo X. was raising some new edifices in the Vatican; and not knowing how to get his bread otherwise, for he was very young, he hired himself as a day-labourer to carry stones and mortar for the masons there at work. He drudged in this manner till he was eighteen, when one part of his business brought him to think of painting. It happened, that several young painters were employed by Raphael, in the same place, to execute his designs. Polidoro, who often carried them mortar to make their fresco, was touched with the sight of the paintings, and solicited by his genius to turn painter. At first he confined himself to the works of Giovanni d'Udini; and the pleasure he took to see that painter work, excited the talent which he had for painting. In this disposition, he was very officious and complaisant to the young painters, pushed himself into their acquaintance, and opened to them his intention: whereupon they gave him proper lessons, which emboldened him to proceed. He then applied himself with the utmost ardour to designing, and advanced so prodigiously, that Raphael was astonished, and set him to work with the other young painters; among whom he distinguished himself so much, that, as he had the greatest share in executing his master's designs in the Vatican, so he had the greatest glory. The care he had seen Raphael take, in designing the antique sculptures, induced him to do the like. He spent whole days and nights in painting after those beautiful models, and studied antiquity with the nicest exactness. The works, with which he enriched the frontispieces of several buildings at Rome, are proofs of the pains he took in studying the antique. He painted very few easel pieces; most of his productions being in fresco, and only in light and shade, in imitation of the basso relievos. In this way he made use of

the manner called scratching, consisting in the preparation of a black ground, on which is placed a white plaster; and, where, taking off this white with an iron bodkin, we discover through the holes the black, which serves for shadows. Scratched work lasts longest, but, being very rough, is unpleasant to the sight. He associated himself at first with Matureno, and their friendship lasted till the death of the latter, who fell a victim to the plague, in 1526.

After this, Polidoro, having by his assistance filled Rome with his pieces, thought to have enjoyed his ease, and the fruits of his labours; when the Spaniards in 1527 besieging that city, all the men of art were forced to fly, or else were ruined by the miseries of the war. In this exigence Polidoro retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himself famous: for the Neapolitan nobility in those days were more solicitous to obtain good horses, than good pictures. Seeing himself, therefore, without business, and forced to spend what he had acquired at Rome, he went to Sicily; and, understanding architecture as well as painting, the citizens of Messina employed him to make the triumphal arches for the reception of Charles V. at his return from Tunis. This being finished, finding nothing to be done answerable to the grandeur of his genius, and having no temptation to stay but the caresses of a woman he loved, he thought of returning to Rome. In this resolution, he drew his money out of the bank of Messina; which his servant understanding, the night before his departure, confederated with other rogues, seized him in his bed, strangled him, and stabbed him. This done, they carried the body to the door of his mistress, that it might be thought he was killed there by some rival: yet, by God's providence, the murder was discovered. The assassins fled, and every body pitied his untimely fate. Among others, his servant, in the general sorrow, without fear of any one's suspecting him, came to make lamentations over him; when a Sicilian count, one of Polidoro's friends, watching him, observed his grief not to be at all natural, and thereupon had him taken up on suspicion. He made a very bad defence; and being put to the torture, confessed all, and was condemned to be drawn to pieces by four horses. The citizens of Messina expressed a hearty concern for Polidoro's untimely end, and interred his body honourably in the cathedral church. He was in his forty-eighth year, when this fate befel him, in 1543.

Polidoro's genius was very lively and fruitful; and from studying the antique basso relievos was inclined to represent battles, sacrifices, vases, trophies, and those ornaments which are most remarkable in antiquities. But what is altogether surprising, is, that, notwithstanding his great application to antique sculptures, he

he perceived the necessity of the *chiaro oscuro* in painting. It does not appear that this was much known in the Roman school before his time; he made it a principle of the art, and a regular part of his practice. The great masses of lights and shadows which are in his pictures shew him to have been convinced, that the eyes of a spectator want repose, to view a picture with ease. It is from this principle that, in the freezes which he painted with white and black, his objects are grouped so artfully. His love of the antique did not hinder him from studying nature; and his style of design, which was great and correct, was a mixture of the one and the other. His hand was easy and excellent, and the airs of his heads bold, noble, and expressive. His thoughts were sublime, his dispositions full of attitudes well chosen; his draperies well set, and his landscapes of a good taste. His pencil was light and soft; but after the death of Raphael he very seldom coloured his pieces, applying himself altogether to work in fresco with the *chiaro scuro*.

Polidoro's genius was very much like that of Julio Romano: their conceptions were lively, and formed after the manner of the antique. Their design was great and severe, and their way new and extraordinary: the difference between them was, that Julio Romano animated his compositions by the impetuosity of his genius only: and Polidoro always made use of contrast, as the most powerful means to give life and motion to his works. Polidoro's genius appears also to be more natural, more pure, and more regulated, than that of Julio Romano.

POLIGNAC (MELCHIOR DE), a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, in 1662. He was sent early to Paris, to learn the languages; and afterwards studied philosophy at the college of Harcourt, where he began to shew an original genius. His professor taught only the system of Aristotle, to which he was extremely devoted; but Polignac embraced the new doctrines of Des Cartes, with which he was so enamoured, that, notwithstanding all the efforts of his master, he would never return to the Peripatetic philosophy. When cardinal de Bouillon went to Rome, to the election of Alexander VIII. he engaged Polignac to attend him; and introduced him to that pope, who was infinitely charmed with his fine talents and address. Louis XIV. also, to whom he became known at his return, was equally pleased with him, and by him he was soon after sent ambassador extraordinary to Poland: where, after the death of Sobieski, he formed a project of procuring the succession for the prince of Conti, and gave assurances to his court of effecting it; but these proving vain, he returned to France a little disgraced, and retired for three years. He was then restored to favour, and sent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greatest importance;

importance; was plenipotentiary at the congress of Utrecht, during which pope Clement XI. created him a cardinal. He was in the conclave, when Benedict XIII. was chosen in 1724. Upon the accession of Louis XV. he was appointed to reside at Rome, as minister of France; and did not return, till 1732. He died in 1741, in his eightieth year.

He had been received into the French academy in 1704, into the academy of sciences in 1715, into that of the belles lettres in 1717: and he would have been an ornament to any society, having all the accomplishments of a man of talents and learning. He left behind him a Latin poem, entitled, "*Anti-Lucretius, seu de Deo et natura, libri ix.*" the plan of which he is said to have formed in Holland, in a conversation which he had there with Bayle. It treats of God, the soul, atoms, motion, vacuum, and other sublime points, in such a manner, as, agreeably to its title, to inculcate doctrines upon each, exactly opposite to those of Lucretius. This work has been much admired, as possessing many qualities which form a perfect poem. He left his manuscript to a friend, by whose care it was first published in 1749; and has since undergone several impressions in France, as well as in other countries.

POLITI (ALEXANDER), was born at Florence in 1679, and was early distinguished in the schools of philosophy and theology, for the extent of his memory, and the sagacity of his mind. He became very early a teacher in the sciences above-mentioned, and in rhetoric at Genoa; but in 1733, was invited to Pisa to give lectures on the Greek language, whence he was promoted to the professorship of eloquence, which had been some time vacant, after the death of Benedict Averano. He died of an apoplexy, July 23, 1752. He distinguished himself as a commentator and as an author, by publishing, 1. An edition of Homer with Eustathius's commentary, to which he added, a Latin translation, and abundant notes; in 3 vols. folio, 1730, 1732, 1735. The fourth volume was in the press when he died, but has not since appeared. 2. "*Martyrologium Romanum castigatum, ac commentariis illustratum,*" folio, Florence, 1751. 3. "*Orationes 12 ad Academiam Pisanam.*" 4. "*Panegyricus imp. Francisco I. consecratus,*" 4to, Florence. 5. "*De patria in condendis testamentis potestate,*" 12mo, Florence, 1712, in four books.

POLITIANO (ANGELO), or POLITIAN, in Latin Politianus, a most ingenious and learned Italian, was born, in July, 1454, at Monte Pulciano in Tuscany, whence he is supposed to have taken his name. His real name has been much contested. Menckenius, who wrote his life, calls it Ambrogini; but others Angelus Bassus (or properly Basso), which he certainly signed to several of his publications. He learned the Greek language under

under Andronicus of Thessalonica, and made so great a progress in it, that he is said to have written verses both in Greek and Latin, when he was not more than twelve years of age. He studied also the Platonic philosophy under Marcilius Ficinus, and that of Aristotle under Argyropylus. The first work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and some time after, when the same Julian was assassinated by the Pazzi, Politian took occasion to write the history of that conspiracy, which was also greatly admired. He was made professor of the Greek and Latin languages at Florence; and acquired so much glory by his lectures, that the scholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the sake of hearing him. Politian had elegance, taste, and politeness, as well as learning, which Chalcondylas had not: on which account it is easy to conceive, that the lectures of the latter, however edifying, must have appeared dry and barren, when compared with those of his rival. Politian's reputation increased more and more, when he published his Latin version of "Herodian," his "Miscellanea," and his "Latin Poems." Mons. Huet observes, that, "with regard to his Latin versions, he does not only contend with, but even excel, his originals:" and the learned Degory Wheare, when he prescribes the reading of this historian, says, that "he may be read either in Greek or Latin; for," he adds, "I know not whether Herodian deserves more honour, who in his own language flows with a plentiful vein, or Politian, who has translated him so happily, that he does not seem so much to have rendered, as writ that history." These must seem prodigious encomiums on his skill in Greek; if it be considered how rare a thing it was to understand that language when this translation was made. He did a great deal towards promoting the revival of letters; and, had he lived longer, would doubtless have enriched the commonwealth of learning with excellent works: but he died at forty years of age, in 1494. His death happened about two months before that of Picus earl of Mirandula, with whom he had always maintained a close and intimate correspondence. A report was spread, and has been taken up by some writers, concerning the occasion of his death; which, if true, would do great dishonour to his memory. They say, that not being able to satisfy the unnatural love he had conceived for one of his scholars, who was a youth of quality, he fell into a fever, and died: but the best, and most judicious authors, treat this as a horrible calumny. Pierius Valerianus in particular, tells us, that he died of pure grief and vexation for the troubles of the house of Medicis; especially when the affairs of Peter, whose preceptor he had been, were in a declining state. It certainly is not improbable, that his great zeal for that

house

house exposed him to much calumny; while the Florentines, fond of republican liberty, insulted that family in their exile, and vented all sorts of pasquinades. Nevertheless, Politian's character was not amiable, according to Paul Jovius[N], who has given the following concise description both of his body and mind. "He was," says he, "a man of awkward and perverse manners, of a countenance by no means open and liberal, a nose remarkably large, and squinting eyes. He was crafty, satirical, and full of inward malice: for his constant way was, to sneer and ridicule the productions of other men, and never to allow any criticism, however just, upon his own."

He was, however, as all acknowledge, a man of most consummate erudition; and not only so, but a very polite and elegant writer. Erasmus, in his *Ciceronianus*, calls him a rare miracle of nature, on account of his excelling in every kind of writing; his words are remarkable: "*Fateor Angelum prorsus Angelica fuisse mente, rarum naturæ miraculum, ad quodcunque scripti genus applicaret animum.*" Some of his poems were so much admired, that several learned men have made it their business to comment on them. It has been often reported that he spoke of the Bible with great contempt; and that, having read it but once, he complained he had never spent his time so ill. But this is not probable; for it must be remembered, that he was a priest and canon of Florence; and we learn from one of his Epistles, that he preached a whole Lent. I could, as Bayle says, much more easily believe the judgement he is said to have made on the Psalms of David, and the Odes of Pindar: "he did not deny that there are many good and fine things in the Psalms; but he pretended, that the same things appear in Pindar with more brightness and sweetness." The two Scaligers have spoken highly of Politian: the elder has preferred a consolatory elegy of his, to that which Ovid sent to Livia upon the death of Drusus, and says, he had rather have been the author of it: the younger calls him an excellent poet, but thinks the style of his epistles too elated and declamatory. Many interesting anecdotes of Politian are given in Roscoe's *Life of Lorenzo de' Medici*.

His works have been printed at various times and in various places: his epistles have probably been most read, because these are things with which the generality of people are best pleased.

POLLUX (JULIUS), an ancient Greek writer [O], who flourished in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under sophists, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired so much repu-

[N] Jov. Elog. cap. 38.

[O] Fabric. Bibl. Græc. vol. iv.

tation, that he was advanced to be preceptor of the emperor Commodus. He drew up for his use, and inscribed to him, while his father Marcus Antoninus was living, an "Onomasticon, or Greek Vocabulary," divided into ten books. It is still extant, and contains a vast variety of synonymous words and phrases, agreeably to the copiousness of the Greek language, ranged under the general classes of things. The design of it was to facilitate the knowledge of the Greek language to the young prince; and it is still of great use to all who have a mind to be perfect in it. The first edition of the "Onomasticon" was given at Venice by Aldus, in 1502, and a Latin version was afterwards made and published with it: but there was no correct and handsome edition of it, till that of Amsterdam, 1706, in folio, by Lederlinus and Hemsterhusius. Lederlinus went through the first seven books, correcting the text and version, and subjoining his own, with the notes of Salmasius, If. Vossius, Valesius, and of Kuhniius, whose scholar he had been, and whom he succeeded in the professorship of the Oriental languages in the university of Strasburg. Hemsterhusius continued the same method through the three last books. This learned man has since distinguished himself by an excellent edition of Lucian, and other monuments of solid and profound literature.

Pollux wrote many other works, none of which are come down to us. He lived fifty-eight years. Philostratus and Lucian have treated him with much contempt and ridicule. Philostrat. de vit. Sophist. Lib. 11. and Lucian in Rhetorum præceptore.

POLYÆNUS, the name of many eminent personages recorded in ancient writers. There was among them Julius Polyænus, of whom some Greek epigrams are extant, in the first book of the Anthologia [P]. The Polyænus, of whom it concerns us most to have any information, is the author of the eight books of the "Stratagems of illustrious commanders in war." He appears to have been a Macedonian, and probably a soldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of causes; and as to the time in which he lived, that appears manifestly from the dedication of his work to the emperors Antoninus and Verus, who reigned towards the latter part of the second century. The "Strategemata" were published in Greek by Isaac Casaubon, with notes, in 1589, 12mo: but no good edition of them appeared, till that of Leyden, 1691, in 8vo. The title-page runs thus: "Polyæni Strategematum libri octo, Justo Vulteio interprete, Pancratius Maasvicius recensuit, Isaaci Casauboni nec non suas notas adjecit."

[P] Fabric. Bibl. Græc. vol. iii.

We see in this work various stratagems of above three hundred commanders and generals of armies, chiefly Greeks and Barbarians: for the Romans seldom used these kinds of finesses; and Polyænus has shewn further, that he was not well versed in Roman affairs. A great number of these stratagems appear ridiculous or impracticable; and neither the generals, nor even common soldiers of our days, would be found simple enough to be caught by them. The book is chiefly of use to those who study the Greek language and antiquity: for many things are occasionally mentioned in it, which serve to illustrate the customs, and trace the opinions of ancient times. The sixth and seventh books are imperfect.

Polyænus composed other works besides the "Strategemata." Stobæus has produced some passages out of a book "De Republica Macedonum;" and Suidas mentions a piece concerning "Thebes," and three books of "Tactics." If death had not prevented, he would have written "Memorabilia of the emperors Antoninus and Verus:" for he makes a promise of this in the preface to his sixth book of Stratagems. Casaubon, in the dedication of Polyænus to Mornæus, calls him "an elegant, acute, and learned writer."

POLYBIUS, an ancient historian of Megalopolis, a city of Arcadia [Q], was the son of Lycortas, general of the Achæians, who were then the most powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th of the building of Rome, or about 200 years before Christ; and began to flourish in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achæians sent him and his father Lycortas ambassadors to the king of Egypt; and the son had afterwards the same honour, when he was deputed to go to the Roman consul, who made war upon king Perseus in Thessaly. In the consulships of Æmilius Pætus and Julius Pennus, a thousand Achæians were summoned to Rome, that state being suspected of designs against the Romans; and were there detained seventeen years. Polybius was one of them, and was then thirty-eight years of age. He had great talents from nature, which were well cultivated by education: yet that stroke of fortune, which carried him to Rome, was of vast advantage to him; since he owed to it, not only the best part of his learning, but the important friendship he contracted with Scipio and Lælius, both which contributed to form him into the great historian he afterwards became.

A modern does not easily conceive the pains the best authors among the ancients took to qualify themselves for writing history. Polybius not only read, and thought, and conversed with

[Q] Vossius de Græcis historicis, cap. xix. and, Fabric. Bibl. Græc. vol. ii.

every body that could direct him to records, or give him information; but he travelled also. He thought he could make no exact description of places, nor depend enough on the credit of memorials, unless he had examined every thing upon the spot; and this seems to have been deemed necessary to an ancient historiographer: on which account, Plautus makes Mæsenio say to Menechmus, that "unless they had a design to write history, he thought they had seen enough of the world:" "quin nos hinc domum redimus, nisi historiam scripturum sumus." Polybius resolved therefore to be well acquainted with many places, as well of Europe, as of Asia and Africa: and he used Scipio's authority to procure vessels fit to sail on the Atlantic ocean. It is certain also, that he passed the Alps, and one part of Gaul, in order to represent Hannibal's passage into Italy with accuracy; and fearing to omit the least circumstance of Scipio's actions, he travelled all over Spain, and stopped particularly at New Carthage, that he might study more carefully the situation of it. Besides these travels expressly for that purpose, he was led by his connections at Rome to visit many countries. He attended Scipio when Carthage was destroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the history of the Romans, whose language he had learned with great care, and the establishment of their empire, yet he had in his eye the general history of the times in which he lived; and therefore he gave the name of "Catholic or Universal" to his history: nor was this at all inconsistent with his general purpose, there being scarcely any nations at that time in the known world, which had not some difference with, or dependence upon, the Romans. Of forty books which he composed, there remain but the first five entire; with an epitome of the twelve following, which is supposed to have been made by that great assertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading history; and is known to have been so particularly fond of Polybius, that, even in the last and most unfortunate hours of his life, he amused himself not only in reading, but also in abridging his history. The space of time which this history includes, is three and fifty years; the events of which Polybius does not relate till he comes to the third book: for the two first are not so much a part of his history, as an account of certain affairs, to serve by way of introduction to it.

How much this historian was valued by the ancients, might have been certainly known from the number of statues erected to his honour, if Cicero, Strabo, Josephus, Plutarch, and others, had not spoken of him, as they have done [x], in terms of

[x] Hist. Lib. xxx. ad finem.

the highest applause. Livy is blamed for having given him the cold commendation, as it hath been called, of *auctor haudquaquam spernendus*, "an author by no means to be despised;" and especially after he had copied so very much from him. But this commendation is not in fact cold; on the contrary, according to the usual phraseology of the ancients, it is a very high eulogium; and so it appeared to Casaubon and Vossius. As to his manner of writing, it seems to have been universally allowed, that he was not eloquent. Dionysius of Halicarnassus, who was a very severe critic, calls him unpolite, and reproaches him with negligence, both in the choice of his words, and the structure of his periods; and perhaps he was so: but this was owing to the vast attention he paid to things. It is certain, there is no historian among the ancients, from whom more is to be learned with regard to prudence and civil government; for it is his great excellence, not only to relate as an historian, but to instruct as a philosopher: and certainly this was pursuing the true end of history, which is, or ought to be, the teaching of philosophy or wisdom by examples. Besides the five first books entire, and the abridgement of the twelve following, there remains *excerpta* or extracts of this history, formerly made by Constantinus Porphyrogeneta: which were first published in Greek by Ursinus in 1582, and in Greek and Latin by the learned Henry Valesius in 1634. It appears farther, from the celebrated letter of Cicero to Lucceius, that he wrote particularly of the war of Numantia: but nothing of this kind is come down to the present time.

Polybius lived to a great age; but concerning the particulars of his life much cannot be collected. He was highly honoured by the friendship of Scipio; who, when the other hostages from Achaia were distributed through the cities of Italy, obtained leave by his interest for Polybius to live at Rome. He has been charged by some with a want of religion, because, though he has declared for the worship of the gods in a political view, yet he has shewn an utter disbelief of their divinities, and of all their fables concerning futurity: but, as La Mothe le Vayer has well observed [s], they would have done him more justice to have spoken of him as a soul illuminated by heaven in the darkness of Paganism, and who, believing in one only principle or deity, laughed at all those imaginary divinities, which idolatry had set up as objects of adoration. He died at eighty-two years of age, of an illness occasioned by a fall from his horse, as Lucian relates in his *Macrobii*. His death happened seventeen years before the birth of Cicero.

[s] Jugement sur les anciens historiens, &c.

His "History," with the "Epitome," was published with a Latin version and notes by Isaac Casaubon at Paris, 1609, in folio, and republished at Amsterdam, 1670, in three volumes; 8vo, with additional notes of James Gronovius and others, and also with the "Excerpta de legationibus, et virtutibus ac vitiis;" for the "Extracts of Constantine," published separately by Ursinus and Valesius were upon those subjects. A new edition has lately been published by Schweighæuser, in eight volumes, 8vo, which is now esteemed the best. It was printed at Leipzig in 1789.

POLYCARP, an apostolic father of the Christian church, was born in the reign of Nero, probably at Smyrna, a city of Ionia in Asia Minor, where he was educated at the expence of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Bucolus, bishop of that place: but, be that as it may, he was unquestionably a disciple of St. John the Evangelist, and familiarly conversed with others of the apostles. At a proper age, Bucolus ordained him a deacon and catechist of his church; and, upon the death of that prelate, he succeeded him in the bishopric. To this he was consecrated by St. John; who also directed his "Apocalyptical Epistle" among six others to him, under the title of the "Angel of the Church of Smyrna," [r] where, many years after the apostle's death, he was also visited by St. Ignatius. Ignatius recommended his own see of Antioch to the care and superintendency of Polycarp, and afterwards sent an epistle to the church of Smyrna from Troas, A. C. 107; when Polycarp is supposed to have written his "Epistle to the Philippians," a translation of which is preserved by Dr. Cave.

From this time, for many years, history is silent concerning him, till some unhappy differences in the church brought him into general notice. It happened, that the Quarto-deciman controversy, about the observation of Easter, began to grow very high between the eastern and western churches; each obstinately insisting upon their own way, and justifying themselves by apostolical practice and tradition. To prevent this fire from breaking out into a greater flame, Polycarp undertook a journey to Rome, that he might converse with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention: and, though neither of them could bring the other into his opinion, yet they retained their own sentiments without

violating that charity, which is the great and common law of our religion. In token of this, they communicated together at the holy sacrament; when Anicetus, to do honour to Polycarp, gave him leave to consecrate the eucharistical elements in his own church. This done, they parted peaceably, each side esteeming this difference to be merely ritual, and no ways affecting the vitals of religion; but the dispute continued many years in the church, was carried on with great animosity, and ended at length in a fixed establishment, which remains to this day, of observing Easter on different days in the two churches; for the Asiatics keep Easter on the next Lord's day after the Jewish passover, and the church of Rome the next Sunday after the first full moon that follows the vernal equinox. But to return to Polycarp.

During his stay at Rome, he employed himself particularly in opposing the heresies of Marcian and Valentinus. His conduct on this occasion is very remarkable, as related by Irenæus; who tells us, that, upon Polycarp's passing Marcian in the street without the common salutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the first-born of Satan." To this the same author adds, that, when any heretical doctrines were spoken in his presence, he would presently stop his ears, crying out, "Good God! to what times hast thou reserved me, that I should hear such things!" and immediately quitted the place. In the same zeal he was wont to tell, that St. John, going into a bath at Ephesus, and finding the heretic Cerinthus in it, started back instantly without bathing, crying out, "Let us run away, lest the bath should fall upon us while Cerinthus, the enemy of truth, is in it." Thus did Polycarp govern the church of Smyrna with apostolic purity, till he suffered martyrdom in the seventh year of Marcus Aurelius, A. C. 167; concerning the manner of which we have the following account.

The persecution growing violent at Smyrna, and many having already sealed their confession with their blood, the general outcry was, "Away with the impious; let Polycarp be sought for." Hereupon Polycarp withdrew privately into a neighbouring village, where he lay concealed for some time, continuing night and day in prayer for the peace of the church. He was thus occupied, when, one night falling into a trance, he dreamed that his pillow took fire, and was burnt to ashes; which, awakening, he told his friends, was a prophetic presage, that he should be burnt alive for the cause of Christ. Three days after this dream, in order to escape the search which was carried on incessantly after him, he retired into another village: but was no sooner there, than his enemies were at hand, who having seized upon a couple of youths (one of whom they forced by stripes to a confession), were by them conducted to his lodging. He might easily have saved

saved himself by slipping into another house; but he refused it, saying, "The will of the Lord be done." Accordingly he came down from his bed-chamber, and saluted the persecutors with a chearful countenance; and, ordering a table to be set with provisions, invited them to partake of them, only requesting for himself one hour for prayer. This being over, he was set upon an ass, and so conducted towards the city. Upon the road he was met by Herod, an Irenarch or justice of the province, and his father, who were the main springs of the persecution. This magistrate taking him up into his chariot, tried to undermine his constancy; and, being defeated therein, thrust him out of the chariot with so much violence, that he bruised his thigh with the fall. On his arrival at the place of execution, there came, as is said, a voice from heaven, saying, "Polycarp, be strong, and quit thyself like a man." Being brought before the tribunal, he was urged to swear by the genius of Cæsar. "Repent," continues the præconsul, "and say with us, Take away the impious." Whereupon the martyr looking round the stadium, and beholding the crowd with a severe and angry countenance, beckoned with his hand and looking up to heaven, said with a sigh, quite in another tone than they intended, "Take away the impious." At last, confessing himself to be a Christian, proclamation was made thrice of his confession by the crier; whereat the people shouted out, "This is the great teacher of Asia, and the father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities." The fire being prepared, Polycarp, at his own request, was not, as usual, nailed, but only tied to the stake; and after pronouncing a short prayer, with a clear and audible voice, the executioner blew up the fire, which increasing to a mighty flame, "Behold a wonder seen," says the ancient author who relates it, "by us who were purposely reserved, that we might declare it to others; the flames disposing themselves into the resemblance of an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like the gold or silver purified in the furnace, his body sending forth a delightful fragrancy, which, like frankincense, or some other costly spices, presented itself to our senses. The infidels, exasperated by the miracle, commanded a spearman to run him through with a sword: which he had no sooner done, but such a vast quantity of blood flowed from the wound, as extinguished the fire; when a dove was seen to fly from the wound, which some suppose to have been his soul, clothed in a visible shape at the time of its departure [u]." The Christians would have carried

[u] The miraculous part of this account is treated with ridicule by Middleton in his "Free Enquiry," and Defence of it; but something is offered in its favour by Jortin,

ried off his body entire, but were not suffered by the Irenarch, who commanded it to be burnt to ashes. The bones, however, were gathered up, and decently interred by the Christians.

Thus died this apostolical man, on the 7th of the Kalends of May, A. C. 167. The amphitheatre whereon he suffered was remaining in a great measure not many years ago, and his tomb is in a little chapel in the side of a mountain, on the south-east part of the city, solemnly visited by the Greeks on his festival day; and for the maintenance and repairing of it, travellers were wont to throw a few aspers into an earthen pot that stands there for the purpose. He wrote some homilies and epistles, which are all lost, except that to the "Philippians," which is a pious and truly Christian piece, containing short and useful precepts and rules of life, and which, St. Jerome tells us, was even in his time read in the public assemblies of the Asian churches. It is of singular use in proving the authenticity of the books of the New Testament; inasmuch as he has several passages and expressions from Matthew, Luke, the Acts, St. Paul's Epistles to the Philippians, Ephesians, Galatians, Corinthians, Romans, Thessalonians, Colossians, 1st Timothy, 1st Epistle of St. John, and 1st of Peter; and makes particular mention of St. Paul's Epistle to the Ephesians. Indeed his whole "Epistle" consists of phrases and sentiments taken from the New Testament [x].

POMBAL (Sebastian Joseph CARVALHO), marquis of, a famous Portuguese minister of state, whom the Jesuits, whose banishment he pronounced, have blackened by all possible means, and others have extolled as a most able statesman. He was born in 1699, in the territory of Coimbra; a robust and distinguished figure seemed to mark him for the profession of arms, for which, after a short trial, he quitted the studies of his native university. He found, however, a still readier path to fortune, by marrying, in spite of opposition from her relations, Donna Teresa de Noronha Almada, a lady of one of the first families in Spain. He lost her in 1739, and being sent on a secret expedition in 1745 to Vienna, he again was fortunate in marriage, by obtaining the countess of Daun, a relation of the marshal of that name. This wife became a favourite with the queen of Portugal, who interested herself to obtain an appointment for Carvalho. She did not however succeed, till after the death of her husband, John V. in 1750. Her son Joseph gave Carvalho the appointment of secretary for foreign affairs, in which situation he completely obtained the confidence of the king. His haughtiness,

Jortin, who observes, that "the circumstances are sufficient only to create a pause and a doubt." Remarks on Eccl. Hist. vol. i.

[x] Jortin, vol. i. p. 68. who to the particulars made out by Cotelerius, has added one from Galat. iv. 26. and another from Hebr. iv. 12, 13. See also Lardner's Credib. under the article Polycarp.

as well as some of his measures, created many enemies; and in 1758, a conspiracy headed by the duke d'Aveiro, who had been the favourite of John V. broke out in an attempt to murder the king as he returned from his castle of Belem. The plot being completely discovered, the conspirators were punished, not only severely but cruelly: and the Jesuits who had been involved in it, were banished from the kingdom. At the death of Joseph, in 1777, Pombal fell into disgrace, and many of the persons connected with the conspirators, who had been imprisoned from the time of the discovery, were released. The enemies of Pombal did not however succeed in exculpating the principal agents: though a decree was passed in 1781, to declare the innocence of those who had been released from prison. Carvalho was banished to one of his estates, where he died in May, 1782, in his eighty-fifth year. His character, as was mentioned above, was variously represented, but it was generally allowed that he possessed great abilities. A book entitled "Memoirs of the Marquis of Pombal" was published at Paris in 1783; in four volumes 12mo, but it is not esteemed altogether impartial.

POMET (PETER), born in 1658, obtained great wealth in the profession of a whole-sale druggist; and being appointed to superintend the materia medica in the king's gardens, drew up a catalogue of all the articles in that collection, with some that were preserved in cabinets. He died in 1699 soon after his work was published, which was in 1694, in folio. It was entitled, "A general History of Drugs," and was republished by his son in 1735, in two volumes 4to. The figures in this second edition are better than those of the first, and a portrait of the author is prefixed.

POMEY (FRANCIS), a Jesuit, most known for his "Pantheum mythicum," of which an Englishman, named Tooke, gave a translation, prefixing his own name, without that of the author; and this book has gone through a vast number of editions. He died at Lyons, in 1673, at an advanced age. He had been employed as a teacher of youth at Lyons, and most of his works are formed for the use of students. They consist of, a large dictionary, since superseded by that of Joubert; a small one in 12mo, entitled "Flos Latinitatis;" "indculus universalis," a kind of nomenclator; colloquies; a Treatise on Particles; and another on the funerals of the ancients; with a work on rhetoric. Pomey was well versed in the Latin authors, but his publications would have been more valuable had he been more attentive to method and exactness.

POMFRET (JOHN), was son of Mr. Pomfret, rector of Luton in Bedfordshire, and born about 1667. He was educated at a grammar school in the country, and thence sent to Cambridge; but to what college is uncertain. There he accom-
plished

plished himself in polite literature, wrote most of his poetical pieces, and took both the degrees in arts. After that, he went into orders, and was presented to the living of Malden in Bedfordshire. About 1703, he came up to London for institution to a larger and very considerable living; but was stopped some time by Compton, then bishop of London, on account of these four lines of his poem, entitled, "The Choice;,"

"And as I near approach'd the verge of life,
Some kind relation (for I'd have no wife)
Should take upon him all my worldly care,
While I did for a better state prepare."

The parenthesis in these lines were so maliciously represented, that the good bishop was made to believe from it, that Pomfret preferred a mistress to a wife; though no such meaning can be deduced, unless it be asserted, that an unmarried clergyman cannot live without a mistress. But the bishop was soon convinced, that this representation was nothing more than the effect of malice, as Pomfret at that time was actually married. The opposition, however, which his slanderers had given him, was not without effect; for, being by this obliged to stay in London longer than he intended, he caught the small-pox, and died of it, aged thirty-five.

A volume of his poems were published by himself in 1699, with a very modest and sensible preface. Two pieces of his were published after his death by his Philaethes; one called "Reason," and written in 1700, when the disputes about the Trinity ran high; the other, "Dies Novissima," or, "The Last Epiphany," a Pindaric ode. His versification is sometimes not unmusical; but there is not the force in his writings which is necessary to constitute a poet. A dissenting teacher of his name, and who published some rhymes upon spiritual subjects, occasioned fanaticism to be imputed to him; but from this his friend Philaethes has justly cleared him. Pomfret had a very strong mixture of devotion in him, but no fanaticism.

"The Choice," says Dr. Johnson, "exhibits a system of life adapted to common notions, and equal to common expectations; such a state as affords plenty and tranquillity, without exclusion of intellectual pleasures. Perhaps no composition in our language has been oftener perused than Pomfret's 'Choice.' In his other poems there is an easy volubility; the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or intangled with intricate sentiment. He pleases many, and he who pleases many must have merit."

POMPADOUR (JANE, ANTOINETTE, POISSON), marchioness of, the celebrated mistress of Louis XV. was the daughter of a financier, and early distinguished by the beauty of her person,

son, and the elegance of her talents. She was married to a M. d'Etioles when she attracted the notice of the king, and becoming his mistress, was created marchioness of Pompadour in 1745. Her credit was abundant, and she employed it chiefly in the patronage of talents, in all branches of the polite arts. She collected also a cabinet of books, pictures, and various curiosities. She died in 1764, at the age of forty-four; and, it is said with much more resignation than could have been expected of a person so little advanced in years, and so situated. Two spurious works have been attributed to her since her death, the one, a set of Memoirs, in two volumes 8vo; the other, a collection of Letters, in three volumes, which have at least the merit of painting her character with skill. The memoirs attribute to her, in conformity with the popular ideas, much more influence than she actually possessed.

POMPEY, or POMPEIUS (CNEIUS), surnamed Magnus, or *the Great*, was of a noble Roman family, the son of Pompeius Strabo, and Lucilia. He was born the same year with Cicero, but nine months later, namely, in the consulship of Cæpio and Serranus, 105 years before the Christian æra. His father was a general of great abilities, and under him he learned the art of war. When he was only twenty-three he raised three legions which he led to Sylla. Three years after, he drove the opponents of Sylla from Africa and Sicily. Young as he was he had already won the soldiers sufficiently, by his mildness and military talents, to excite the jealousy of Sylla, who therefore recalled him to Rome. His soldiers would have detained him in spite of the dictator's orders, but he obeyed, and was rewarded on his arrival by the name of Magnus, given him by Sylla, and soon after confirmed unanimously by his countrymen. He obtained also the honours of a triumph, which the dictator permitted rather unwillingly, and was the first instance of a Roman knight, who had not risen to any magistracy, being advanced to that elevation. This was in 81 A. C. In a short time, he had obtained as much power by the voluntary favour of the people, as Sylla had before by arms: and after the death of that extraordinary man, obliged Lepidus to quit Rome, and then undertook the war against Sertorius in Spain, which he brought to a fortunate conclusion. For this victory he triumphed a second time, A. C. 73, being still only in the rank of a knight. Not long afterwards he was chosen consul. In that office he re-established the power of the tribunes; and, in the course of a few years, exterminated the pirates who infested the Mediterranean, gained great advantages against Tigranes and Mithridates, and carried his victorious arms into Media, Albania, Iberia, and the most important parts of Asia; and so extended the boundaries of the Roman empire, that Asia Minor, which before formed the

the extremity of its provinces, now became, in a manner, the centre of them. When he returned to receive a triumph for these victories, he courted popularity by dismissing his troops and entering the city as a private citizen. He triumphed with great splendor; but not feeling his influence such as he had hoped, he united with Cæsar and Crassus to form the first triumvirate. He strengthened his union with Cæsar by marrying his daughter Julia; he was destined nevertheless to find in Cæsar not a friend, but too successful a rival. While Cæsar was gaining in his long Gallic wars a fame and a power that were soon to be invincible, Pompey was endeavouring to cultivate his popularity and influence in Rome. Ere long they took directly contrary parties. Pompey became the hope and the support of the Patricians and the senate, while Cæsar was the idol of the people. On the return of the latter from Gaul, in the year 51 A. C. the civil war broke out, which terminated, as is well known, by the defeat of Pompey in the battle of Pharsalia, A. C. 49, and the base assassination of him by the officers of Ptolemy in Egypt. It appears that Pompey had not less ambition than Cæsar, but was either more scrupulous, or less sagacious and fortunate in his choice of means to gratify that passion. He was unwilling to throw off the mask of virtue and moderation, and hoped to gain every thing by intrigue and the appearance of transcendent merit. In this he might have been successful, had he not been opposed to a man whose prompt and decisive measures disconcerted his secret plans, drove things at once to extremities, and forced him to have recourse to the decision of arms, in which victory declared against him. The moderate men, and those who were sincerely attached to the republic of Rome, dreaded, almost equally, the success of Pompey and of Cæsar. Cato, who took the mourning habit on the breaking out of the civil war, had resolved upon death if Cæsar should be victorious, and exile if success should declare for Pompey.

POMPIGNAN (JOHN JAMES LE FRANC), marquis of, a French nobleman, still more distinguished by his talents in poetry than by his rank, was born at Montauban in 1709. He was educated for the magistracy, and became advocate-general, and first president of the court of aids at Montauban. His inclination for poetry, however, could not be repressed, and at the age of twenty-five he produced his tragedy of Dido, in which he approved himself not only one of the most successful imitators of Racine, but an able and elegant poet. After this success at Paris, he returned to his duties at Montauban, which he fulfilled in the most upright manner; but having suffered a short exile, on account of some step which displeased the court, he became disgusted with the office of a magistrate. As he had now also increased his fortune by an advantageous marriage, he determined

mined to remove to Paris, where at first he was received as his virtues and his talents deserved. His sincere attachment to Christianity brought upon him a persecution from the philosophists, which, after a time, drove him back to the country. Voltaire and his associates had now inundated France with their deistical tracts, the materialism of Helvetius in his book de l'Esprit, had just been brought forward in the most triumphant manner, the enemies of Christianity had filled the *Encyclopedie* with the poison of their opinions, and had by their intrigues formed a powerful party in the French academy, when the marquis of Pompiignan was admitted as an academician, in 1760. He had the courage, at his admission to pronounce a discourse, the object of which was to prove that the man of virtue and religion is the only true philosopher. From this moment he was the object of perpetual persecution. Voltaire and his associates were indefatigable in pouring out satires against him: his religion was called hypocrisy, and his public declaration in its favour an attempt to gain the patronage of certain leading men. These accusations, as unjust as they were illiberal, mingled with every species of sarcastic wit, had the effect of disgusting the worthy marquis with Paris. He retired to his estate of Pompiignan, where he past the remainder of his days in the practice of a true philosophy, accompanied by sincere piety; and died of an apoplexy in 1784, at the age of seventy-five, most deeply regretted by his neighbours and dependents. The shameful treatment of this excellent man, by the sect which then reigned in the academy, is a strong illustration of their conspiracy against religion, so ably detailed by M. Baruel, in the first volume of his *Memoirs of Jacobinism*. When once he had declared himself a zealous Christian no merit was allowed him, nor any effort spared to overwhelm him with disgrace and mortification. His compositions nevertheless were and are esteemed by impartial judges. His "Sacred Odes," notwithstanding the sarcasm of Voltaire, "sacred they are, for no one touches them," abound in poetical spirit, and lyric beauties; though it is confessed also that they have their inequalities. His "Discourses imitated from the books of Solomon," contain important moral truths, delivered with elegance, and frequently with energy. His imitation of the *Georgics* of Virgil, though inferior to that of the abbe De Lille, (whose versification is the richest and most energetic of modern French writers) has yet considerable merit: and his "*Voyage de Languedoc*," though not equal in easy and lively negligence to that of Chapelle, is superior in elegance, correctness, and variety. He wrote also some operas which were not acted; and a comedy in verse, in one act, called "*Les adieux de Mars*," which was represented with success at the Italian comic theatre in Paris. The marquis of Pompiignan was distinguished also as a writer in prose. His

" Eulo-

"Eulogium on the Duke of Burgundy," is written with an affecting simplicity. His "Dissertations," his "Letter to the younger Racine," and his "Academical Discourses," all prove a sound judgement, a correct taste, and a genius improved by careful study of the classic models. He produced also a "Translation of some dialogues of Lucian," and some "Tragedies of Eschylus," which are very generally esteemed. He was allowed to be a man of vast literature, and almost universal knowledge in the fine arts. Yet such a man was to be ill-treated, and crushed, if possible, because he had the virtue to declare himself a partisan of religion. Even his enemies, and the most inflexible of them, Voltaire, were unable to deny the merit of some of his poetical compositions. The following stanza in particular, in "An Ode on the Death of Rousseau," obtained a triumph for him in defiance of prejudice. The intention seems to be to illustrate the vanity of those who speak against religion:

Le Nil a vu sur ses rivages
De noirs habitans des deserts
Insulter par leurs cris sauvages
L'Astre éclatant de l'univers.
Cris impuissans! fureurs bizarres!
Tandis que ces monstres barbares
Pouffoient d'insolentes clameurs,
Le Dieu, poursuivant sa carrière,
Versoit des torrens de lumière
Sur ses obscurs blasphémateurs.

"Thus on the borders of the Nile, the black inhabitants insult by their savage cries the star of day. Vain cries, and capricious fury! But while these barbarous monsters send up their insolent clamours, the God, pursuing his career, pours floods of light upon his dusky blasphemers"—"I have hardly ever seen," says M. la Harpe, "a grander idea, expressed by a more noble image, nor with a more impressive harmony of language. I recited the passage one day to Voltaire, who acknowledged that it united all the qualities of the sublime; and, when I named the author, still praised it more."

POMPONATIUS (PETER), an eminent Italian philosopher, was born at Mantua in 1462. He was so little in stature, that he was almost a dwarf; yet possessed an exalted genius, and was considered as one of the greatest philosophers of the age in which he lived. He taught philosophy, first at Padua, afterwards at Bologna, with the highest reputation. He had frequent disputations with the famous Achillini, whose puzzling objections would have confounded him, had it not been for his skill in parrying them by some witticism. Nothing can be more advantageous

ageous in dispute, than this talent of Pomponatius: by which a man, who has no sound answer, may get the laughs so much on his side, that the confusion due to himself will fall upon his adversary. His book "*De Immortalitate Animæ*," published in 1516, occasioned much discussion. He maintained in that work, that the immortality of the soul cannot be proved by philosophical reasons; yet declared his firm belief of it, as an article of faith. This precaution did not save him; many adversaries rose up against him, who did not scruple to treat him as an atheist; and the monks procured his book, although he wrote several apologies for it, to be burnt at Venice. His book upon "*Incantations*" was also thought very dangerous. He shews in this, that he does not believe any thing of magic and sorcery; and he lays a prodigious stress on occult virtues in certain men, by which they produced miraculous effects. He gives a great many examples of this; but his adversaries did not admit them to be true, or free from the guilt of magic.

Pomponatius died in 1525 [v], according to Paul Jovius, in his grand climacteric. He married three times, yet had only one daughter, to whom he left a large sum of money. He used to apply himself to the solution of difficulties so very intensely, that he frequently forgot to eat, drink, sleep, and perform the ordinary functions of nature: nay, it made him, as he himself tells us, in his book *de Fato*, iii. 7. almost distracted, and a laughing-stock to every one.

POMPONIUS LÆTUS (JULIUS), the assumed name of an eminent Italian scholar of the fifteenth century, whose proper appellation is supposed to have been *Julio Sanseverino*. He was born in Calabria in 1425, an illegitimate offspring of the family of Sanseverino, for which reason, it is supposed, he the more studiously concealed his birth and relationship. He was a most accurate Latin scholar, but unacquainted with Greek; and so scrupulously anxious to preserve the purity of his language, that he avoided reading the scriptures for fear, as he said, of infecting his style with barbarism. The truth is, that he was for the chief part of his life more inclined to heathenism than christianity; and is said even to have celebrated the foundation of the city of Rome, and to have dedicated altars to Romulus. He changed his own name and those of his scholars, for such as were perfectly Roman in form and sound; and in all things affected the manners of the ancients. He has been generally supposed to be the same with Pomponius Sabinus, whose notes on Virgil are extant; but this is denied by Heyne, on account of the Greek contained in those annotations. Being accused of conspiring against Paul II. he retired for a time to Venice, but returned to

[v] In Elogiis.

Rome

Rome after the death of that Pope, and passed the remainder of his life in that city. He lived to the age of seventy, and it is said that before his death he became a sincere Christian. He wrote an abridgement of the Lives of the Cæsars from the Death of Gordian to Justinian III.; a book on the Rise of Mahomet; the Life of Statius; on Grammar; on the Roman Magistrates, and other works.

PONTANUS (JOHN JOVIAN), was born at Cerreto in 1426, and settled at Naples, where his merit procured him illustrious friends. He became preceptor to Alphonso the younger, king of Arragon, to whom he was afterwards secretary and counsellor of state. Having reconciled this prince to his father Ferdinand, and not being rewarded by the latter as he thought he deserved, he aimed against him "A Dialogue on Ingratitude," in which also he launched out into the praises of Charles VIII. of France, his great enemy. Ferdinand had the magnanimity to despise his censures, and suffer him to hold his appointments. Pontanus died, according to Moreri, in 1503, at the age of seventy-seven, according to others two years later. His epitaph is famous, and though vain enough in the beginning, concludes with a fine thought, which seems to have suggested the still more sublime close of Dr. Foster's epitaph on himself.

Sum Johannes Jovianus Pontanus,
 Quem amaverunt bonæ Musæ,
 Suspexerunt viri probi,
 Honestaverunt Reges, Domini.
 Scis jam quis sim, aut quis potius fuerim.
 Ego vero te, Hospes, noscere in tenebris nequeo,
 Sed te ipsum ut noscas, rogo.—Vale.

He wrote the "History of the Wars of Ferdinand I. and John of Anjou," and several works in prose which were collected at Venice in 1519, making three volumes, quarto. His poetical works were collected at the same place in 1533, and form one volume in 8vo.

POOLE (MATTHEW) [Z], an eminent nonconformist minister, was son of Francis Poole, esq; of York, where he was born in 1624. After a proper education in grammar and language, he was sent to Emanuel college in Cambridge, where he took a master of arts degree; and falling in with the Presbyterian opinions concerning ecclesiastical polity, which then prevailed, he entered into the ministry, and about 1648 was made rector of St. Michael le Quern in London. He became so famous and of so much weight with his party, that, in 1658,

[Z] Calamy's Account of ejected Ministers after the Restoration in 1660, vol. ii. p. 14. General Dictionary.

when he published, "A Model for the maintaining of Students of choice Abillities at the University, and principally in order to the Ministry," it was accompanied with a recommendation from the university, signed by several heads of houses in Cambridge, among whom were Cudworth, Whitcheot, Worthington, Dillingham, &c. Refusing to comply with the Act of Uniformity in 1662, he was ejected from his living; upon which occasion he printed a piece in Latin, entitled, "*Vox clamantis in deserto*:" he submitted, however, to the law, with a commendable resignation. Being unmarried, and enjoying a paternal estate of 100*l.* a year, he sat down to his studies, and resolved to employ his pen in the service of religion in general, without regard to particular disputes among Protestants. With this view, he drew the design of a very laborious and useful work, which was published by him, 1669, &c. under the title of "*Synopsis Criticorum Biblicorum*," five vols. folio, and met with a good reception from all parties. In the midst of this employment, he found leisure to testify his zeal against popery, in a treatise entitled, "*The Nullity of the Romish Faith, concerning the Church's Infallibility*, 1666," 8vo. When Oates's depositions concerning the popish plot were printed in 1679, Poole found his name in the list of those that were to be cut off; and an incident befel him soon after, which gave him the greatest apprehension of his danger. Having passed an evening at alderman Ashurst's, he took a Mr. Chorley to bear him company home. When they came to the narrow passage which leads from Clerkenwell to St. John's-court, there were two men standing at the entrance; one of whom, as Poole came along, cried out to the other, "Here he is:" upon which the other replied, "Let him alone, for there is somebody with him." As soon as they were passed, Poole asked his friend, if he heard what those men said? and upon his answering that he had, "Well," replied Poole, "I had been murdered to-night, if you had not been with me." It is said, that, before this incident, he gave not the least credit to what was said in Oates's deposition; but then he thought proper to retire to Holland, where he died the same year, in October, not without a suspicion of being poisoned, as Calamy relates.

He published several small pieces, besides what has been mentioned; and he also wrote a volume of "*English Annotations upon the Holy Scriptures*," but was prevented by death from going further than the 58th chapter of Isaiah. That work was completed by others, and published, 1688, in two vols. folio [A]. Wood observes, "that he left behind him the character of a very celebrated critic and casuist:" and Calamy

[A] Fasti Oxon. vol. ii.

tells us, that "he was very facetious in conversation, very true to his friend, very strict in his piety, and universal in his charity."

POPE (ALEXANDER) [B], a celebrated English poet, was descended from good families, and born June 8, 1688, in the Strand, where his father was then a hatter. He was taught to read very early by an aunt, and learned to write without any assistance, by copying printed books. The family being of the Romish religion, he was put, at eight years of age, under a priest named Taverner, who taught him the rudiments of the Latin and Greek languages together; and soon after sent to a popish seminary near Winchester, whence he was removed to a school at Hyde-Park-corner. He discovered very early an inclination to versifying; and the translations of Ogilby and Sandys, from Virgil and Ovid, first falling in his way, these were his favourite authors. At twelve, he retired with his parents to Binfield, in Windsor Forest; and there became acquainted with the writings of Spenser, Waller, and Dryden. Dryden struck him most, probably because the cast of that poet was most congenial with his own; and therefore he not only studied his works intensely, but ever after mentioned him with a kind of veneration. He once obtained a sight of him at a coffee-house, but never was known to him: a misfortune, which, in one of his letters to Mr. Cromwell, he laments in these pathetic words, "*Virgilium tantum vidi*."

Though Pope had been under more tutors than one, yet they were so insufficient for the purpose of teaching, that he had learned very little from them: so that, being obliged afterwards to begin all over again, he may justly be considered as one of the *αὐτοδίδακτοι*, or self-taught. At fifteen, he had acquired a readiness in the two learned languages, to which he soon after added the French and Italian. He had already scribbled a great deal of poetry in various ways; and this year set about an epic poem, called "*Alcander*." He long after communicated it to Atterbury, with a declared intention to burn it; and that friend concurred with him; "though [c]," adds he, "I would have interceded for the first page, and put it, with your leave, among my curiosities." What the poet himself observes upon these early pieces, is agreeable enough; and shews, that, though at first a little intoxicated with the waters of Helicon, he afterwards arrived to great sobriety of thinking. "I confess [d]," says he, "there was a time, when I was in love with myself; and my first productions were the children of self-love upon innocence. I had made an epic poem, and panegyrics on all

[a] Biographia Britannica.
vol. i.

[d] Preface to his Works.

[c] Atterbury's Epistolary Correspondence,

the princes; and I thought myself the greatest genius that ever was. I cannot but regret these delightful visions of my childhood, which, like the fine colours we see when our eyes are shut, are vanished for ever."

His pastorals, begun in 1704, first introduced him to the wits of the time; among whom were Wycherly and Walsli. This last gentleman proved a sincere friend to him; and told him, among other things, that there was one way left open for him to excel his predecessors, which was correctness: observing, that though we had several great poets, yet none of them were correct. Pope took the hint, and turned it to good account; for no doubt the distinguishing harmony of his numbers was in a great measure owing to it. The same year, 1704, he wrote the first part of his "Windsor Forest," though the whole was not published till 1710. In 1708, he wrote the "Essay on Criticism," which production was justly esteemed a master-piece in its kind, and shewed not only the peculiar turn of his talents, but that those talents, young as he was, were ripened into perfection. He was then not twenty years old; and yet the maturity of judgment, the knowledge of the world, and the penetration into human nature, displayed in that piece, were such as would have done honour to the greatest abilities and experience.

But whatever may be the merit of the "Essay on Criticism," it was still surpassed, in a poetical view, by the "Rape of the Lock," first completely published in 1712. The former excelled in the didactic style, for which he was peculiarly formed; a clear head, strong taste, and a sound judgement, being his characteristic qualities: but it is the creative power of imagination, that constitutes what is properly called a poet; and therefore it is in the "Rape of the Lock," that Pope most strongly displays his poetical talents. In 1713, he gave out proposals for publishing a translation of "Homer's Iliad," by subscription; in which all parties concurred so heartily, that he acquired a considerable fortune by it. The subscription amounted to 6000*l* besides 1000*l*, which Lintot, the bookseller, gave him for the copy. Addison is said to have secretly opposed him, and to have translated, himself, the first book of the Iliad, which was afterwards published under Tickell's name, with a view of disgracing his. Pope had long paid an awful veneration to this rival, the consciousness of which probably gave now a keener edge to his resentment: but, though this apparent treachery hurt him exceedingly, yet he managed it very discreetly, and at last revenged it in those severe but excellent lines, the justice of which has been strongly contested by many able writers.

Pope's finances being now in good condition, he purchased a house at Twickenham; and removed there, with his father and mother, in 1715: where the former died about two years after.

As he was a Papist, he could not purchase, nor put his money to interest on real security; and, as he adhered to the cause of king James, he made it a point of conscience not to lend it to the new government: so that, though he was worth near 20,000*l*. when he laid aside business, yet living afterwards upon the capital, he left but a slender substance to his family. His son, however, did not fail to improve it to the utmost: he had already acquired much by his publications, and he was very attentive to acquire more. In 1717, he published a collection of all he had printed separately; and proceeded to give a new edition of Shakspeare, which, being published in 1721, discovered that he had consulted his fortune more than his fame in that undertaking. The "Iliad" being finished, he engaged upon the like footing to undertake the "Odyssey." Broome and Fenton translated part of it, and received 500*l*. of Pope for their labours. It was published in the same manner, and on the same conditions to Lintot, excepting that, instead of 1200*l*. he had but 600*l*. for the copy. This work being finished in 1725, he was afterwards employed with Swift and Arbuthnot in printing some volumes of "Miscellanies." About this time, he narrowly escaped losing his life, as he was returning home in a friend's chariot; which, on passing a bridge, happened to be overturned, and thrown with the horses into the river. The glasses were up, and he not able to break them: so that he had immediately been drowned, if the postillion had not broken them, and dragged him out to the bank. A fragment of the glass, however, cut him so desperately, that he ever after lost the use of two of his fingers.

In 1727, his "Dunciad" appeared in Ireland, and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was presented to the king and queen by sir Robert Walpole, who, probably about this time, offered to procure Pope a pension, which however he refused, as he had formerly done a proposal of the same kind made him by lord Halifax. He greatly cultivated the spirit of independency; and "Unplaced, unpensioned, no man's heir or slave," was frequently his boast. He somewhere observes, that the life of an author is a state of warfare: and he has shewn himself a complete general in this kind of war. He long bore the insults and injuries of his enemies, but at length, in the "Dunciad," revenged himself upon them altogether. Even Cibber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finished in its kind, than this poem [2].

In 1729, by the advice of lord Bolingbroke, he turned his pen to subjects of morality; and accordingly we find him, with

has added in 1712: where the name of the author is removed, and the name of the subject is added. [2] Epistle to Mr. Pope.

the assistance of that noble friend, who at the same time misled him on many philosophical points, employed this year on the "Essay on Man." The following extract of a letter to Swift discovers the reason of his lordship's advice: "Bid him," says Bolingbroke, "talk to you of the work he is about, I hope, in good earnest; it is a fine one, and will be, in his hands, an original. His sole complaint is, that he finds it too easy in the execution. This flatters his laziness: it flatters my judgement; who always thought, that, universal as his talents are, this is eminently and peculiarly his, above all the writers I know, living or dead; I do not except Horace." Pope tells the dean, in the next letter, that "the work, lord Bolingbroke speaks of with such abundant partiality, is a system of ethics, in the Horatian way." In pursuing the same design, he wrote his "Ethic Epistles:" the fourth of which, "Upon Taste," giving great offence, as he was supposed to ridicule the duke of Chandos under the character of "Timon," is said to have led him to write his "Satires," which he continued till 1739. He ventured to attack persons of the highest rank, and set no bounds to his satirical excursions. A genuine collection of his "Letters" was published in 1737.

In 1738, a French translation of the "Essay on Man," by the abbé Resnel, was printed at Paris; and Mr. Croufaz, a German professor, animadverted upon this system of ethics, which he represented as nothing but a system of materialism. Warburton wrote a Commentary upon the Essay; in which he defends it against Croufaz, whose objections he supposes to be owing to the faultiness of Resnel's translation. The poem was republished in 1740, with the Commentary. Pope now added a fourth book to the Dunciad, which was first printed separately, in 1742; but in the ensuing year, the whole poem came out together, as a specimen of a more correct edition of his works. He had made some progress in that design, but did not live to complete it. He had all his life long been subject to the head-ach; and that complaint, which he derived from his mother, was now greatly increased by a dropsy in his breast, under which he expired the 30th of May, 1744, in his fifty-sixth year. In his will, dated Dec. 12, 1743, miss Blount, a lady to whom he was always devoted, was made his heir during her life; and, among other legacies, he bequeathed to Warburton the property of all such of his works already printed, as he had written or should write commentaries upon, and had not been otherwise disposed of or alienated; with this condition, that they were published without subsequent alterations. In discharge of this trust, that learned man gave a complete edition of all Pope's works, 1751, in nine volumes, 8vo.

A work, entitled, "An Essay on the Writings and Genius of Pope," by Dr. Warton, the first volume of which was published

lished in 1756, and the second in 1782, will be read with the greatest pleasure by those, who desire to know more of the person, character, and writings of this excellent poet. Lord Orrery thus speaks of him in his *Life of Swift*: "If we may judge of him by his works, his chief aim was to be esteemed a man of virtue. His letters are written in that style; his last volumes are all of the moral kind; he has avoided trifles, and consequently has escaped a rock which has proved very injurious to Dr. Swift's reputation. He has given his imagination full scope, and yet has preserved a perpetual guard upon his conduct. The constitution of his body and mind might easily incline him to the habits of caution and reserve. The treatment which he met with afterwards, from an innumerable tribe of adversaries, confirmed this habit; and made him slower than the dean, in pronouncing his judgement upon persons and things. His writings are little less harmonious than his verse; and his voice, in common conversation, was so naturally musical, that I remember honest Tom Southern used to call him the little nightingale. His manners were delicate, easy, and engaging; and he treated his friends with a politeness that charmed, and a generosity that was much to his honour. Every guest was made happy within his doors, pleasure dwelt under his roof, and elegance presided at his table."

The admirable account of his life and writings by Dr. Johnson, with the masterly parallel drawn by that able critic between him and Dryden, must long supersede all other efforts on the subject, but are too well known to require that any part of them should be inserted here. A new tribute to the fame and merits of Pope has lately been given, in the excellent edition of his works prepared by Dr. Warton; whose Essay on his writings above-mentioned, had long convinced the world that no man could be better qualified for such a task. The following inscription, in a copy of his works printed in 1717, 4to, and presented to Mr. Bethel, may serve at once as a specimen of his Latin composition, and an additional proof of his known friendship for that worthy man.

Viro antiquâ probitate et amicitia prædito,
Hugoni Bethel, Munusculum Alexandri Pope.
Te mihi junxerunt nivei sine crimine mores,
Simplicitasque sagax, ingenuusque pudor,
Et bene nota fides, et candor frontis honestæ,
Et studia a studiis non aliena meis.

The copy is still preserved in the family of Mr. Bethel, with this inscription, in the hand-writing of the poet.

POPHAM (SIR JOHN), an English lawyer of great eminence, was the eldest son of Edward Popham, esq; of Huntworth in Somersetshire, and born in 1531. He was some time a student

a student at Baliol college in Oxford, being then, as Wood says, given at leisure hours, to manly sports and exercises. When he removed to the Middle Temple, he is said at first to have led a dissipated life, but applying diligently afterwards to the study of the law, he rose to some of its highest honours. He was made serjeant at law about 1570, solicitor-general in 1579, attorney-general in 1581, when he also bore the office of treasurer of the Middle Temple. In 1592, he was promoted to the rank of chief justice of the court of King's-bench; not of the common-pleas, as, from some expressions of his own, has been erroneously supposed [c]. At the same time he was knighted. In 1601 he was one of the lawyers detained by the unfortunate earl of Essex, when he formed the absurd project of defending himself in his house; and on the earl's trial gave evidence against him relative to their detention. He died in the year 1607, at the age of seventy-six, and was buried at Wellington in his native country, where he had always resided as much as his avocations would permit. He was esteemed a severe judge in the case of robbers, but his severity was well-timed, as it reduced the number of highwaymen, who before had greatly infested the country. His works are, 1. "Reports and Cases, adjudged in the Time of Queen Elizabeth," folio, London, 1656. 2. "Resolutions and Judgements upon Cases and Matters agitated in all the Courts at Westminster in the latter End of Queen Elizabeth," 4to, London.

PORDENONE (Giovanni Antonio LICINIO), known by the former name, from the village of Pordenone, about twenty-five miles from Udino, in which he was born in 1484, had a strong talent for historical painting, which he carried to a high degree of perfection, without any other aid than the careful study of the works of Giorgione. He painted at first in fresco, but afterwards in oil, and was particularly distinguished by his skill in foreshortening his figures. His invention was fertile, his taste good, his colouring not unlike that of Titian, and his designs had the merit of uniting force and ease. A strong emulation subsisted between him and Titian, and it is certainly no small commendation of him to say, that he was able to sustain any competition with such a master. It is said, however, that they who endeavoured to support him in this rivalry, were actuated by malignity and envy towards Titian. It is related also, that when he worked in the same town with Titian, he was so afraid of the effects of his jealousy, that he never walked out without arms offensive and defensive. Pordenone painted at Genoa for prince Doria, but did not there give entire satisfaction; he then returned to Venice, and was afterwards invited to Ferrara by the duke of that state, from whom he received many signal marks

[c] See Berkenhout's Biogr. Lit. p. 270, note b.

of favour and esteem. He died in 1540, at the age of fifty-six, and his death has been by some authors attributed to poison given by some painters at Ferrara, jealous of the distinctions he received at court. He had a nephew who was called young Pordenone.

POREE (CHARLES), a French Jesuit, of great genius, was born in 1675, and entered into that society in 1692. He was professor of the belles lettres, of rhetoric, and of theology, successively; and shone exceedingly in every department. He was a trainer of youth all his life; and, it is presumed, that no man ever exceeded him in this employment. This Voltaire says of him; and adds, that "he was eloquent after the style and taste of Seneca; a very beautiful poet: but that his greatest merit consisted in inspiring his pupils with the love of learning and virtue [H]." He died in 1741. There are orations, comedies, tragedies, and poems of several kinds by him in Latin. His brother Charles-Gabriel was also eminent as a writer.

PORPHYRIUS, a philosopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus [1]. He was of Tyre, and had the name of Malchus, in common with his father, who was a Syrophenician. St. Jerome and St. Augustin have called him Bataneotes: whence Fabricius suspects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his master in rhetoric, who changed his Syrian name Malchus, as not very pleasing to Grecian ears, into that of Porphyrius, which answers to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard Plotinus; whose life he has written, and inserted in it many particulars concerning himself. Five years after, he went to reside at Lilybæum in Sicily, on which account he is sometimes called Siculus: and here, as Eusebius and Jerome relate, he composed those famous books against the Christians, which, for the name and authority of the man, and for the acuteness and learning with which they were written, were afterwards thought so considerable, as to be suppressed by particular edicts, under the reigns of Constantine and Theodosius. Some have surmised, that these books are still extant, and secretly preserved in the duke of Tuscany's library: but, there is little doubt that they were destroyed by the mistaken zeal of the Christians. The circumstances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Dioclesian's reign, when he was above seventy. Some have imagined that he was in the early part of his life a Christian, but afterwards, through some disgust or other, deserted

[H] Essai sur l'Histoire, &c. tom. vii.

[1] Fabric. Biblioth. Græc. tom. iv. c. Holstenius de vit. & script. Porphyrii ibid. subjunct.

that profession, and grew exceedingly bitter against it: while others have hinted, that he embraced Christianity when he was old, and after he had written with great acrimony against it. There is little foundation for the former of these opinions, except that in his youth he was familiarly acquainted with Origen; whose great and extensive reputation had drawn him to Alexandria. With respect to the latter, Eunapius, who wrote a Life of Porphyry, which is still extant, after observing that he lived to be extremely old, says, "hence it came to pass, that many things in his later writings contradict what he had advanced in his former; whence I cannot but suppose, that, as he grew older, he changed his opinions:" yet there is no reason to conclude, that the change here alluded to was from Paganism to Christianity.

Porphyry wrote a great number of books, the far greater part of which have perished. Some have wished that his books against the Christians had come down to us, because they are firmly persuaded that, among innumerable blasphemies against Christ and his religion, which might easily have been confuted, many admirable things would have been found. This, indeed, may reasonably be supposed; for Porphyry was not only at the head of the later Platonists, and on that account called by way of distinction "the philosopher," but he was consummate in all kinds of learning and knowledge. Some of his works remain: and the four following, "De abstinentia ab esu animalium;" "De vita Pythagoræ;" "Sententiae ad intelligibilia ducentes;" "De Antro Nymphorum;" with a fragment "De Styge," preserved by Stobæus, were printed at Cambridge in 1655, 8vo, with a Latin version, and the Life of Porphyry subjoined, by Lucas Holstenius. The "Life of Pythagoras," which however is but a fragment, has since been published by Kusterus, at Amsterdam, 1707, in 4to, in conjunction with that written by Jamblichus, who was a disciple of this philosopher. It should have been observed, that the above pieces of Pythagoras, printed at Cambridge, were published jointly with Epictetus and Arrian's Commentary, and the Tabula Cebetis.

PORTA (JOHN BAPTISTA), a Neapolitan gentleman, who made himself famous by his application to letters and to science; particularly mathematics, medicine, and natural history. He was born in 1445, and becoming eminent for his knowledge, held a kind of literary assembly at his house, in which, according to the notions of those times, they treated occasionally on the secrets of magic. The court of Rome on this account forbid these meetings, but his house was always the resort of literary men, foreign as well as Neapolitan. He composed dramas, both tragic and comic, which had some success at the time, but are not now extant. He died in the year 1513.

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The chief of his works now extant are, 1. "*De Magia naturali*," 12mo, Amsterdam, 1664; a work in which he teaches how to produce wonderful effects by natural causes; but in which are some extravagances. 2. "*De Physognomia*," printed at Leyden in 4to, 1645. He judges of the physognomy of men chiefly by comparing them to different animals; and with his other fancies mixes those of judicial astrology. 3. "*De occultis literarum notis*;" in which he treats of the modes of writing in cypher; which he does with great copiousness and diligence. 4. "*Phytognomica*," a pretended method of knowing the inward virtues of things by inspection, 1583, folio, Naples. 5. "*De Distillationibus*," Rome, 4to. To him is attributed the invention of the Camera Obscura, which was perfected by s'Gravefande. He is said to have formed the plan of an Encyclopædia.

PORTES (PHILIP DES), a poet to whom much of the improvement of the French language is attributed; was born at Chartres in 1546, whence he went to Paris. Attaching himself there to a bishop who was going to Rome, he gained an opportunity of visiting that city, and acquiring a perfect knowledge of the Italian language. When he returned to France, he applied himself entirely to French poetry, and was one of the few poets who have enjoyed great affluence. This advantage he owed in part to the great liberality of the princes by whom he was protected. Henry III. of France gave him 10,000 crowns, to enable him to publish his first works. Charles IX. presented him with 800 crowns of gold for his poem of Redemont. The admiral de Joyeuse gave him an abbey for a sonnet. Besides which he enjoyed benefices to the amount altogether of 10,000 crowns a year. Henry III. even honoured him with a place in his council, and consulted him on the most important affairs. It is said, that he refused several bishopricks; certain it is, that he loved solitude and retirement, which he sought as often as he could. He was very liberal to other men of letters, and formed a large library, to which he gave them the utmost freedom of access. Some, who were envious of his reputation, reproached him with having borrowed freely from the Italian poets; but he was far from denying the charge, and when a book appeared upon the subject, entitled, "*Rencontre des Muses de France et d'Italie*," he said, "If I had known the author's design, I could have furnished him with many more instances than he has collected." After the death of Henry III. he joined himself for a time to the party of the League, but afterwards repented, and laboured zealously to serve the interests of Henry IV. in Normandy. He succeeded at least in obtaining the friendship and esteem of that liberal monarch. He died in 1606. Des Portes is acknowledged to have

have been one of the chief improvers of the French language. His works consist of sonnets, stanzas, elegies, songs, epigrams, imitations, and other poems; some of which were first published in 4to, by Robert Stephens, in 1573. A translation of the Psalms was one of his latest works, and consequently one of the most feeble. He appears to have lost his fire when it was composed. A delightful simplicity is the characteristic of his poetry, which is therefore more perfect when applied to amorous and gallant, than to noble subjects. He often imitated and almost translated Tibullus, Ovid, and other classics. A few sacred poems are published in some editions of his Psalms, which have little more merit than the Psalms to which they are subjoined.

POSSEVIN (ANTONY), was born at Mantua in 1533, and entered into the society of Jesuits in 1559. As a preacher, he had distinguished success, both in Italy and France; and having a very uncommon talent both for languages and for negotiation, he was employed by pope Gregory XIII. in important embassies to Poland, Sweden, Germany, and other parts of Europe. When he returned to Rome, he laboured to effect a reconciliation between Henry IV. of France and the court of Rome. This, however, displeased the Spanish court, by whom he was compelled to leave that city. He died at Ferrara, Feb. 26, 1611, being then seventy-eight years old. Possevin, though so deeply skilled in politics and knowledge of mankind, was a man of profound erudition and exemplary piety. The most important of his works are, 1. "*Bibliotheca selecta, de ratione studiorum*," folio, published at Rome in 1593, and reprinted at Venice in 1603, in 2 vols. folio, with many augmentations. This work was intended as a general introduction to knowledge; at once to facilitate the approach to it, and to serve as a substitute for many books, the perusal of which the author considered as dangerous for young minds. It treats distinctly of every science, with great extent of learning, but not always with sufficient correctness. 2. "*Apparatus sacer*," 2 vols. folio, Cologne, 1607. The intention of this book was to give a general knowledge of the commentators on the Scriptures, and other theological writers. Though the catalogues it contains were from the first imperfect and ill-digested, it was much circulated, as the best book of the time. It is now become almost entirely useless. 3. "*Moscovia*," folio, 1587; a description of Russia, the fruit of some of his travels. 4. Some controversial and other theological books. 5. Some smaller works, written and published in Italian.

POSTEL (WILLIAM), a very ingenious but visionary man, was by birth a Norman, of a small hamlet called Dolerie; where

where he was born in 1510. Never did genius struggle with more vigour against the extremes of indigence. At eight years old, he was deprived of both his parents by the plague: when only fourteen, unable to subsist in his native place, he removed to another near Pontoise, and undertook to keep a school. Having thus obtained a little money, he went to Paris, to continue his studies; but there was plundered; and suffered so much from cold, that he languished for two years in an hospital. When he recovered, he again collected a little money by gleaning in the country, and returned to Paris, where he subsisted by waiting on some of the students in the college of St. Barbe; but made, at the same time, so rapid a progress in knowledge, that he became almost an universal scholar. His acquirements were so extraordinary, that they became known to the king, Francis I. who, touched with so much merit, under such singular disadvantages, sent him to the East to collect manuscripts. * This commission he executed so well, that on his return, he was appointed royal professor of mathematics and languages, with a considerable salary. Thus he might appear to be settled for life; but this was not his destiny. He was unfortunately for himself attached to the chancellor Poyet, who fell under the displeasure of the queen of Navarre; and Postel, for no other fault, was deprived of his appointments, and obliged to quit France. He now became a wanderer, and a visionary. From Vienna, from Rome, from the order of Jesuits, into which he had entered, he was successively banished for strange and singular opinions; for which also he was imprisoned at Rome and at Venice. Being released, as a madman, he returned to Paris, whence the same causes again drove him into Germany. At Vienna he was once more received, and obtained a professorship; but, having made his peace at home, was again recalled to Paris, and re-established in his places. He had previously recanted his errors, but relapsing into them, was banished to a monastery, where he performed acts of penitence, and died Sept. 6, 1581, at the age of seventy-one.

Postel pretended to be much older than he was, and maintained that he had died and risen again; which farce he supported by many tricks, such as colouring his beard and hair, and even painting his face. For the same reason, in most of his works, he styles himself, *Postellus restitutus*. Notwithstanding his strange extravagances, he was one of the greatest geniuses of his time; had a surprising quickness and memory, with so extensive a knowledge of languages, that he boasted he could travel round the world without an interpreter. Francis I. regarded him as the wonder of his age; Charles IX. called him his philosopher; and when he lectured at Paris, the crowd of
auditors

auditors was sometimes so great, that they could only assemble in the open court of the college, while he taught them from a window. But by applying himself very earnestly to the study of the Rabbins, and of the stars, he turned his head, and gave way to the most extravagant chimeras. Among these, were the notions that women at a certain period are to have universal dominion over men; that all the mysteries of Christianity are demonstrable by reason; that the soul of Adam had entered into his body; that the angel Razel had revealed to him the secrets of heaven; and that his writings were dictated by Jesus Christ himself. His notion of the universal dominion of women, arose from his attachment to an old maid at Venice, in consequence of which he published a strange book, entitled, "*Des tres-marveilleuses victoires des Femmes du Nouveau Monde, et comme elles doivent par raison à tout le monde commander, et même à ceux qui auront la monarchie du Monde viel*," 16mo, Paris, 1553. At the same time, he maintained, that the extraordinary age to which he pretended to have lived, was occasioned by his total abstinence from all commerce with that sex. His works are as numerous as they are strange; and some of them are very scarce, but very little deserve to be collected. One of the most important is entitled, "*De orbis concordia*," folio, Bâle, 1544. In this the author endeavours to bring all the world to the Christian faith. It is divided into four books; in the first of which he gives the proofs of Christianity; the second contains a refutation of the Koran; the third treats of the origin of idolatry, and all false religions; and the fourth, on the mode of converting Pagans, Jews, and Mahometans. Of his other works, which are enumerated in the French *Dictionnaire Historique*, to the amount of twenty-six articles, many display in their very titles the extravagance of their contents; such as, "*Clavis absconditorum à constitutione mundi*," 16mo, Paris, 1547. "*De ultimo judicio*," "*Proto-evangelium*," &c. Some are on subjects of more real utility. But the fullest account of the whole may be found in a book published at Liege in 1773, entitled, "*Nouveaux éclaircissemens sur la Vie et les ouvrages de Guillaume Postel*," by father des Billons. The infamous book, "*De tribus impostoribus*," has been very unjustly attributed to Postel, for, notwithstanding all his wildness, he was a believer.

POSTLETHWAYTE (MALACHI), author of the English "*Commercial Dictionary*," in 2 vols. folio, a work much and justly esteemed, died in 1767. Of his life we have not been able to procure any particulars.

POTENGER (JOHN), son of John Potenger, D. D. (who was appointed master of Winchester-school Aug. 1, 1642, and died in Dec. 1659) was born in St. Swithin's parish, Winchester, July

July 21, 1647, admitted on the foundation of the college in 1658, and thence removed to a scholarship of Corpus Christi-college, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchased, in 1676, of sir John Ernle, then chancellor of the Exchequer, whose daughter he married. Speaking of his father, in one of his writings, he expresses himself thus: "About the thirteenth year of my age, the Christmas before the return of king Charles the Second, I lost a loving father; I was not so young but I was deeply sensible of the misfortune, knowing at what an unseasonable time I was deprived of him, when he should have received a reward for his loyal sufferings. He would often discourse with me, though young, about the unhappy times, and lament the church's and the king's misfortunes, which made a great impression on me; and laid the foundation, I hope, of my being a true son of the church of England, and an obedient subject to my lawful prince." In 1692 his wife died, leaving him only one daughter, who, in 1695, was married to Richard Bingham, esq; of Melcombe Bingham, in the county of Dorset. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the eighty-seventh year of his age. He was buried by his wife in Blunsden church, in the parish of Highworth, Wilts. Mr. Potenger also published "A Pastoral Reflection on Death," a poem, in 1691; and, "The Life of Agricola," from Tacitus, and perhaps other select pieces; but the far greater part of his works, consisting of "Poems, Epistles, Translations, and Discourses," both in prose and verse, was reserved only for the entertainment of his private friends, who yet importuned him to make them public. Two original letters to him from Dr. South, are printed in Nichols's Select Collection of Poems, p. 286.

POTT (PERCIVAL), an English surgeon of the highest eminence, was born in Threadneedle-street, London, in December, 1713. His father dying before he was quite four years old, he was left in some degree to the protection and patronage of Wilcox, Bishop of Rochester, who was a distant relation of his mother. The profession of surgery was his own decided choice, though the connection above mentioned might naturally have led him to the church; and in 1729, he was bound apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital, under whom he was profoundly instructed, in what at that time was taught only by a few, the science of anatomy. His situation brought with it an abundance of practical knowledge, to which his own industry led him to add all that can be gained from a sagacious and careful perusal of the
early

early writers on surgery. Thus qualified, he was admirably calculated to reform the superfluous and awkward modes of practice which had hitherto disgraced the art. In 1736, having finished his apprenticeship, he took a house in Fenchurch-street, and quickly was distinguished as a young man of the most brilliant and promising talents. In 1745, he was elected an assistant surgeon, and, in 1749, one of the principal surgeons of St. Bartholomew's hospital. It was one of the honours of Mr. Pott's life that he divested surgery of its principal horrors, by substituting a mild and rational mode of practice, (notwithstanding the opposition of the older surgeons) instead of the actual cautery, and other barbarous expedients which had hitherto been employed; and he lived to enjoy the satisfaction of seeing his improved plan universally adopted. Though he possessed the most distinguished talents for communicating his thoughts in writing, it seems to have been by accident that he was led to become an author. Immersed in practice, it does not appear that hitherto he had written any thing, except a paper "on tumours attended with a softening of the bones," in the forty-first volume of the *Philosophical Transactions*: but, in 1756, a compound fracture of the leg, occasioned by a fall of his horse in the streets, gave him leisure to plan, and in part to write, his treatise on ruptures. The flattering reception of his publications, attached him afterwards to this mode of employing his talents, so that he was seldom long without being engaged in some work. His leg was with difficulty preserved, and he returned to the labours of his profession. In 1764, he had the honour of being elected a fellow of the Royal Society: and in the ensuing year he began to give lectures at his house, which was then in Watling-street; but finding it necessary from the increase of his business, to choose a more central situation, he removed in 1769 to Lincoln's-inn-fields, and in 1777, to Hanover-square. His reputation had now risen nearly to the greatest height, by means of his various publications, and the great success of his practice. He was universally consulted, and employed by persons of the first rank and situation; and received honorary tributes to his merit from the royal colleges of surgeons at Edinburgh, and in Ireland. In 1787, he resigned the office of surgeon to St. Bartholomew's hospital, "after having served it," as he expressed himself, "a man and boy, for half a century;" and, in December, 1788, in consequence of a cold, caught by going out of town to a patient in very severe weather, he died, at the age of seventy-five.

The genius of Mr. Pott was certainly of the first order. As an author, his language is correct, strong, and animated. There are few instances, if any, of such classical elegance united with so much practical knowledge and acuteness. His reading

reading was by no means confined to professional works, but was various and extensive; and his memory suffered nothing to escape. As a teacher he acquired the faculty of speaking readily, with great point and energy, and with a most harmonious and expressive elocution. As a practitioner in surgery, he had all the essential qualifications; sound judgement, cool determination, and great manual dexterity. The following is a list of his works: 1. "An Account of Tumours which soften the Bones," *Philos. Trans.* 1741, No. 459. 2. "A Treatise on Ruptures," 8vo, 1756, second edition, 1763. 3. "An Account of a particular Kind of Rupture, frequently attendant upon new-born Children, and sometimes met with in Adults," 8vo, 1756. 4. "Observations on that Disorder of the corner of the Eye commonly called *Fistula Lachrymalis*," 8vo, 1758. 5. "Observations on the Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Concussions of the Brain," &c. 8vo, 1760. 6. "Practical Remarks on the Hydrocele, or Watry Rupture, and some other Diseases of the Testicle, its Coats and Vessels. Being a Supplement to the Treatise on Ruptures," 8vo, 1762. 7. "An Account of an Hernia of the Urinary Bladder including a Stone," *Philosoph. Transact.* vol. liv. 1764. 8. "Remarks on the Disease commonly called a *Fistula in Ano*," 8vo, 1765. 9. "Observations on the Nature and Consequences of those Injuries to which the Head is liable from external Violence. To which are added, some few general Remarks on Fractures and Dislocations," 8vo, 1768. This is properly a second edition of No. 5. 10. "An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or Watry Rupture, by Means of a Seton," 8vo, 1772. 11. "Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different kinds of Ruptures, and the Mortification of the Toes and Feet," 8vo, 1775. 12. "Remarks on that Kind of Palsy of the lower Limbs which is frequently found to accompany a Curvature of the Spine, and is supposed to be caused by it; together with its Method of Cure," 8vo, 1779. 13. "Further Remarks on the useless State of the lower Limbs in consequence of a Curvature of the Spine," being a supplement to the former treatise, 8vo, 1783. These works were published collectively by himself, in quarto; and since his death, in 3 vols. 8vo, by his son-in-law, Mr. Earle, with occasional notes and observations, and the last corrections of the author. This edition was published in 1790; and Mr. Earle has prefixed a life of Mr. Pott, from which the present account is taken.

We are assured, that Mr. Pott was no less amiable in private life than eminent in his profession. While his mother lived, he declined matrimonial engagement; but, in 1746,

soon after her death, he married the daughter of Robert Crutenden, esq; by whom he had four sons, and as many daughters. Diligent as he was in his profession, he never suffered his attention to its avocations to interfere with the duties of a husband, or a father: but though he was pleasing as a companion, his professional manners had much of the roughness of the old school of surgery. In his person he was rather lower than the middle-size, with an expressive and animated countenance. For the chief part of his life his labours were without relaxation; but latterly he had a villa at Neasden, and usually passed about a month at Bath, or near the sea.

POTTER (CHRISTOPHER), a learned English divine, was nephew of Dr. Barnabas Potter, bishop of Carlisle; and born in Westmorland about 1591. He was admitted of Queen's college, Oxford, in 1606, where he took, in due time, the degrees in arts and divinity. He was first made a fellow, and in 1626 succeeded his uncle as provost of his college. Though a zealous puritanical preacher, he became at length an adherent to Laud. In 1628, he preached a sermon at Ely-house, upon the consecration of his uncle; who, "though a thorough-paced Calvinist," says Wood, was made bishop of Carlisle by the endeavours of Laud. In 1633, he published, "An Answer to a late Popish Pamphlet, intituled, "Charity Mistaken:" (See KNOT and CHILLINGWORTH), which he wrote by the special order of Charles I. whose chaplain he was. In 1635, he was promoted to the deanery of Worcester; and, in 1640, became vice-chancellor of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars, he sent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majesty should want: and he afterwards suffered much for the royal cause. He was nominated to the deanery of Durham, Jan. 1646; but was prevented from being installed by his death, which happened at his college in March following. He was learned, and of exemplary life and conversation. Dr. Gerard Langbaine, who succeeded him in the provostship of Queen's college, married his widow.

POTTER (PAUL), or POTER, a Dutch painter of considerable fame, was born at Enchuysen in 1625, and died at Amsterdam in 1654. He particularly excelled in landscape, and in representing the various effects of a bright sun upon rural scenery. As his views are all taken in Holland, they represent uniformly a flat country, without any boldness or variety of features. His human figures are indifferent, and therefore very sparingly introduced, but his cattle and other animals, have all

the truth and perfection that can be imagined. His pictures are rather scarce, except in Holland.

POTTER (JOHN), archbishop of Canterbury, and a very learned man, was son of Mr. Thomas Potter, a linen-draper at Wakefield in Yorkshire: where he was born about 1674. Being put to school there, he made an uncommon progress in Greek; and, at fourteen, was sent to University college in Oxford. At nineteen, he published, "*Variantes Lektionen & Notæ ad Plutarchi librum de audiendis poetis; & ad Basilii magni orationem ad Juvenes, quomodo cum fructu legere possint Græcorum libros*, 1693," 8vo. The year after, he was chosen fellow of Lincoln-college; and, proceeding master of arts, took pupils, and went into orders. In 1697, came out his edition of "*Lycophron*," in folio: it was reprinted in 1702, and is reckoned the best edition of that obscure writer. The same year, 1697, he published likewise the first volume of his "*Antiquities of Greece*:" which was followed by the second, the year after. Several additions were made by him in the subsequent editions of this useful and learned work, of which the seventh was published in 1751.

These works established his fame in the literary republic both at home and abroad, and engaged him in a correspondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to archbishop Tenison, with whom he went to reside at Lambeth; was made doctor in 1706, and soon after chaplain to the queen. In 1707, he published, in 8vo, "*A Discourse upon Church Government*;" and, the year after, succeeded Dr. Jane as regius professor of divinity, and canon of Christ-church in Oxford. In 1715, he was made bishop of Oxford; and, the same year, published an edition of the works of Clemens Alexandrinus, in 2 vols. folio. In Jan. 1737, he succeeded Dr. Wake in the archbishopric of Canterbury: which high and important office he supported with much dignity for ten years, dying in 1747. He was a learned and exemplary divine, but of a character by no means amiable; being strongly tinged with a kind of haughtiness, and severity of manners. It may be added too, though not to his credit, that he disinherited his eldest son, because he mortified his ambition, by marrying below his dignity. His "*Theological Works, containing Sermons, Charges, a Discourse of Church Government, and Divinity Lectures*," were published at Oxford, 1753, in 3 vols. 8vo.

POUGET (FRANCIS AME), a French divine, successively priest of the Oratory, doctor of the Sorbonne, and abbé of Chambon, was born at Montpellier in 1666. He was some time at the head of an ecclesiastical seminary, under Colbert, bishop of Montpellier; where he was of infinite service, not only by the

the excellence of his instructions, but the purity of his example. He was vicar of St. Roch at Paris, in 1692, and had there the credit of contributing to the penitence of the celebrated La Fontaine. His latter days were passed at Paris, in the religious house of St. Magloire, where he died in 1723, at the age of fifty-seven. Father Pouget was the author of some works, of which the most remarkable is, "The Catechism of Montpellier," the best edition of which is that of Paris in 1702, in 4to. It is a kind of body of divinity, and has been considered by the clergy of his communion as the most precise, clear, and elegantly simple statement of the doctrines and practices of religion, that has ever been produced. He was concerned in some other works, which were not entirely his own; such as "the Breviary of Narbonne;" Martinay's edition of St. Jerom; Montfaucon's Greek Analecfs; and a book of instructions for the Knights of Malta.

POURBUS (PETER and FRANCIS), father and son, two good Flemish painters, the former of whom was born at Goude, and the latter at Bruges. They flourished in the fifteenth century; and each of them in the place of his birth painted many fine compositions, which are yet in the churches, and afford sufficient proofs of their skill. Francis, having been for some time his father's disciple, removed to Frank Floris, whom he excelled in colouring. He was a better painter than his father, and there are admirable pictures by him in the town house at Paris. The father died in 1583, and the son in 1622.

POUSSIN (NICHOLAS), an eminent French painter, was born at Andely, a little town in Normandy, in 1594. His family, however, were originally of Soissons; in which city there were some of his relations officers in the Presidial court. John Pouffin, his father, was of noble extraction, but born to a very small estate. His son, seeing the narrowness of his circumstances, determined to support himself as soon as possible, and chose painting for his profession, having naturally a strong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poitevin lord, who had taken a liking to him, placed him with Ferdinand, a portrait-painter, whom Pouffin left in three months to place himself with Lallemant, with whom he stayed but a month: he saw he should never learn any thing from such masters, and he resolved not to lose his time with them; believing he should profit more by studying the works of great masters, than by the discipline of ordinary painters. He worked a while in distemper, and performed it with extraordinary facility. The Italian poet Marino being at that time in Paris, and perceiving Pouffin's genius to be superior to the small performances on which he was employed, persuaded him to go with him into Italy: Pouffin had before made two vain attempts to undertake

that journey, yet by some means or other was hindered from accepting the advantage of this opportunity. He promised, however, to follow in a short time; and he was as good as his word, though not till he had painted several other pictures in Paris, among which was the death of the Virgin, for the church of Nôtre-Dame. Having finished his business, he set out for Rome in his thirtieth year.

He there met with his friend, the cavalier Marino, who rejoiced to see him; and that he might be as serviceable as he could, recommended him to cardinal Barberini, who desired to be acquainted with him. Yet by some means or other, he did not emerge, and could scarcely maintain himself. He was forced to give away his works for so little, as would hardly pay for his colours. His courage, however, did not fail; he prosecuted his studies assiduously, resolving, at all events, to make himself master of his profession. He had little money to spend, and therefore the more leisure to retire by himself, and design the beautiful objects in Rome, as well antiquities as the works of the famous Roman painters. It is said, that he at first copied some of Titian's pieces, with whose colouring, and the touches of whose landscapes, he was infinitely pleased. It is observable, indeed, that his first pieces are painted with a better style of colouring than his last. But he soon shewed, by his performances, that, generally speaking, he did not much value the part of colouring; or thought he knew enough of it, to make his pictures as perfect as he intended. He had studied the beauties of the antique, the elegance, the grand gusto, the correctness, the variety of proportions, the adjustments, the order of the draperies, the nobleness, the fine air and boldness of the heads; the manners, customs of times and places, and every thing that is beautiful in the remains of ancient sculpture, to such a degree, that one can never enough admire the exactness with which he has enriched his painting in all those parts.

He used frequently to examine the ancient sculptures in the vineyards about Rome, and this confirmed him more and more in the love of those antiquities. He would spend several days together in making reflections upon them by himself. It was in these retirements that he considered the extraordinary effects of nature with respect to landscapes, that he designed his animals, his distances, his trees, and every thing excellent that was agreeable to his taste. He also made curious observations on the works of Raphael and Domenichino; who of all painters, in his opinion, invented best, designed most correctly, and expressed the passions most vigorously: three things, which Poussin esteemed the most essential parts of painting. He neglected nothing that could render his knowledge in these three parts perfect: he was altogether as curious about the general expression of his subjects,

which

which he has adorned with every thing that he thought would excite the attention of the learned. He left no very large compositions behind him; and all the reason we can give for it is, that he had no opportunity to paint them; for we cannot imagine that it was any thing more than chance, that made him apply himself wholly to easel pieces, of a size proper for a cabinet, such as the curious required of him.

Louis XIII. and de Noyers, minister of state and superintendent of the buildings, wrote to him at Rome to oblige him to return to France; to which he consented with great reluctance. He had a pension assigned him, and a lodging ready furnished at the Tuilleries. He drew the picture of "the Lord's Supper," for the chapel of the castle of St. Germain, and that which is in the Jesuit's noviciate at Paris. He began "the Labours of Hercules," in the gallery of the Louvre; but Vouet's school railing at him and his works, put him out of humour with his own country. He was also weary of the tumultuous way of living at Paris, which never agreed with him. For these reasons he secretly resolved to return to Rome, pretending he went to settle his domestic affairs and fetch his wife: but when he was there, whether he found himself in his proper situation, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which happened about that time, he never afterwards left Italy. He continued working on his easel-pieces, and sent them from Rome to Paris; the French buying them very eagerly, whenever they could be obtained, and valuing his productions as much as Raphael's.

Poussin having lived happily to his seventy-first year, died paralytic in 1665. He married the sister of Gaspar Dughet, by whom he had no children. His estate amounted to no more than sixty thousand livres; but he valued his ease above riches, and preferred his abode at Rome, where he lived without ambition, to fortune elsewhere. He never made words about the price of his pictures; but put it down at the back of the canvas, and it was always given him. He had no disciple. The following anecdote much illustrates his character. Bishop Mancini, who was afterwards a cardinal, staying once on a visit to him till it was dark, Poussin took the candle in his hand, lighted him down stairs, and waited upon him to his coach. The prelate was sorry to see him do it himself, and could not help saying, "I very much pity you, Monsieur Poussin, that you have not one servant." "And I pity you more, my lord," replied Poussin, "that you have so many."

POUSSIN (GASPAR), whose proper name was DUGHET, was born, according to some authors, in France, in 1600; according to others, at Rome, in 1613; nearly the same difference has been found in the dates of his death, which some place in

1663, and others in 1675. Which may be right, it is not easy to ascertain; but the two latter dates are adopted by the authors of the *Dictionnaire Historique* [x]. His sister being married to Nicolas Poussin, and settled at Rome, he travelled to that place, partly to visit her, and partly from a strong love of painting. Sandrart says, that Gaspar was employed at first only to prepare the palette, pencils, and colours, for Nicolas; but, by the instructions and example of that great master, was so led on, that he also obtained a high reputation. While he remained at Rome, he dropped his own name of Dughet, and assumed that of Poussin, from his brother-in-law, and benefactor. He is acknowledged to have been one of the best painters of landscapes that the world has seen. No painter ever studied nature to better effect, particularly in expressing the effects of land-storms. His scenes are always beautifully chosen, and his buildings simple and elegant. He was not equally skilled in painting figures, and frequently prevailed on Nicolas to draw them for him. The connoisseurs distinguish three different manners in his paintings; the first is dry; the second is more simple, yet delightful, and natural; approaching more than any other to the style of Claude. His third manner is more vague and undefined than these, but pleasing; though less so by far than the second. His style is considered on the whole by Mr. Mason, in his table subjoined to Du Fresnoy, as a mixture between those of Nicolo and Claude Lorraine. Mr. Mason adopts the date of 1675 for his death.

POWEL (DAVID), a learned Welch divine, was born in Denbighshire about the year 1552 [L]. In 1568, he was sent to Oxford, but to what college is uncertain. When Jesus-college was founded in 1571, he removed thither; and took his degrees in arts the year following; and in 1576 took orders, and became vicar of Ruabon in Denbighshire, with some dignity in the church of St. Asaph. He proceeded to his degrees in divinity in 1582, and the subsequent year, and was afterwards chaplain to Henry Sidney, then president of Wales. He died in 1590, and was buried in his own church of Ruabon. The works published by him were, 1. "Caradoc's History of Cambria, with annotations," 4to, 1584. This history had been translated from the Latin, by Humphrey Lloyd, but was left by him unfinished at his death. Powel corrected and augmented the manuscript, and published it with notes. 2. "Annotationes in itinerarium Cambriae, scriptum per Silvium Geraldum Cambrensem," London, 1585. 3. "Annotationes in Cambriae descriptionem, per Ger. Cambr." 4. "De Britannica historia recte intelligenda, epistola ad Gul. Fleetwoodum civ. Lond.

[x] See the name *Guaspre Dughet*.

[L] Berkenhout's *Biographia Literaria*, p. 242.

recordatorem." This and the former are printed with the annotations on the itinerary. 5. "Pontici Virunhii Historia Britannica," 8vo, Lond. 1585. Wood says, that he took great pains in compiling a Welch dictionary, but died before it was completed.

POWELL (WILLIAM SAMUEL), an English divine of good abilities, was born at Colchester, Sept. 27, 1717; admitted of St. John's-college, Cambridge, in 1734; and, having taken the degree of bachelor of arts in 1739, elected fellow of it in March, 1740. In 1741, he was taken into the family of the late lord Townshend, as private tutor to his second son Charles Townshend, afterwards chancellor of the exchequer; and was ordained deacon and priest at the end of the year, when he was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant to the principal tutor; but became himself principal tutor in 1744. He took the degree of bachelor of divinity in 1749, of doctor in 1756. In 1765, he was elected master of his college; obtained the archdeaconry of Colchester the year after; and, in 1768, was instituted to the rectory of Freshwater in the Isle of Wight. He died, Jan. 19, 1775.

The preceding sketch is taken from an advertisement prefixed to a volume of his "Discourses on various Subjects," published by his friend Dr. Thomas Balguy: "which Discourses," says the editor, "are not published for the credit of the writer, but for the benefit of his readers; especially that class of readers, for whom they were chiefly intended, the younger students in divinity. The author's reputation," he adds, "stands on a much wider bottom: a whole life uniformly devoted to the interests of sound philosophy and true religion." Two small mathematical Tracts," by Dr. Powell, are mentioned in the "Anecdotes of Bowyer," p. 474, where we are also told, that "his will was remarkably precise, neat, and elegant, which were the characteristics of all his performances. He left to twenty friends, most of them, if not all, of the college, 100l. a-piece."

POWELL (GEORGE), was both an author and an actor. His father, says Gildon, was an ancient player, who, in 1698, was lately dead. His abilities as an actor were much superior to those which he possessed as a writer: being considered as a rival of Betterton. He is by C. Cibber compared to Wilks, or rather contrasted with him as one who owed every thing to nature, which the other gained by art and diligence. The irregularities of his life frequently disabled him from exerting the talents he possessed, and his negligence allowed the latter competitor to gain a superiority over him, after which he addicted himself so much to the bottle, that he entirely forfeited the favour of the

public. He died about the year 1714. His productions are, 1. "Alphonso king of Naples," a tragedy, 4to, 1691. 2. "A very good Wife," a comedy, 4to, 1693. 3. "The treacherous Brothers," a tragedy, 1696. 4. "The Imposture defeated, or a trick to cheat the Devil," 4to, 1698. Besides being the author of these, he was the publisher of 1. "The Cornish Comedy," 4to, 1696. 2. "Bonduca, or the British Heroine," a tragedy, 4to, 1696. 3. "A new opera, called, "Brutus of Alba, or Augusta's Triumph," 4to, 1696. The characters which he performed with most success were *Alexander*, and the heroes of Dryden's most extravagant tragedies.

POZZO MODESTA. See FONTE MODERATA.

PRADON (NICOLAS), a French poet, who died at Paris in 1698, and had in his day affected to be the rival of Racine. He was not without a party to support him; and his tragedy of "Phædra and Hippolytus," by the force of intrigue and cabal, appeared for some time to balance the reputation and merit of Racine's play of the same name. Boileau, who was the intimate friend of Racine, hath not failed to ridicule Pradon more than once; who, although there are good things in his tragedies, was infinitely below Racine, and besides, a man of most consummate ignorance. The prince of Conti one day reproaching him, for having transported an European town into Asia: "Ah!" replies Pradon, "your highness will excuse me; but I am not at all skilled in *chronology*."

PRAXITELES, a most celebrated Grecian sculptor; flourished, according to Pliny, in the 104th Olympiad, that is, about 364 years before the Christian æra. He worked chiefly in Parian marble, to which he seemed to convey not only expression but animation. He was much attached to the beautiful Phryne, to whom he promised to give the very finest of his works, if she would select it. Not trusting to her own judgment in this matter, she contrived a stratagem, as Pausanias relates, to discover which he most esteemed. She ran to him in a pretended alarm, exclaiming, that his workshop was on fire, when he immediately cried out, "If my Satyr and Cupid are not saved, I am ruined." Having thus learned his private thoughts, she took advantage of them in making her choice. His love for Phryne led him also to preserve her beauties by his art; and her statue, carved by him, stood afterwards in the temple at Delphi, between those of Archidamus king of Sparta, and Philip of Macedon. Grace and beauty prevailed in every work of Praxiteles; and his statue of Venus clothed, which was bought by the inhabitants of Coos, was only surpassed by a naked figure of the same goddess, which was obtained by the Cnidians. It is uncertain whether any work of Praxiteles remains; but an antique Cupid, formerly possessed by Isabella d'Este, of the ducal

ducal family of Mantua, was supposed to have been the production of his art.

PREMONTVAL (PETER *le Guay DE*), of the academy of sciences at Berlin, was born at Charenton in 1716. His attachment to the mathematics was so strong, that he opened a school at Paris, in 1740, where he taught them gratuitously, and formed several excellent scholars. But his temper was acrimonious and haughty, which created him so many enemies, that he quitted France for Bâle, where he staid a year or two; and having wandered for some time in various cities of Germany, he finally settled at Berlin; where, though he did not escape quarrels, he was altogether successful, and became an author. He died at Berlin in 1767, at the age of fifty-one. His works are neither numerous, nor very valuable. The best is, 1. His "*Préservatifs contre la corruption de la langue Francoise en Allemagne.*" He wrote also, 2. "*La Monogamie, ou l'unité en Mariage,*" 3 vols, 8vo, 1751. A work of learning, but whimsical and tiresome. 3. "*Le Diogene de l'Alembert;*" not so singular as the preceding, but not better written; with some tendency to modern sophistry, 4. Several memoirs in the volumes of the academy at Berlin. He appears to have been in a great degree unsettled in his religious opinions; inclining at times to Socinianism, and the doctrines of fortuitous creation; at others producing strong suggestions in favour of religion.

PRESTRE LE. See VAUBAN.

PRESTON (THOMAS), flourished in the earlier part of queen Elizabeth's reign [M], was first M. A. and fellow of King's-college, Cambridge, and afterwards created a doctor of civil law, and master of Trinity-hall in the same university. In the year 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted so admirably well in the tragedy of *Dido*, a Latin play, composed by John Ritwise, one of the fellows of King's college, and so genteelly and gracefully disputed before her majesty, that as a testimonial of her approbation, she bestowed a pension of twenty pounds *per annum* upon him; a circumstance which Mr. Steevens supposes to have been ridiculed by Shakspeare in the *Midsummer Night's Dream*, at the conclusion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muses, in their turn, were honoured with a visit from their royal mistress, Preston, with eight more Cantabrigians, were incorporated masters of arts in the university of Oxford. Mr. Preston wrote one dramatic piece, in the old metre, entitled, "*A Lamentable Tragedy full of pleasant Mirth, conteyning the Life of Cambises King of Percia, from the beginning of his Kingdome unto his Death, his one good*"

[M] *Biographia Dramatica.*

Deed

Deed of Execution after the many wicked Deeds and tyrannous Murders committed by and through him, and last of all, his odious Death by God's Justice appointed, doon on such Order as followeth." This performance Langbaine informs us, Shakespeare meant to ridicule, when, in his play of Henry IV. part i. act 2. he makes Falstaff talk of speaking "in king Cambyfes' vein." In proof of which conjecture, he has given his readers a quotation from the beginning of the play, being a speech of king Cambyfes himself.

PREVOT D'EXILES (ANTONY FRANCIS), was born at Hesdin, a small town in the province of Artois, in 1697. He studied with the Jesuits, but soon relinquished that society for the army, into which he entered as a volunteer. Disappointed there in his views of promotion, he returned to the Jesuits. Still, however, his attachment to the military service seems to have been predominant; for he soon left the college again, and, a second time, became a soldier. As an officer he acquired distinction, and some years passed away in the bustle and dissipation of a military life. At length, the unhappy consequence of an amour induced him to return to France, and seek retirement among the Benedictines of St. Maur, in the monastery of St. Germain des Pres, where he continued a few years. Study, and a monastic life, could not, however, entirely subdue his passions. Recollection of former pleasures probably inspired a desire, again to enjoy them in the world. He took occasion from a trifling disagreement, to leave the monastery, to break his vows, and renounce his habit. Having retired to Holland in 1729, he sought resources in his talents, with success. In the monastery at St. Germain, he had written the two first parts of his "*Memoires d'un Homme de qualité*." The work was soon finished, and, when it was published, contributed no less to his emolument than his reputation. A connexion which he had formed at the Hague with an agreeable woman, and which was thought to have exceeded the boundaries of friendship, furnished a subject of pleasantry to the abbé Lenglet, the Zoilus of his time. In his journal entitled, "*Pour & Contre*," Prevot thus obviates the censure. "This Medoro," says he, speaking of himself, "so favoured by the fair, is a man of thirty-seven or thirty-eight years, who bears in his countenance and in his humour the traces of his former chagrin; who passes whole weeks without going out of his closet, and who every day employs seven or eight hours in study; who seldom seeks occasions for enjoyment, who even rejects those that are offered, and prefers an hour's conversation with a sensible friend, to all those amusements which are called pleasures of the world, and agreeable recreation. He is, indeed, civil, in consequence of a good education, but
little

little addicted to gallantry; of a mild but melancholy temper; in fine, sober, and regular in his conduct."

Whether the accusations of his enemies were true or not; there were reasons which obliged him to pass over into England at the end of the year 1733, and the lady followed him. There, according to Palissot, he wrote the first volumes of "*Cleveland*." The first part of his "*Pour & Contre*," was published this year, a journal which brought down upon him the resentment of many authors whose works he had censured. His faults were canvassed, and perhaps exaggerated; all his adventures were brought to the public view, and related, probably not without much misrepresentation. His works, however, having established his reputation, procured him protectors in France. He solicited and obtained permission to return. Returning to Paris in the autumn of 1734, he assumed the habit of an abbé. Palissot dates this period as the epoch in which his literary fame commenced; but it is certain, that three of his most popular romances had been published before that time. He now lived in tranquillity under the protection of the prince of Conti, who gave him the title of his almoner and secretary, with an establishment that enabled him to pursue his studies. By the desire of chancellor d'Aguesseau, he undertook a general history of voyages, of which the first volume appeared in 1745. The success of his works, the favour of the great, the subsiding of the passions, a calm retreat, and literary leisure, seemed to promise a serene and peaceful old age. But a dreadful accident put an end to this tranquillity, and the fair prospect which had opened before him was closed by the hand of death. To pass the evening of his days in peace, and to finish in retirement three great works which he had undertaken, he had chosen and prepared an agreeable recess at Firmin near Chantilly. On the 23d of Nov. 1763, he was discovered by some peasants in an apoplectic fit, in the forest of Chantilly. A magistrate was called in, who unfortunately ordered a surgeon immediately to open the body, which was apparently dead. A loud shriek from the victim of this culpable precipitation, convinced the spectators of their error. The instrument was withdrawn, but not before it had touched the vital parts. The unfortunate abbé opened his eyes and expired.

The following are the works of the abbé Prevôt: 1. "*Mémoires d'un Homme de qualité, qui s'est retiré du monde*," 6 vols. 12mo. This romance has been translated into English in 2 vols. 12mo, and in 3 vols. 12mo, under the title of the *Memoirs of the marquis de Bretagne*; to which is added, another romance of Prevôt's. See art. 3. 2. "*Histoire de M. Cleveland, fils naturel de Cromwell*," 6 vols. 12mo, 1732; an English translation also, 2 vols. 12mo. 3. "*Histoire du chevalier des Grieux*, & de

& de Manon Lescaut," 1733, 12mo; an English translation of this romance has been published separately, and is also affixed to the translation of art. 1. in 3 vols. 4. "Pour & Contre," a literary journal, 1733, and continued in the following years, 20 vols. 12mo. 5. "The first volume of a translation of Thucydides," 1733, 4to. 6. "A translation of Dryden's play, All for Love," 1735. 7. "Le Doyen de Killerine," 1735, 6 vols. 12mo, translated into English, 3 vols. 12mo, under the title of "The Dean of Coleraine." 8. "History of Margaret of Anjou," 1740, 2 vols. 12mo, translated into English, 2 vols. 12mo. 9. "Histoire de une Grecque Moderne," 1741, 2 vols. 12mo, translated into English, 1 vol. 12mo. 10. "Campagnes Philosophiques, ou Memoires de M. de Montcalm," 1741, 2 vols. 12mo, part history, and part fiction. 11. "Memoires pour servir a l'histoire de Malthe," 1742, 12mo. 12. "Histoire de Guillaume le Conquerant Roi d'Angleterre," 1742, 12mo. 13. "Voyages du Capitaine R. Lade," 1744, 2 vols. 12mo. 14. "A translation of Cicero's Letters to Brutus," with notes, 1744, 12mo; and a translation of his Familiar Letters, 1746, 5 vols. 12mo. 15. "A translation of Middleton's Life of Cicero," 1743, 4 vols. 12mo. 16. "Memoires d'un honnete Homme," 1745. 17. "Histoire generale des Voyages," 1745, &c. 16 vols. 4to, and 64 vols. 12mo. La Harpe has abridged this compilation in 21 vols. 8vo; he has also added, Cooke's voyages. 18. A Dictionary of the French language, 1751, 8vo, and a new edition, 2 vols. 8vo. 19, and 20. "Clarissa Harlowe," 1751, 12 parts; and, "Sir Charles Grandison," 8 parts, 1755; both translated from Richardson. 21. "Le Monde Moral, 1760," 4 vols. 12mo. 22. "A translation of Hume's history of the Stuarts," 1760, 3 vols. 4to, and 6 vols. 12mo. 23. "Memoires pour servir a la Histoire de la Vertu," 1762, 4 vols. 12mo, translated from the English. 24. "Almorán and Hamet," translated from Hawkesworth, 1762, 2 vols. 12mo. And, 25. A posthumous translation from the English, entitled, "Letters de Mentor, a une jeune Seigneur, 1764," 12mo.

PRICÆUS, or PRICE (JOHN), a man of great learning, was born in England, and flourished in the seventeenth century. We know but few particulars of his life. He resided some years at Paris, and published some books there; but left it through disgust in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman Catholic. He died at Rome in 1676, after having published several books, in which he displayed vast erudition. He wrote "Notes on several parts of the Holy Scriptures:" but his "Notes upon the Apology," and "Commentary upon the Metamorphoses of Apuleius," are the works for which he is chiefly known. The former were published at Paris in 1635,

4to: the latter at Tergou, 1656, in 8vo, and sell now with us, though it is not easy to say for what reason, at a very extraordinary price.

PRICE (RICHARD), an eminent dissenting minister, and political writer, is said to have been descended from a respectable family in Wales [N]. He had an uncle who was assistant, and afterwards successor to the celebrated Dr. Isaac Watts, at the meeting-house in Mark-lane, for the term of forty-five years, and died the 21st of April, 1756. Dr. Price was born about the year 1723, and early devoted himself to the ministry, to which object his studies were directed, and his chief industry applied. At the usual period he was ordained, and early began to preach at Newington. Though in the latter part of his life he became so multifarious a writer, it appears that he was near forty years of age before he was known to the public as an author. On the application of the Dissenting Ministers for a more extensive toleration, about the year 1774, the doctor conceiving that the committee for conducting it departed from the general and first principle of the Protestant Dissenters, though one of the number, withstood them in the body, and divided with those who were against any test of a religious nature, as the condition of enjoying the protection of the magistrate. On this occasion he repeatedly insisted, that the relief prayed for in the Bill, ought to include not merely some, but all his brethren, by the repeal of the penal laws against them, on their giving such civil security to government as is required of other subjects.

He was elected a fellow of the Royal Society sometime about 1764, and was a frequent contributor to the transactions published by that body. A few years after, he was created a Doctor of Divinity. In 1772, he commenced his political career by his "Appeal to the Public on the Subject of the National Debt;" and in 1776 produced his celebrated "Observations on the Nature of Civil Government," the principles of which have encountered a variety of opinions, being both extravagantly praised and censured; by some esteemed without fault; while by others they are deemed visionary and chimerical, mischievous in their theory, and tending in their effect to the unhinging of all government. That their influence was very great, cannot be denied; but that their author was firmly persuaded of their usefulness, seems to be generally believed by those who have had the best opportunities of knowing his sentiments. For writing this pamphlet, however, he had the honour to receive the thanks of the court of Common-council the 14th of March, 1776, and having therein "laid down those principles upon which alone the supreme legislative authority of Great-Britain over her Colonies

[N] European Magazine, for April, 1791.

could be justly or beneficially maintained; and for holding forth those public objects without which it must be totally indifferent to the kingdom who were in or who were out of power." With this he also received a gold box of the value of fifty pounds.

By the list of his works it will appear, that politics did not entirely engross his attention. The duties of his station were not neglected. He constantly preached to his congregation, and joined to his political zeal an irreproachable private life. His character, by the testimonies of his friends, was very amiable. It has been even said to be drawn by Mrs. Chapone, in her *Miscellanies*, in the following terms, under the name of *Simplicius*. "While the vain man is painfully striving to outshine all the company and to attract their admiration by false wit, forced compliments, and studied graces, he must surely be mortified to observe how constantly *Simplicius* engages their attention, respect, and complacency, without having once thought of himself as a person of any consequence amongst them.—*Simplicius* imparts his superior knowledge, when called upon, as easily and naturally as he would tell you what it is o'clock; and with the same readiness and good-will informs the most ignorant, or confers with the most learned. He is as willing to receive information, as to give it, and to join the company, so far as he is able, in the most trifling conversation into which they may happen to fall, as in the most serious or sublime. If he disputes, it is with as much candour on the most important and interesting, as on the most insignificant subjects; and he is not less patient in hearing than in answering his antagonist. If you talk to him of himself, or his works, he accepts praise, or acknowledges defects, with equal meekness, and it is impossible to suspect him of affectation in either. We are more obliged and gratified by the plain, unexaggerated expressions of his regard, than by the compliments and attentions of the most accomplished pattern of high breeding; because his benevolence and sincerity are so strongly marked in every look, word, and action, that we are convinced his civilities are offered for our sakes, not for his own; and are the natural effects of real kindness, not the studied ornaments of behaviour. Every one is desirous to shew him kindness in return, which we know will be accepted just as it is meant. All are ready to pay him that deference which he does not desire, and to give him credit for more than he assumes, or even for more than he possesses. With a person ungraceful, and with manners unpolished by the world, his behaviour is always proper, easy, and respectable; as free from constraint and servility in the highest company, as from haughtiness and insolence in the lowest. His dignity arises from his humility; and the sweetness, gentleness, and frankness of his manners, from the

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real goodness and rectitude of his heart, which lies open to inspection, in all the fearlessness of truth, without any need of disguise or ornament," p. 89. It may be considered as a proof of his goodness of temper, that having married in early life a lady of the established church, the wide difference in their principles never produced any disagreement or alienation of affection between them. He was a widower several years before his death, and left his fortune to a sister and two nephews. Dr. Price was not only a fellow of the Royal Society, but also of the academy of Arts and Sciences in New England. He died, in his sixty-eighth year, on the 19th of March, 1791.

The following is a list of his works: 1. "A Review of the principal Questions and Difficulties in Morals; particularly those relating to the Original of our Ideas of Virtue, its Nature, Foundation, Reference to the Deity, Obligation, Subject Matter, and Sanctions," 8vo, 1758. 2. "Britain's Happiness and the Proper Improvement of it, represented in a Sermon preached at Newington-Green, Middlesex, on Nov. 29, 1759, being the day appointed for a General Thanksgiving," 8vo, 1759. 3. "The Nature and Dignity of the Human Soul. A Sermon preached at St. Thomas's, Jan. 1, 1766, for the Benefit of the Charity-school in Gravel-lane, Southwark," 8vo, 1766. 4. "Four Dissertations. 1. On Providence. 2. On Prayer. 3. On the Reasons for expecting that Virtuous Men shall meet after Death in a State of Happiness. 4. On the Importance of Christianity, the Nature of Historical Evidence and Miracle," 8vo, 1767. 5. "The Vanity, Misery, and Infamy of Knowledge, without suitable Practice. A Sermon preached at Hackney, Nov. 4, 1770," 8vo, 1770. 6. "Observations on Reversionary Payments, Annuities, &c." 8vo, 1771. 7. "An Appeal to the Public on the Subject of the National Debt," 8vo, 1772. 8. The same Pamphlet, the Third Edition, with a Preface, containing farther Observations on the National Debt, &c. Also a Postscript, containing an Account of the Influence of the different States of Civil Society on Population, &c. 8vo, 1773. 9. "Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America. To which is added, an Appendix, containing a State of the National Debt, an Estimate of the Money drawn from the Public by the Taxes, and an Account of the National Income and Expenditure since the last War," 8vo, 1776. 10. "Additional Observations on the Nature and Value of Civil Liberty, and the War with America, &c." 8vo, 1777. 11. "Introduction and Supplement to the above two Tracts on Civil Liberty, &c." 8vo, 1778. 12. "A free Discussion of the Doctrines of Materialism and Philosophical Necessity, in a Corres-

Correspondence between Dr. Price and Dr. Priestley," 8vo, 1778. 13. "A Sermon delivered to a congregation of Protestant Dissenters at Hackney, on the 10th of February, 1779, being the Day appointed for a General Fast," 8vo, 1779. 14. "An Essay on the present State of Population in England and Wales," prefixed to a Treatise on Annuities, by his nephew, Mr. Morgan, 1779. 15. "An Essay on the Population of England, from the Revolution to the present Time. With an Appendix, containing, Remarks on the Account of the Population, Trade, and Resources of the Kingdom, in Mr. Eden's Letter to Lord Carlisle," 8vo, 1780. 16. "A Discourse addressed to a Congregation at Hackney, Feb. 21, 1781. Being the Day appointed for a Public Fast," 8vo, 1781. 17. "The State of the Public Debts and Finances, at Signing the Preliminary Articles of Peace in January, 1783.—With a Plan for raising Money by Public Loans, and for Redeeming the Public Debts," 8vo, 1781. 18. "Observations on Reversionary Payments. With a Postscript on the Population of the Kingdom," an enlarged edition; 2 vols. 8vo, 1783. 19. "Postscript to a Pamphlet by Dr. Price, on the State of the Public Debts and Finances, at signing the Preliminary Articles of Peace, in Jan. 1783," 8vo, 1784. 20. "Observations on the Importance of the American Revolution, and the Means of making it a Benefit to the World," 8vo, 1785. 21. "Sermons on the Christian Doctrine, as received by the different Denominations of Christians; to which are added, Sermons on the Security and Happiness of a virtuous Course, on the Goodness of God, and on the Resurrection of Lazarus," 8vo, 1787. 22. "A Discourse on the Love of our Country. Delivered Nov. 4, 1789, at the Old Jewry, to the Revolution Society." On this Sermon, wherein the doctor pretends that the Revolution established a right in the people, to cashier their governors for misconduct, some very severe remarks were made by Mr. Burke, in his celebrated letter on the French Revolution. These are said to have been strongly felt by Dr. Price, and produced, 23. "A Postscript, occasioned by Mr. Burke's Reflections," 8vo, 1790.

The value of the political and religious works of Dr. Price, men will estimate differently, as they happen to be infected or not by those principles which, by exaggerating the true and excellent doctrines of liberty, have proved, in the present age, the bane of Christianity, and the scourge of human nature. That he was sincere and well-intentioned in his adoption and recommendation of them, there is not any reason to doubt. As a calculator on political questions, when he did not take up his data from partial documents, which flattered his preconceived opinions, he was acute, profound, and able.

PRIDEAUX

PRIDEAUX (JOHN), a learned English bishop, was born at Stowford in Devonshire, 1578 [O]. His father being in mean circumstances, and having a numerous family, young Prideaux, after he had learned to write and read, stood candidate for the parish clerkship of Ugborow, near Harford: but, being disappointed, a gentlewoman of the parish maintained him at school, till he had gained some knowledge of Latin. Then he travelled on foot to Oxford, and at first lived in a very mean station in Exeter college, doing servile offices in the kitchen, and prosecuting his studies at leisure-hours; till at last he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity; was greatly distinguished by his abilities and learning; and, after having been some years fellow, was, in 1612, chosen rector of his college. In 1615, he was made regius professor of divinity, by virtue of which place he became canon of Christ-Church, and rector of Ewelme in Oxfordshire; and afterwards discharged the office of vice-chancellor for several years. In 1641, he was advanced to the bishopric of Worcester; but, by reason of the national troubles, which had then commenced, received little or no profit from it, and became greatly impoverished: for, adhering stedfastly to the king's cause, and excommunicating all those of his diocese, who took up arms against him, he was plundered and reduced to such straits, as to be forced to sell his excellent library. He died of a fever at Bredon in Worcestershire, at the house of his son-in-law Dr. Henry Sutton, in 1650; leaving to his children no legacy, but "pious poverty, God's blessing, and a father's prayers," as the words of his will are. Cleiveland the poet wrote an elegy upon his death. He was a man of very great learning, and of as great humility; for he used often to say, after his advancement, "if I could have been clerk of Ugborow, I had never been bishop of Worcester." He was the author of a great number of works, written many of them in Latin.

PRIDEAUX (HUMPHREY), an English divine of excellent abilities and learning, was born at Padstow in Cornwall, May 3, 1648 [P]; being the third son of Edmund Prideaux, esq; by Bridget daughter of John Moyle of Bake in the said county, and aunt to the late learned and ingenious Walter Moyle, esq. Being a younger brother, he was designed for the church; and, after being initiated in the languages at a private school or two in Cornwall, he was moved thence to Westminster, where he continued under Dr. Busby three years. Being a king's scholar, he was elected to Christ-Church, Oxford, in 1668; and soon after admitted student by Dr. Fell. He took a bachelor of arts

[O] Prince's Worthies of Devonshire. Wood's Athen.—Gen. Dict. in voc.

[P] Gen. Dict. from Memoirs by his son Edmund Prideaux, Esq;—Life of Prideaux, 1748, 8vo.

degree in 1672, and a master's in 1676: in which year he published a commentary upon the inscriptions on the Arundelian marbles, in folio. The title runs thus; "*Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque confata, cum perpetuo commentario.*" The "*Marmora*" had been published by Selden, in 1629, 4to, to which Prideaux now made several additions: but, his book [Q] suffering much in passing through the press, a more correct edition was undertaken and printed by Michael Maittaire, in 1732, folio. Prideaux, though he never esteemed this early production, yet gained great reputation by it; and being ordered to present a copy of it to the lord chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who soon after sent a son to be his pupil, and in 1679 presented him to the rectory of St. Clements near Oxford. The same year, he published two tracts of "*Maimonides*," with a Latin version and notes, under the title of, "*De Jure Pauperis & Peregrini apud Judæos*," in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Busby, in the college of Christ Church; and his view in printing these tracts was, to introduce young students in the Hebrew language to the knowledge of the Rabbinical dialect.

In 1681, the lord chancellor Finch bestowed on him a prebend in the church of Norwich; and, Feb. 1683, he was instituted into the rectory of Bladen cum capella de Woodstock, in Oxfordshire. He took a doctor of divinity's degree at the public act, in 1686; and having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as soon as the act was over, he left Oxford, and settled upon his prebend of Norwich. He had married a gentlewoman of good family the year before. The Papists being now very active, and "the validity of the orders of the church of England" being the point chiefly objected to by those about Norwich, he published a book upon it in 1688, which was reprinted in 1715. In 1689, a convocation being called, he published his thoughts upon the subject then in dispute, in "*A Letter to a Friend.*" In 1691, upon the death of Dr. Pococke, the Hebrew professorship at Oxford was offered to him: but he refused it, though he afterward repented of his refusal. In 1697, he published "*The Life of Mahomet*," in 8vo, which was so well received, that three editions of it were sold the first year. This "*Life*" was only a part of a greater work, which he had long designed to write; namely, "*A History of the Saracen Empire*," and with it, "*The Decay and Fall of Christianity in the East*:" [R] but, for certain reasons, he dropped this design, and only published that part which contained the "*Life of Mahomet*;" to which he annexed "*A*

[Q] See MAITTAIRE.

[R] Preface to the Life of Mahomet.

Letter to the Deists," wherein he undertook to prove the truth of Christianity, by contrasting it with the impostures of Mahometism.

In 1702, he was made dean of Norwich. He published, "The Original Right of Tythes," "Directions for Church-Wardens," and other small pieces for the service of the church: but his great work was, "The Connection of the History of the Old and New Testament;" the first part of which was published in 1715, the second in 1718. Both parts were received with the greatest approbation, and went through eight editions at London, besides two or three at Dublin, before the end of 1720. This history takes in the affairs of Egypt, Assyria, and all the other eastern nations, as well as the Jews; and likewise those of Greece and Rome, as far as was necessary for giving a distinct view of the completion of the prophecies, which relate to the times comprehended in the history. The author has also set in the clearest light some passages of prophane history, which before lay dispersed and buried in confusion: and there appears throughout the whole work such an amiable spirit of sincerity and candour, as sufficiently atones as well for the few mistakes which escaped his diligence, as for some weaknesses arising from his complexion and nature. The author of "Cato's Letters" had certainly no prejudices in favour of Prideaux, or of his work; yet he styles it "A body of universal history [s], written with such capacity, accuracy, industry, and honesty, as make it one of the best books that ever came into the world, and shew him to be one of the greatest men in it. No book was ever more universally read and approved: it is, indeed, a great public service done to mankind, and intitles the author to the highest public gratitude and honour. But though I never saw any great work, to which I found fewer objections, yet as a memorable proof how inseparably mistakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them. I therefore do not upbraid him with them, but rather admire him for having so few. There are, however, some of his theological observations, which seem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the Deity, and to encourage them to mistake the common accidents of life, and the common events of nature, for judgements; and to apply them superstitiously as such." There are letters between the dean and his cousin Mr. Moyle, concerning some passages in this "Connection, &c." printed in the "Miscellaneous Works" of the latter.

He had been seized with the calamitous distemper of the stone in 1710, and was cut for it in 1712; but being unskilfully ma-

[1] Cato's Letters, N. 121, for Nov. 18, 1721.

naged afterwards, the parts became so miserably mangled and torn, that he was obliged ever after to void his urine through the orifice where the stone was extracted. He was carried to London, however, and, by the assistance of an able surgeon, recovered such a share of good health, as to pursue his studies: and he tells us himself, that [T], "though he was driven out of the pulpit, and disabled from that duty of his profession, yet, that he might not be altogether useless, he undertook his 'Connection,' &c." About a year before his death, he was taken with an illness, which confined him wholly to his chamber, and he expired Nov. 1, 1724. He was tall, well-built, and of a strong and robust constitution: his parts were very good, solid rather than lively; and his judgement excellent. As a writer, he is clear, strong, intelligent, and learned.

PRIMATICCIO (FRANCESCO), an eminent Italian painter, was descended from a noble family in Bologna. His friends, perceiving that he had a strong inclination for design, permitted him to go to Mantua, where he was six years a disciple of Julio Romano. In this time he became so skilful, that he represented battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils. He assisted Julio Romano in executing his designs; and Francis I. sending to Rome for a man that understood working in stucco, Primaticcio was the person chosen for this service. The king put such a confidence in him, that he sent him to Rome to buy antiques, in 1546; and he brought back a hundred and four-score statues, with a great number of busts. He had moulds made by Giacomo Baroccio di Vignola, of the statues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's pillar, in order to have them cast in brass. After the death of Rosso, he succeeded him in the place of superintendant of the buildings; and in a little time finished the gallery, which his predecessor had begun. He brought so many statues of marble and brass to Fontainebleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and in stucco. He was so much esteemed in France, that nothing of any consequence was done without him, which had relation to painting or building. He directed the preparations for all festivals, tournaments, and mascherades. He was made abbot of St. Martyr's at Trogei, and lived with such splendour, that he was respected as a courtier as well as a painter. He and Rosso taught the French a good style; for, before their time, what they had done in the arts was very inconsiderable, and had something of the Gothic in it. He died in a good old age, having been favoured and caressed in four reigns.

[T] Preface to his *Connection*, &c.

PRINCE

PRINCE DE BEAUMONT (**MADAME LE**), a French lady, a native of Rouen, who, for the greater part of her life, was employed in England, to preside over the education of ladies; and has left the fullest proof of her excellent talents for instruction, in many works which have been universally approved both here and in France. Her books display a wonderful skill in making instruction attractive and delightful; and form in part a consecutive series entitled "*Le Magasin des Enfans*;" "*Le Magasin des Adolescentes*;" and "*L'Education complete*." There is also "*Le Magasin des pauvres*." Most of these are written in the form of dialogues, in which the speakers are young persons of the age of those intended to be taught. She produced also some good novels, as "*Lettres d'Emerance a Lucie*;" "*Les Memoires de Madame de Batteville*;" and "*Les Lettres de Madame du Montier*," which have been more successful than the rest, and have very lately appeared in an English translation. Madame Prince gives the best counsels without pedantry, and interests the heart without enervating it. She died in 1780.

PRINGLE (**SIR JOHN**), baronet, president of the Royal Society, was born at Stichel-house, in the county of Roxburgh, North Britain, April 10, 1707 [U]. His father was Sir John Pringle, of Stichel, bart. and his mother, whose name was Magdalen Eliott, was sister to Sir Gilbert Eliott, of Stobs, bart. Both the families from which he descended were very ancient and honourable in the south of Scotland, and were in great esteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngest of several sons, three of whom, besides himself, arrived to years of maturity. His grammatical education he received at home, under a private tutor; and after having made such a progress as qualified him for academical studies, he was removed to the university of St. Andrew's, where he was put under the immediate care of Mr. Francis Pringle, professor of Greek in the college, and a near relation of his father. Having continued there some years, he went to Edinburgh in Oct. 1727, for the purpose of studying physic, that being the profession which he now determined to follow. At Edinburgh, however, he stayed only one year, the reason of which was, that he was desirous of going to Leyden, at that time the most celebrated school of medicine in Europe. Boerhaave, who had brought that university into reputation, was considerably advanced in years, and Mr. Pringle was unwilling, by delay, to expose himself to the danger of losing the benefit of that great man's lectures. For Boerhaave he had a high and just respect: but it was not his disposition and character to become the implicit and systematic

[U] London Mag. from his Life by Dr. Kippin.

follower of any man, however able and distinguished. While he studied at Leyden, he contracted an intimate friendship with Van Swieten, who afterwards became so famous at Vienna, both by his practice and writings. Van Swieten was not only Pringle's acquaintance and fellow-student at the university, but also his physician, when he happened to be seized there with a fit of sickness. Nevertheless, he did not owe his recovery to his friend's advice; for Van Swieten having refused to give him the bark, another person prescribed it, and he was cured. When he had gone through his proper course of studies at Leyden, he was admitted, July 20, 1730, to his doctor of physic's degree. His inaugural dissertation, "*De marcere senili*," was printed. Upon quitting Leyden, Dr. Pringle settled as a physician at Edinburgh, where he gained the esteem of the magistrates of the city, and of the professors of the college, by his abilities and good conduct: and, such was his known acquaintance with ethical subjects, that, March 28, 1734, he was appointed, by the magistrates and council of the city of Edinburgh, to be joint professor of pneumatics and moral philosophy with Mr. Scott, during the life of Mr. Scott, and sole professor after his decease; and, in consequence of this appointment, Dr. Pringle was admitted, on the same day, a member of the university. In discharging the duties of this new employment, his text-book was "*Puffendorff de Officio Hominis et Civis*:" agreeably to the method he pursued through life, of making fact and experiment the basis of science. Dr. Pringle continued in the practice of physic at Edinburgh, and in performing the obligations of his professorship, till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. For this appointment he was chiefly indebted to his friend Dr. Stevenson, an eminent physician at Edinburgh, who had an intimate acquaintance with lord Stair. By the interest of this nobleman, Dr. Pringle was constituted, Aug. 24, 1742, physician to the military hospital in Flanders; and it was provided in the commission, that he should receive a salary of twenty shillings a day, and be entitled to half-pay for life. He did not, on this occasion, resign his professorship of moral philosophy: the university permitted him to retain it, and messrs. Muirhead and Cleghorn were allowed to teach in his absence, as long as he continued to request it. The exemplary attention which Dr. Pringle paid to his duty as an army physician, is apparent from every page of his "*Treatise on the Diseases of the Army*." One thing, however, deserves particularly to be mentioned, as it is highly probable that it was owing to his suggestion. It had hitherto been usual, for the security of the sick, when the enemy was near, to remove them a great way from the camp; the consequence of which was, that many were lost before they came under the care

care of the physicians. The earl of Stair, being sensible of this evil, proposed to the duke de Noailles, when the army was encamped at Aschaffenburg, in 1743, that the hospitals on both sides should be considered as sanctuaries for the sick, and mutually protected. The French general, who was distinguished for his humanity, readily agreed to the proposal, and took the first opportunity of shewing a proper regard to his engagement. At the battle of Dettingen, Dr. Pringle was in a coach with lord Carteret during the whole time of the engagement, and the situation they were placed in was dangerous. They had been taken unawares, and were kept betwixt the fire of the line in front, a French battery on the left, and a wood full of hussars on the right. The coach was occasionally shifted, to avoid being in the eye of the battery. Soon after this event, Dr. Pringle met with no small affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to resign with his noble patron, but was not permitted. He, therefore, contented himself with testifying his respect and gratitude to his lordship, by accompanying him forty miles on his return to England; after which he took leave of him with the utmost regret.

But though Dr. Pringle was thus deprived of the immediate protection of a nobleman who knew and esteemed his worth, his conduct in the duties of his station procured him effectual support. He attended the army in Flanders, through the campaign of 1744, and so powerfully recommended himself to the duke of Cumberland, that, in the spring following, March 11, he had a commission from his royal highness, appointing him physician general to his majesty's forces in the Low Countries, and parts beyond the seas; and on the next day he received a second commission from the duke, by which he was constituted physician to the royal hospitals in the same countries. On March 5, he resigned his professorship in consequence of these promotions. In 1745, he was with the army in Flanders, but was recalled from that country in the latter end of the year, to attend the forces which were to be sent against the rebels in Scotland. At this time he had the honour of being chosen F. R. S. Dr. Pringle, at the beginning of 1746, in his official capacity, accompanied the duke of Cumberland in his expedition against the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of August. We do not find that he was in Flanders during any part of that year. In 1747 and 1748, he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the conclusion of the treaty of Aix-la-Chapelle. From that time he principally resided in London, where, from his known skill and experience, and the reputation he had acquired, he might reasonably expect to succeed as a physician.

In April, 1749, Dr. Pringle was appointed physician in ordinary to his royal highness the duke of Cumberland. In 1750, he published, in a letter to Dr. Mead, "Observations on the Gaol or Hospital Fever." This work, which passed through two editions, and was occasioned by the jail-distemper that broke out at that time in the city of London, was well received by the medical world, though he himself afterwards considered it as having been hastily written. After supplying some things that were omitted, and rectifying a few mistakes that were made in it, he included it in his grand work on the "Diseases of the Army," where it constitutes the seventh chapter of the third part of that treatise. It was in the same year that Dr. Pringle began to communicate to the Royal Society his famous "Experiments upon Septic and Antiseptic Substances, with Remarks relating to their Use in the Theory of Medicine." These experiments, which comprehended several papers, were read at different meetings of the society; the first in June, and the two next in the November following; three more in the course of the year 1751; and the last in Feb. 1752. Only the three first numbers were printed in the "Philosophical Transactions," as Dr. Pringle had subjoined the whole, by way of appendix, to his "Observations on the Diseases of the Army." These experiments upon septic and antiseptic substances, which have accompanied every subsequent edition of the treatise just mentioned, procured for him the honour of sir Godfrey Copley's gold medal. Besides this, they gained him a high and just reputation, as an experimental philosopher. In February, 1753, he presented to the Royal Society "An Account of several Persons seized with the Gaol Fever by working in Newgate; and of the Manner by which the Infection was communicated to one entire Family." This is a very curious paper; and was deemed of such importance by the excellent Dr. Stephen Hales, that he requested the author's permission to have it published, for the common good of the kingdom, in the "Gentleman's Magazine;" [x] where it was accordingly printed, previous to its appearance in the Transactions, vol. 48. Dr. Pringle's next communication was, "A remarkable Case of Fragility, Flexibility, and Dissolution of the Bones." In the 49th volume of the "Transactions," we meet with accounts which he had given of an earthquake felt at Brussels; of another at Glasgow and Dunbarton; [y]; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Ham-
burgh. The 50th volume contains, Observations by him on the case of lord Walpole, of Woolterton; and a relation of the virtues of soap, in dissolving the stone, as experienced by the

[x] Gent. Mag. vol. xliii. p. 71—74.
[y] The greater part of the paper is by Dr. Whytt.

reverend

reverend Mr. Matthew Simson. The next volume is enriched with two of the doctor's articles, of considerable length, as well as value. In the first, he has collected, digested, and related the different accounts that had been given of a very extraordinary fiery meteor, which appeared on Sunday the 26th of November, 1758, between eight and nine at night; and, in the second, he has made a variety of remarks upon the whole, in which no small degree of philosophical sagacity is displayed. It would be tedious to mention the various papers, which, both before and after he became president of the Royal Society, were transmitted through his hands. Besides his communications in the Philosophical Transactions, he wrote, in the Edinburgh Medical Essays, volume the fifth, an "Account of the Success of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the second daughter of Dr. Oliver, an eminent Physician at Bath, and who had long been at the head of his profession in that city. This connection did not last long, the lady dying in the space of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the first edition of his "Observations on the Diseases of the Army." It was reprinted in the year following, with some additions. To the third edition, which was greatly improved from the further experience the author had gained by attending the camps, for three seasons, in England, an Appendix was annexed, in answer to some remarks that professor De Haen, of Vienna, and M. Gaber, of Turin, had made on the work. A similar attention was paid to the improvement of the treatise, in every subsequent edition. The work is divided into three parts; the first of which, being principally historical, may be read with pleasure by every gentleman. The latter parts lie more within the province of physicians. They alone are the best judges of the merit of the performance; and to its merit the most decisive and ample testimonies have been given. It hath gone through seven editions at home; and abroad it has been translated into the French, German, and Italian languages. Scarcely any medical writer hath mentioned it without some tribute of applause. Ludwig, in the second volume of his "Commentarii de Rebus in Scientia Naturali et Medicina gestis," speaks of it highly; and gives an account of it, which comprehends sixteen pages. The celebrated and eminent baron Haller, in his "Bibliotheca Anatomica," [2] with a particular reference to the treatise we are speaking of, styles the author "Vir illustris—de omnibus bonis artibus bene meritus." It is allowed to be a classical book in the physical line; and has placed the writer of it in a

[2] Tom. II. p. 235.

rank with the famous Sydenham. Like Sydenham, too, he has become eminent, not by the quantity, but the value of his productions; and has afforded a happy instance of the great and deserved fame which may sometimes arise from a single performance. The reputation that Dr. Pringle gained by his "Observations on the Diseases of the Army," was not of a kind which is ever likely to diminish. The utility of it, however, was of still greater importance than its reputation. From the time that he was appointed a physician to the army, it seems to have been his grand object to lessen, as far as lay in his power, the calamities of war; nor was he without considerable success in his noble and benevolent design. By the instructions received from this book, General Melville, who united with his military abilities the spirit of philosophy, and the spirit of humanity, was enabled, when governor of the Neutral Islands, to be singularly useful. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in swampy places, to be injured by the noxious air of such places, the general was the happy instrument of saving the lives of seven hundred soldiers. In 1753, Dr. Pringle was chosen one of the council of the Royal Society. Though he had not for some years been called abroad, he still held his place of physician to the army; and, in the war that began in 1755, attended the camps in England during three seasons. This enabled him, from further experience, to correct some of his former observations, and to give additional perfection to the third edition of his great work. In 1758, he entirely quitted the service of the army; and being now determined to fix wholly in London, he was admitted a licentiate of the college of physicians, July 5, in the same year. The reason why this matter was so long delayed might probably be, his not having hitherto come to a final resolution with regard to his settlement in the metropolis. After the accession of king George III. to the throne of Great Britain, Dr. Pringle was appointed, in 1761, physician to the queen's household; and this honour was succeeded, by his being constituted, in 1763, physician extraordinary to her majesty. April 12, in the same year, he had been chosen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal College of Physicians, London. In the succeeding November, he was returned on the ballot, a second time, one of the council of the Royal Society; and, in 1764, on the decease of Dr. Wollaston, he was made physician in ordinary to the queen. Feb. 13, 1766, he was elected a foreign member, in the physical line, of the Royal Society of Sciences at Gottingen; and, on the 5th of June in that year, his majesty was graciously pleased

to testify his sense of Dr. Pringle's abilities and merit, by raising him to the dignity of a baronet of Great Britain. July 18, 1768, sir John Pringle was appointed physician in ordinary to her late royal highness the princess dowager of Wales; to which office a salary was annexed of 100l. a year. In 1770, he was chosen, a third time, into the council of the Royal Society; as he was, likewise, a fourth time, for the year 1772.

On Nov. 30, in that year, in consequence of the death of James West, esq; he was elected president of that illustrious and learned body. His election to this high station, though he had so respectable an opponent at the late sir James Porter, was carried by a very considerable majority. This was undoubtedly the highest honour that sir John Pringle ever received; an honour with which his other literary distinctions could not be compared. It was at a very auspicious time that sir John Pringle was called upon to preside over the Royal Society. A wonderful ardour for philosophical science, and for the advancement of natural knowledge, had of late years displayed itself through Europe, and had appeared with particular advantage in our own country. He endeavoured to cherish it by all the methods that were in his power; and he happily struck upon a new way to distinction and usefulness, by the discourses which were delivered by him on the annual assignment of sir Godfrey Copley's medal. This gentleman had originally bequeathed five guineas, to be given at each anniversary meeting of the Royal Society, by the determination of the president and council, to the person who had been the author of the best paper of experimental observations for the year past. In process of time, this pecuniary reward, which could never be an important consideration to a man of an enlarged and philosophical mind, however narrow his circumstances might be, was changed into the more liberal form of a gold medal; in which form it is become a truly honourable mark of distinction, and a just and laudable object of ambition. It was, no doubt, always usual with the president, on the delivery of the medal, to pay some compliment to the gentleman on whom it was bestowed; but the custom of making a set speech on the occasion, and of entering into the history of that part of philosophy to which the experiments related, was first introduced by Mr. Martin Folkes. The discourses, however, which he and his successors delivered were very short, and were only inserted in the minute-books of the Society. None of them had ever been printed before sir John Pringle was raised to the chair. The first speech that was made by him being much more elaborate and extended than usual, the publication of it was desired; and with this request, it is said, he was the more ready to comply, as an absurd account of what he had delivered had appeared in a news-paper. Sir John Pringle

Pringle was very happy in the subject of his primary discourse. The discoveries in magnetism and electricity had been succeeded by the inquiries into the various species of air. In these enquiries, Dr. Priestley, who had already greatly distinguished himself by his electrical experiments, and his other philosophical pursuits and labours, took the principal lead. A paper of his, entitled, "Observations on different Kinds of Air," having been read before the society in March, 1772, was adjudged to be deserving of the gold medal; and sir John Pringle embraced with pleasure the occasion of celebrating the important communications of his friend, and of relating with accuracy and fidelity what had previously been discovered upon the subject. At the close of the speech, he earnestly requested Dr. Priestley to continue his liberal and valuable inquiries; and we need not say how well he fulfilled this request. It was not, we believe, intended, when sir John Pringle's first speech was printed, that the example should be followed: but the second discourse was so well received by the Royal Society, that the publication of it was unanimously requested. Both the discourse itself, and the subject on which it was delivered, merited such a distinction. The composition of the second speech is evidently superior to that of the former; sir John having probably been animated by the favourable reception of his first effort. His account of the torpedo, and of Mr. Walth's ingenious and admirable experiments relative to the electrical properties of that extraordinary fish, is singularly curious. The whole discourse abounds with ancient and modern learning, and exhibits sir John Pringle's knowledge in natural history, as well as in medicine to great advantage. The third time that he was called upon to display his abilities at the delivery of sir Godfrey's medal, was on an eminently beautiful and important occasion. This was no less than Mr. (now Dr.) Maskelyne's successful attempt completely to establish sir Isaac Newton's system of the universe, by his "Observations made on the Mountain Schiehallien, for finding its attraction." Sir John Pringle took advantage of this opportunity, to give a perspicuous and accurate relation of the several hypotheses of the ancients, with regard to the revolutions of the heavenly bodies, and of the noble discoveries with which Copernicus enriched the astronomical world. He then traced the progress of the grand principle of gravitation down to sir Isaac's illustrious confirmation of it; to which he added a concise narrative of messrs. Bouguer's and Condamine's experiment at Chimborazo, and of Mr. Maskelyne's at Schiehallien. If any doubts yet remained with respect to the truth of the Newtonian system, they were now totally removed. Sir John Pringle had reason to be peculiarly satisfied with the subject of his fourth discourse; that

subject

subject being perfectly congenial to his disposition and studies. His own life had been much employed in pointing out the means which tended not only to cure, but to prevent, the diseases of mankind; and it is probable, from his intimate friendship with capt. Cook, that he might suggest to that sagacious commander some of the rules which he followed, in order to preserve the health of the crew of his majesty's ship the *Resolution*, during her voyage round the world. Whether this was the case, or whether the method pursued by the captain to attain so salutary an end, was the result alone of his own reflections, the success of it was astonishing; and this famous voyager seemed well entitled to every honour which could be bestowed. To him the society assigned their gold medal, but he was not present to receive the honour. He was gone out upon that voyage from which he never returned. In this last voyage he continued equally successful in maintaining the health of his men.

Sir John Pringle, in his next annual dissertation, had an opportunity of displaying his knowledge in a way in which it had not hitherto appeared. The discourse took its rise from the prize medal's being adjudged to Mr. Mudge, then an eminent surgeon at Plymouth, upon account of his valuable paper, containing "Directions for making the best Composition for the Metals of Reflecting Telescopes, together with a Description of the Process for grinding, polishing, and giving the great Speculum the true parabolic Form." Sir John has accurately related a variety of particulars, concerning the invention of reflecting telescopes, the subsequent improvements of these instruments, and the state in which Mr. Mudge found them, when he first set about working them to a greater perfection, till he had truly realized the expectation of sir Isaac Newton, who, above an hundred years ago, presaged that the public would one day possess a parabolic speculum, not accomplished by mathematical rules, but by mechanical devices. Sir John Pringle's sixth discourse, to which he was led by the assignment of the gold medal to Mr. (now Dr.) Hutton, on account of his curious paper, entitled, "The Force of fired Gun-powder, and the initial Velocity of Canon-balls, determined by Experiments," was on the theory of gunnery. Though sir John had so long attended the army, this was probably a subject to which he had heretofore paid very little attention. We cannot, however, help admiring with what perspicuity and judgement he has stated the progress that was made, from time to time, in the knowledge of projectiles, and the scientific perfection to which his friend Mr. Hutton had carried this knowledge. Sir John Pringle was not one of those who delighted in war, and in the shedding of human blood, he was happy in being able to shew that even the study
of

of artillery might be useful to mankind; and, therefore, this is a topic which he has not forgotten to mention. Here ended his discourses upon the delivery of sir Godfrey Copley's medal. If he had continued to preside in the chair of the Royal Society, he would, no doubt, have found other occasions of displaying his acquaintance with the history of philosophy. But the opportunities which he had of signalizing himself in this respect were important in themselves, happily varied, and sufficient to gain him a solid and lasting reputation.

Several marks of literary distinction, as we have already seen, had been conferred upon sir John Pringle, before he was raised to the president's chair. But after that event they were bestowed upon him with great abundance: and, not again to resume the subject, we shall here collect them together. Previously, however, to these honours (excepting his having been chosen a fellow of the Society of Antiquaries of London), he received the last promotion that was given him in his medical capacity; which was, his being appointed, Nov. 4, 1774, physician extraordinary to his majesty. In the year 1776, he was enrolled in the list of the members of no less than four learned bodies. These were the Royal Academy of Sciences at Madrid; the Society of Amsterdam, for the Promotion of Agriculture; the Royal Academy of Medical Correspondence at Paris; and the Imperial Academy of Sciences at St. Petersburg. The times of sir John Pringle's election into these eminent societies, according to the order in which we have mentioned them, were on the 12th of February, in the month of September, and on the 28th and 29th of December. July 5, 1777, sir John Pringle was nominated, by his serene highness the landgrave of Hesse, an honorary member of the Society of Antiquaries at Cassel. In 1778, he succeeded the celebrated Linnæus, as one of the foreign members of the Royal Academy of Sciences at Paris. This honour is extended by that illustrious body only to eight persons, on which account it is justly esteemed a most eminent mark of distinction; and we believe there have been few or no instances, wherein it hath been conferred on any other than men of great and acknowledged abilities and reputation. Oct. 11, in the same year, our author was chosen a member of the Medical Society at Hanau. In the succeeding year, March 29, he was elected a foreign member of the Royal Academy of Sciences and Belles Lettres at Naples. The last testimony of respect which was, in this way, bestowed upon sir John Pringle, was his being admitted, in 1781, into the number of the fellows of the newly erected Society of Antiquaries at Edinburgh. The particular design of which is to investigate the history and antiquities of Scotland. It was at a late period of life, when sir John Pringle was in the sixty-sixth year

year of his age, that he was chosen to be president of the Royal Society. Considering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his discourses, it was natural to expect that the burden of his honourable station should grow heavy upon him in a course of time. This burden was increased not only by the weight of years, but by the accident of a fall in the area in the back part of his house, from which he received considerable hurt, and which, in its consequences, affected his health, and weakened his spirits. Such being the state of his body and mind, he began to entertain thoughts of resigning the president's chair. It has been said likewise, and believed, that he was much hurt by the disputes introduced into the society, concerning the question, whether pointed or blunted electrical conductors are the most efficacious in preserving buildings from the pernicious effects of lightning. Perhaps sir John Pringle's declining years, and the general state of his health, will form sufficient reasons for his resignation. His intention, however, was disagreeable to many of his friends, and to many distinguished members of the Royal Society. Accordingly, they earnestly solicited him to continue in the chair; but, his resolution being fixed, he resigned it at the anniversary meeting in 1778. Joseph Banks, esq; (now sir Joseph Banks) was unanimously elected president in his room; a gentleman whose life, and the services he has rendered to science, will hereafter form an important article in biographical works. Though sir John Pringle quitted his particular relation to the Royal Society, and did not attend its meetings so constantly as he had formerly done, he still retained his literary connections in general. His house continued to be the resort of ingenious and philosophical men, whether of his own country, or from abroad; and he was frequent in his visits to his friends. He was held in particular esteem by eminent and learned foreigners, none of whom came to England without waiting upon him, and paying him the greatest respect. He treated them, in return, with distinguished civility and regard. When a number of gentlemen met at his table, foreigners were usually a part of the company. Sir John Pringle's infirmities increasing, he hoped that he might receive an advantage from an excursion to Scotland, and spending the summer there; which he did in 1780, principally at Edinburgh. He had probably then formed some design of fixing his residence in that city. However this may have been, he was so well pleased with a place to which he had been habituated in his younger days, and with the respect shewn him by his friends, that he purchased a house there, whither he intended to return in the following spring. When he came back to
London,

London, in the autumn of the year above mentioned, he began to prepare for putting his scheme into execution. Accordingly, having first disposed of the greatest part of his library, he sold his house in Pall-Mall, in April, 1781, and some few days after removed to Edinburgh. In this city he was treated, by persons of all ranks, with every mark of distinction. But Edinburgh was not now to him what it had been in early life. The vivacity of spirits, which, in the days of youth, spreads such a charm on the objects that surround us, was fled. Many, if not most, of sir John Pringle's old friends and contemporaries were dead; and, though some of them remained, they could not meet together with the same strength of constitution, the same ardour of pursuit, the same animation of hope, which they had formerly possessed. The younger men of eminence paid him the sincerest testimonies of esteem and regard; but it was too late in life for him to form new habits of close and intimate friendship. He found, likewise, the air of Edinburgh too sharp and cold for his frame, which had long been peculiarly sensible to the severities of weather. These evils were exaggerated by his increasing infirmities, and, perhaps, by that restlessness of mind, which, in the midst of bodily complaints, is still hoping to derive some benefit from a change of place. He determined, therefore, to return once more to London, where he arrived in the beginning of September. Before sir John Pringle entirely quitted Edinburgh, he requested his friend, Dr. John Hope, to present ten volumes, folio, of "Medical and Physical Observations," in manuscript, to the Royal College of Physicians in that city. This benefaction was conferred on two conditions; first, that the observations should not be published; and secondly, that they should not be lent out of the library on any pretence whatever. A meeting of the college being summoned upon the occasion, sir John's donation was accepted with much gratitude, and a resolution passed to comply with the terms on which it was bestowed. He was, at the same time, preparing two other volumes to be given to the university, containing the formulas referred to in his annotations.

Sir John Pringle, upon his arrival at the metropolis, found his spirits somewhat revived. He was greatly pleased with re-visiting his London friends; and he was received by them with equal cordiality and affection. His Sunday evening conversations were honoured with the attendance of many respectable men; and, on the other nights of the week, he had the pleasure of spending a couple of hours with his friends, at a society that had long been established, and which had met, for some time past, at Mr. Watson's, a grocer, in the Strand. Sir John's connection with this society, and his constant attendance upon

upon it, formed, to the last, one of his principal entertainments. The morning was chiefly employed by him in receiving and returning the visits of his various acquaintance; and he had frequently a small and select party to dine with him at his apartments in King-street, St. James's-square. All this while, his strength declined with a rapidity which did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the society at Watson's, he was seized with a fit, from which he never recovered. He was accompanied home by Dr. Saunders, for whom he had the highest regard; and in whom he had, in every respect, justly placed the most unreserved confidence. The doctor afterwards attended him with unwearied assiduity, but, to any medical purpose, entirely in vain; for he died on the Friday following, being the 18th day of the month, in the seventy-fifth year of his age; and the account of his death was every where received in a manner which shewed the high sense that was entertained of his merit. On the 7th of February, he was interred in St. James's church, with great funeral solemnity, and with a very honourable attendance of eminent and respectable friends. As a testimony of regard to his memory, at the first meeting of the College of Physicians at Edinburgh, after his decease, all the members appeared in deep mourning.

Sir John Pringle, by long practice, had acquired a handsome fortune, which he disposed of with great prudence and propriety. The bulk of it, as might naturally and reasonably be expected, he bequeathed to his worthy nephew and heir, sir James Pringle, of Stichel, bart. whom he appointed his sole executor. But the whole was not immediately to go to sir James; for a sum equal, we believe, to seven hundred pounds a-year, was appropriated to annuities, revertible to that gentleman at the decease of the annuitants. By these means, sir John exhibited an important proof of his regard and affection for several of his valuable relations and friends. Sir John Pringle's eminent character as a practical physician, as well as a medical author, is so well known, and so universally acknowledged, that an enlargement upon it cannot be necessary. In the exercise of his profession he was not rapacious; being ready, on various occasions, to give his advice without pecuniary views. The turn of sir John Pringle's mind led him chiefly to the love of science, which he built on the firm basis of fact. With regard to philosophy in general, he was as averse to theory, unsupported by experiments, as he was with respect to medicine in particular. Lord Bacon was his favourite author; and to the method of investigating recommended by that great man he steadily adhered. Such being his intellectual character, it will not be thought surprising that he had a dislike to Plato.

To metaphysical disquisitions he lost all regard in the latter part of his life; and, though some of his most valued friends had engaged in discussions of this kind, with very different views of things, he did not choose to revert to the studies of his youth, but contented himself with the opinions he had then formed.

Sir John Pringle had not much fondness for poetry. He had not even any distinguished relish for the immortal Shakspeare: at least, he seemed too highly sensible of the defects of that illustrious bard, to give him the proper degree of estimation. Sir John Pringle had not, in his youth, been neglectful of philosophical enquiries; and, after having omitted them for a time, he returned to them again; so far, at least, as to endeavour to obtain a more exact knowledge of the Greek language, probably with a view to a better understanding of the New Testament. He paid a great attention to the French language; and it is said that he was fond of Voltaire's critical writings. Among all his other pursuits, sir John Pringle never forgot the study of the English language. This he regarded as a matter of so much consequence, that he took uncommon pains with respect to the style of his compositions; and it cannot be denied, that he excels in perspicuity, correctness, and propriety of expression. Though he slighted poetry, he was very fond of music. He was even a performer on the violoncello, at a weekly concert given by a society of gentlemen at Edinburgh. Besides a close application to medical and philosophical science, sir John Pringle, during the latter part of his life, devoted much time to the study of divinity. This was with him a very favourite and interesting object. He corresponded frequently with Michaelis on theological subjects; and that celebrated professor addressed to him some letters on "Daniel's Prophecy of the Seventy Weeks," which sir John thought worthy of being published in this country. He was accordingly at considerable pains, and some expence, in the publication, which appeared in 1773, under the following title: "*Joannis Davidis Michaelis, Prof. Ordin. Philos. et Soc. Reg. Scient. Goettingensis Collegæ, Epistolæ, de LXX Hebdomadibus Danielis, ad D. Joannem Pringle, Baronettum: primo privatim missæ, nunc vero utriusque consensu publicè editæ,*" 8vo [A]. Sir John Pringle was likewise a diligent and frequent reader of sermons, which form so valuable a part of English literature. If, from the intellectual, we pass on to the moral character of sir John Pringle, we shall find that the ruling feature of it was integrity. By this principle he was uniformly actuated in the whole of his behaviour. All his acquaintance with one voice agreed that there never was a man of greater integrity. He was equally

[A] *Anecdotes of Bowyer*, p. 446, 447. *Ibid.* p. 601. ed. 1780.

distinguished for his sobriety. He told Mr. Boswell, that he had never in his life been intoxicated with liquor. In his friendships, sir John Pringle was ardent and steady. The intimacies which were formed by him, in the early part of his life at Edinburgh, continued unbroken to the decease of the gentlemen with whom they were made; and were sustained by a regular correspondence, and by all the good offices that lay in his power. With relation to sir John Pringle's external manner of deportment, he paid a very respectful attention to those whom he esteemed; but he had a kind of reserve in his behaviour, when he was not perfectly pleased with the persons who were introduced to him, or who happened to be in his company. His sense of integrity and dignity would not permit him to adopt that false and superficial politeness, which treats all men alike, however different in point of real estimation and merit. He was above assuming the professions, without the reality of respect. On the religious character of sir John Pringle it is more particularly important to enlarge. The principles of piety and virtue, which were early instilled into him by a strict education, do not appear ever to have lost their influence upon the general conduct of his life. Nevertheless, when he travelled abroad in the world, his belief of the Christian revelation was so far unsettled, that he became at least a sceptic on that subject. But it was not the disposition of sir John Pringle to rest satisfied in his doubts and difficulties, with respect to a matter of such high importance. He was too great a lover of truth, not to make religion the object of his serious enquiry. As he scorned to be an implicit believer, he was equally averse to the being an implicit unbeliever; which is the case of large numbers, who reject Christianity with as little knowledge, and as little examination, as the most determined bigots embrace their systems. The result of this investigation was, a full conviction of the divine original and authority of the gospel. The evidence of revelation appeared to him to be solid and invincible; and the nature of it to be such as must demand the most grateful acceptance. Such having been the character and eminence of sir John Pringle, it was highly proper that a tribute to his merit should be placed in Westminster abbey. Accordingly, under the direction, and at the expence, of his nephew and heir, a monument with an English inscription has been erected, of which Mr. Nollekens was the sculptor.

PRIOLO (BENJAMIN), in Latin Priolus, author of an history of France from the death of Louis XIII. in 1643 to 1664, was born in 1602. He was descended from the Prioli, an illustrious family, some of whom had been doges of Venice. He underwent some difficulties from losing his father and mother, when young; but these did not abate his passion for learning,

which was so strong, that he used to spend whole days and nights at his books. He studied first at Orthez, next at Montauban, and afterwards at Leyden; in which last city he profited by the lectures of Heinsius and Vossius. He went to Paris, for the sake of seeing and consulting Grotius; and afterwards to Padua, where he learned the opinions of Aristotle and other ancient philosophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the house of Prioli as one of their relations. He devoted himself to the duke of Rohan, then in the Venetian service, and became one of his most intimate confidants; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munster, as a person whose talents might be of service to him; and Priolo resided with him a year at Munster, where he contracted a very intimate friendship with Chigi the nuncio, who was afterwards pope Alexander VII. From Munster he returned to Geneva, whence he went to France, in order to settle at Paris. He stayed six months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himself and his whole family abjured the Protestant religion, and immediately received the communion from the hands of the cardinal. He was not, however, long easy at Paris; for, the civil war breaking out soon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his estate was confiscated, and his family banished. Being afterwards restored to the favour of his sovereign, he resolved to lead a private life, and to devote himself to study. It was at this time, and to divert his melancholy, that he wrote, without the least flattery or partiality, his "*History of France*," in Latin. It has gone through several impressions, but the best edition is that of Leipzig, 1686, in 8vo. He was again employed in negotiations, and set out in 1667 upon a secret affair to Venice; but did not arrive at the end of his journey, being seized with an apoplectic fit, of which he died in the archbishop's palace at Lyons. He left seven children, who, by virtue of his name, and their own accomplishments and merit, rose to very flourishing circumstances.

Priolo was a man of great and extensive abilities, as appears from his history. He abounded in maxims, which, if not always just, are often diverting. "Man," he used to say, "possesses but three things, the soul, body, and wealth; and these are continually exposed to three sorts of ensnaring attacks

or ambuscades; the soul to that of divines, the body to that of physicians, and wealth to that of counsellors and lawyers."

PRIOR (MATTHEW) [B], an eminent English poet and statesman, was the son of Mr. George Prior, a joiner and citizen of London; and was born there the 21st of July, 1664. His father dying while he was very young, left him to the care of an uncle, a vintner near Charing-cross, who discharged the trust reposed in him with a tenderness truly paternal, and at a proper age sent him to Westminster school, where he distinguished himself to great advantage. He was afterwards taken home by his uncle, in order to be bred to his trade: at leisure hours, however, he pursued the study of the classics, on which account he was soon noticed by the polite company who resorted to his uncle's house. It happened one day, that the earl of Dorset and other gentlemen being at this tavern, the discourse turned upon a passage in an ode of Horace, who was Prior's favourite author; and the company being divided in their sentiments, one of the gentlemen said, "I find we are not like to agree in our criticisms: but, if I am not mistaken, there is a young fellow in the house, who is able to set us all right." Upon which he named Matt. Prior, who being called in, gave the company the satisfaction they wanted.

Lord Dorset, exceedingly struck with his ingenuity and learning, from that moment determined to remove him from the station he was in, to one more suitable to his talents and genius; and accordingly procured him to be sent, in 1682, to St. John's college in Cambridge, where he proceeded B. A. in 1686, and was shortly after chosen fellow. During his residence in the university, he contracted an intimate friendship with Charles Montague of Trinity college, afterwards earl of Halifax: and Dryden having published, in 1686, his poem called "The Hind and the Panther," Prior joined with Mr. Montague in writing "The Hind and the Panther transversed, to the story of the Country-Mouse and the City-Mouse," which was published in 1687. Upon the Revolution, he was brought to court by his great patron the earl of Dorset; and by his interest introduced to business; for which, as well as for poetry, of which he had already given noble specimens, he was well formed. In 1690, he was made secretary to the plenipotentiaries in the congress at the Hague; and acquitted himself so much to the satisfaction of king William, that, resolving to keep him near his person, he appointed him a gentleman of his bedchamber. This situation afforded him leisure to indulge his genius for poetry; and he then composed several of his poems. He was again employed

[B] Memoirs of Mr. Prior by Sam. Humphreys, Esq; prefixed to the 3d vol. of Prior's Poems, Lond. 1733.—General Dictionary.

as secretary to the English negociations at the treaty of Ryswick, in 1697, having been nominated the same year principal secretary of state in Ireland. In 1698, he went secretary to the embassy in France; in which post he continued during the successive embassies of the earls of Portland and Jersey. While he was in France, one of the officers of the king's household, shewing him the royal apartments and curiosities of Versailles, and among them the paintings of Le Brun, in which the victories of Louis XIV. are described, asked him, whether king William's actions were to be seen also in his palace? "No," answered the English secretary, "the monuments of my master's actions are to be seen every where but in his own house."

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majesty, he departed by way of the Hague for England, and immediately was made under-secretary in the office of the earl of Jersey. In a few days, being a great favourite with the French king, he was ordered back to Paris, to assist the ambassador in the affair of the partition-treaty; and, having dispatched the business to the satisfaction of both sovereigns, returned with great quickness to London. The same year, he printed his celebrated poem, called, "*Carmin Sæculare*." In 1700, he was appointed one of the lords commissioners of trade and plantations, upon the resignation of Mr. Locke; and was elected a representative for East-Grinstead in Suffex, in the new parliament of that year, where he voted for impeaching the several lords charged with advising the partition-treaty.

Upon the success of the war with France, after the accession of queen Anne, Prior exerted his poetical talent in honour of his country: first, in his "Letter to Boileau, on the victory at Blenheim, in 1704," and again, in his "Ode on the glorious Success of her Majesty's Arms, in 1706 [c]." Yet he after-

[c] An excellent letter to Prior, on this Ode, from the pious Mr. Nelson, is preserved in the "*Anecdotes of Bowyer*," p. 4. whence we shall take the liberty of making a short extract:

"Dear Sir, Cranford, July 20.

"I have been so agreeably entertained in my retirement at this place with the beauties of your charming Muse, that mere sense of gratitude for the pleasure I have enjoyed constrains me to pay my acknowledgements to the masterly hand that administered it. And indeed, I must own, the banquet is so elegantly prepared, that at the same time that it raises my admiration, it gratifies and satisfies my appetite to the full; and yet I can return it with fresh gusto: for *decies repetita placebit*. Our

age is most certainly happy in this, that, when our countrymen fight with so much bravery, we have a consummate poet, that secures their hardy deeds from oblivion, and places their battles in eternal light. You observe a decency throughout your whole Ode, which is the effect of your true good sense, that when with a liberal hand you bestow your incense upon our great general, it still rises in thicker clouds towards her who made his arms her choice. I could wish our pulpit orators understood the same decorum; and then all their particular praises would have had a relation to their main subject. Without the bias of friendship, I may venture to say you have improved those hints you have borrowed from Horace; and, were I as well acquainted

afterwards concurred with those who strove for a peace; and, in 1711, when the queen determined to treat with France, was chosen to convey her majesty's demands. For this purpose, he was appointed plenipotentiary to that court; having been made one of the commissioners of the customs just before. He was much employed, and intimately concerned, in the business of the peace; and, after returning, was sent again to France in August, 1712, to accommodate such matters as had remained unsettled in the congress at Utrecht. From the end of this month, he had the appointments and authority of an ambassador; and so continued as long as queen Anne lived. He remained at Paris also in the character of a public minister, some months after the accession of George I. and then was succeeded by the earl of Stair. The great change, which happened in the public affairs at that time, occasioned Mr. Prior to be detained in France; and upon his arrival in England, March 25, 1715, he was immediately taken up by an order of the house of commons, and soon after examined by a committee of the privy council. June 10, Robert Walpole, esq; moved the house for an impeachment against him; and on the 17th, Mr. Prior was ordered into close custody, and no person admitted to see him without leave of the speaker. In 1717, an act of Grace passed, but he was one of the persons excepted in it; at the close of the year, however, he was discharged from his confinement.

He spent the remainder of his days, retired from business, at Down-Hall, a small villa, in the county of Essex. Having finished his "Solomon, on the Vanity of the World," he made a collection of all his poems, and published them in one volume, folio, with an elegant dedication to the duke of Dorset. Some time after, he formed a design of writing an "History of his own Time;" but had made very little progress in it, when a lingering fever carried him off, Sept. 18, 1721, in his fifty-eighth year. He died at Wimple, a seat of the earl of Oxford, not far from Cambridge; and his corpse was interred in Westminster-abbey, where a monument was erected at his own

acquainted with Spenser, I believe I should have reason to make the same judgement in reference to your style. I am sure, whatever his is, your imagination is warm, and your expressions noble and majestic; and yet they never carry you out of sight; but you are always pleased to be intelligible. I thought it friendly to acquaint you how much I share in your glorious success; and that the short journey you have made to Parnassus turns so much to your solid reputation. I had almost forgot to do justice to those admirable materials you have provided for erecting a column to perpetuate

the queen's glory to future generations; and yet it struck me with particular pleasure, from that knowledge I have of those monuments that have been raised to the two emperors you mention. It is a great misfortune that we have no eminent sculptor that can execute what you have so masterly designed. Such a work would make London exceed Rome in a monumental pillar, as much as it does already outdo her in trade and commerce. But we will glory that it stands fixt in your verses; where latest times may read Anna's immortal fame.

charge, 500*l.* having been set apart by him for that purpose, and an inscription for it was written by Robert Freind, master of Westminster-school. After his death, more of his poems were published; and there appeared, in 1740, "The History of his own Time, compiled from his original Manuscripts;" a composition little worthy of him, and undoubtedly for the most part, if not entirely, spurious.

It should be remembered, that he was concerned in some of the first papers of "The Examiner;" and was supposed to be the author of a criticism in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticism exposed him to the severity of Mr. Addison, in the first number of his "Whig-Examiner."

Prior, notwithstanding the many high posts and lucrative employments he had possessed, died at last fellow of St. John's college in Cambridge. He was often told that a fellowship was too trifling a thing for him to keep, and even improper for his character: but he replied, that "every thing he had besides was precarious, and when all failed, that would be bread and cheese; on which account he did not mean to part with it." However, to make the society some amends for this humour, he left them books to the value of 200*l.* to be chosen by them out of his library; and also his picture painted by La Belle, in France, which had been a present to him from Louis XIV.

The works of this writer having been very inaccurately and imperfectly published, Mr. Thomas Evans, bookseller, undertook to give a new edition; and hearing that the dowager dutchess of Portland was possessed of some manuscript poems of Prior [D], applied to his friend Mr. Garrick, for his interest with her grace, to obtain her permission to conclude his edition with these unpublished poems. Mr. Garrick, with that friendship and zeal for literature which marked his character, immediately made the application, which the dutchess answered very favourably, desiring only to leave the decision of what poems were fit for publication to the judgement of Mr. Burke and Garrick. The meeting for this purpose was prevented by the avocations and death of Garrick, and the manuscripts remain unpublished. Evans published his edition without these accessions [E].

PRISCIANUS,

[D] Of which a specimen may be seen in Nichols's "Select Collection of Poems," vol. I. p. iii.

[E] These particulars were communicated to Mr. Nichols, by Mr. Evans, not many days before his death, which happened April 30, 1784. Mr. Evans was much beloved, respected and esteemed by his numerous acquaintance, friends, and rela-

tions; by the latter for his affectionate regard; by his friends for his readiness and activity in their service; and by his acquaintance for the pleasantness of his conversation, and his entertaining manner of displaying his wit and humour, of both of which he possessed a more than ordinary portion. He had naturally a taste and a love for literature; and, as far as prudence would

PRISCIANUS, an eminent grammarian of antiquity, who was born at Casarea, and afterwards went to Constantinople; where he taught the principles of his art, and was in the highest repute about the year 525. Donatus, Servius, and Priscian, are called *triumviri* in *Re Grammatica*, by Laurentius Valla; who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin language, are fit to be mentioned with them. Priscian composed a work, "*De Arte Grammatica*," which was first printed by Aldus, at Venice, in 1476: it is addressed to Julianus, not the emperor, as some have erroneously supposed, but the consul. He wrote a book "*De Naturalibus Quæstionibus*," which he dedicated to Chosroes, king of Persia. He translated "*Dionysius's Description of the World*," into Latin verse: it is printed with the edition of that author, at Oxford, 1697, in 8vo. Some have pretended, that this grammarian was first a Christian, and afterwards a Pagan: but there is no foundation for this opinion. Hadrian Valefius relates, that his name, in a very ancient and correct manuscript, is written *Præscianus*. A person, who writes false Latin, is proverbially said "to break Priscian's head."

PRISCILLIAN, a heretic of the fourth century, well known in ecclesiastical history for having revived the errors of the Gnostics and Manicheans. He was a Spaniard, of high birth, and great fortune, with considerable talents and eloquence. His opinions first became known in 379, and were rapidly diffused in Spain. But in the ensuing year, a council was held by the bishops of Aquitaine at Saragossa, in which the Priscillianists were solemnly condemned. He was then but a layman, but soon after he was ordained bishop of Labina, or Lavila, supposed to be Avila, one of the cities of Galicia, by two bishops of his own party. In the year 384, or, as Baronius in his annals writes, 387, the ringleaders of this sect were put to death by the emperor Maximus, having been convicted before the magistrates of the grossest immoralities. These were Priscillian himself, Felicissimus, and Armenius, two ecclesiastics, who had but very lately embraced his doctrine; Asarinus and Aurelius, two deacons; Latronianus, or, as Jerome, calls him, Matronianus, a layman; and Eucrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bourdeaux a few years before. These were all beheaded at Treves. The rest of Priscillian's followers, whom they could discover or apprehend, were either banished or confined. The bodies of Priscillian, and those who

would permit, endeavoured to render his private propensity the source of public advantage, and public ornament. Hence he favoured the world with elegant editions of the works of some very eminent poets, and engaged in a great number of publications that tended to rescue merit from oblivion, and to do honour to the literary character of his country.

suffered

suffered with him, were conveyed by the friends and adherents into Spain, and there interred with great pomp and solemnity; their names were added to those of other saints and martyrs, their firmness extolled, and their doctrine embraced by such numbers of proselytes, that it spread in a short time over all the provinces between the Pyrenees and the ocean. The author of the notes upon Sulpitius Severus tells us, that he saw the name of Priscillian in some not very ancient martyrologies. In practice they did not much differ from the Manichees; the same, or nearly the same, infamous mysteries being ascribed to both: for, in the trial of Priscillian, before the emperor Maximus, it was alledged that he had countenanced all manner of debauchery, that he had held nocturnal assemblies of lewd women, and that he used to pray naked among them. See the summary of their doctrine extracted from their own books, by Turibius, and sent by him to pope Leo.

PRITZ (JOHN GEORGE), PRITIUS, or PRITZIUS, a Protestant divine, born at Leipzig in 1662. He was chosen in 1707, at Gripswalde, professor of divinity, ecclesiastical counsellor, and minister; which offices he there held till 1711, when he was called to preside over the ministry at Frankfort on the Maine. At that place he died, much beloved and esteemed, on the 24th of August, 1732. Besides the works that were published by this learned author, he was, from 1687 to 1698, one of the writers of the Leipzig Journal. Besides many compilations of various kinds, he wrote, 1. "A learned Introduction to the reading of the New Testament," 8vo, the best edition is 1724. 2. "De Immortalitate Animæ," a controversial book, against an English writer. 3. An edition of the works of St. Macarius. 4. An edition of the Greek Testament, with various readings, and maps. 5. An edition of the letters of Milton; and some other works.

PROCLUS, an eminent philosopher among the later Platonists [P], was born at Constantinople in the year 410, of parents who were both able and willing to provide for his instruction in all the various branches of learning and knowledge. He was first sent to Xanthus, a city of Lycia, to learn grammar; thence to Alexandria, where he was under the best masters in rhetoric, philosophy, and mathematics; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrianus, both of them celebrated philosophers. He succeeded the last in the rectorship of the Platonic school at Athens; where he died in 485. Marinus of Naples, who was his successor in the school, wrote his life; and the first perfect copy of it was published, with a Latin version and notes, by Fabricius, Hamburg, 1700.

[P] Fabric. Bibl. Græc. v. 8.

4to, and afterwards subjoined to his "*Bibliotheca Latina*, 1703," 8vo.

He wrote a vast number of works in various ways; many of which are lost, some are published, and a few remain still in manuscript only. Of the published, there are four very elegant hymns; one to the "Sun," two to "Venus," and one to the "Muses." There are "Commentaries upon several pieces of Plato," upon the four books of Claudius Ptolemaeus "*De judiciis Astrorum*," upon the first book of "Euclid's Elements," and upon Hesiod's "*Opera & Dies*." There are also works of Proclus upon philosophical and astronomical subjects; particularly the piece "*De Sphæra*," which was published in 1620, 4to, by Bainbridge, the Savilian professor of astronomy at Oxford. Lastly, we must not forget to mention his "*Argumenta XVIII. adversus Christianos*," which, though the learned Cave supposed them to be lost, are still extant. Cave, concluding too much from the title of this piece, and from what Suidas says of Proclus, was led to rank him with Celsus, Julian, Porphyry, as a professed and bitter adversary of Christianity: whereas Proclus only attacks the Christians upon this single dogma, "whether the world be eternal?" the affirmative of which he attempts to prove against them by eighteen arguments. Joannes Philoponus refuted these arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin versions.

The character of Proclus is that of all the later Platonists, who were in truth much greater enthusiasts than the Christians their contemporaries, whom they represented in this light. Proclus was not reckoned quite orthodox by his order: he did not adhere so religiously, as Julian and Porphyry, to the doctrines and principles of his master: "he had," says Cudworth, "some peculiar fancies and whimsies of his own, and was indeed a confounder of the Platonic theology, and a mingler of much unintelligible stuff with it."

PROCOPIUS, an ancient Greek historian [c], was born at Cæsarea in Palestine, and went thence to Constantinople in the time of the emperor Anastasius; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius; and attended that renowned general in the wars of Persia, Africa, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city at Constantinople; where he seems to have died, somewhat above sixty. He is not a contemptible historian

[c] Fabric. Bibl. Græc. v. 6.—Vossius de Græc. Hist. Mothe le Vayer Jugemens sur les Historiens, &c.

among the Byzantines. His history contains eight books: two, of the Persian war, which are epitomized by Photius, in the sixty-third chapter of his "Bibliotheca;" two, of the wars of the Vandals; and four, of that of the Goths; of all which there is a kind of abridgement, in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends matters not before published, and is therefore called his *ανεκδοτα*, or *inedita*. Vossius thought that this book was lost; but it has since been published, and gone through many editions. Many learned men have been of opinion, that this is a spurious work, and falsely ascribed to Procopius; and cannot be persuaded, that he, who in the eight books represented Justinian, Theodora, and Belisarius, in a very advantageous light, should in this ninth have made such a collection of particulars in their disfavour, as amounts to nothing less than an invective; and Le Vayer was so sensibly affected with this argument, that he declares all Procopius's history to be ridiculous, if ever so little credit be given to the calumnies of this piece. Fabricius, however, sees no reason, why this secret history may not have been written by Procopius[*π*]; and he produces several examples, and that of Cicero amongst them, to shew that nothing has been more usual, than for writers to allow themselves a certain satirical way of treating things and persons in these private pieces, and very different from the manner they would use in what was designed for public reading. There is another work of Procopius, still extant, entitled, *Κτισματα*, *sive de ædificiis conditis vel restauratis auspicio Justiniani Imperatoris libri vi.* which, with his eight books of history, were first renewed in Greek by Hoeschelius in 1607; for the book of anecdotes, though published in 1624, was not added to these, till the edition of Paris, 1662, in folio, when they were all accompanied with Latin versions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: some contending that he was an Heathen, some that he was a Christian, and some that he was both Heathen and Christian: of which last opinion was the learned Cave. Le Vayer declares for the Paganism of Procopius, and quotes the following passage from his first book of the "Wars of the Goths;" which, he says, is sufficient to deceive those who considered him as a Christian historian. "I will not trouble myself," says he, speaking of the different opinions of Christians, "to relate the subject of such controversies, although it is not unknown to me; because I hold it a vain desire to comprehend the divine nature, and understand what God is. Human wit knows not the things here below: how

[*π*] Epist. ad Attic. ix. 6. & xiv. 17.

then can it be satisfied in the search after divinity? I omit therefore such vain matter, and which only the credulity of man causes to be respected: content with acknowledging, that there is one God full of bounty, who governs us, and whose power stretches over the universe. Let every one therefore believe what he thinks fit, whether he be a priest and tied to divine worship, or a man of a private and secular condition." Fabricius sees nothing in this inconsistent with the soundness of Christian belief, and therefore is not moved by this declaration, which appeared to Le Vayer, and other learned men, to be decisive against Procopius's Christianity. This, however, whatever the real case may be, seems to have been allowed on all sides, that Procopius was at least a Christian by name and profession; and that, if his private persuasion was not with Christians, he conformed to the public worship, in order to be well with the emperor Justinian.

As an historian, he deserves an attentive reading; and especially on this account, that he has written of things which he knew with great exactness. Suidas, after he had given him the surname of Illustrious, calls him rhetorician and sophister; as indeed he seems to have been too much for an historian. He is copious; but his copiousness is rather Asiatic than Athenian, and has in it more of superfluity than true ornament. It may not be improper to mention, that Grotius made a Latin version of Procopius's two books of the wars of the Vandals, and of the four books of the wars with the Goths: a good edition of which was published at Amsterdam in 1655, 8vo.

PROKOPOVITCH. See THEOPHANES.

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born at Mevania, a town in Umbria[1]; as we learn from his own writings. Some say, his father was a knight, and a man of considerable authority; who, siding with Lucius Antonius upon the taking of Perusium, was made prisoner and slain, by Augustus's order, at the altar erected to Julius Cæsar: when his estate was forfeited of course. This must have happened when the poet was very young; and he alludes to it manifestly enough in one of his elegies, where he laments the ruin of his family, in that early season of his life [K]. His wit and learning soon recommended him to the patronage of Mæcenas and Gallus; and among the poets of his time, he was very intimate with Ovid and Tibullus. Ovid was often present at his friend's rehearsals:

"Sæpe suos solitus recitare Propertius ignes,
Jure sodalitii qui mihi junctus erat."

[1] Fabricii Bibl. Latin.—Crassus's Lives of the Roman poets.

[x] Lib. II. Eleg. 25.

We have no accounts of the circumstances of his life, or the manner of his death: only he mentions his taking a journey to Athens, probably in company with his patron Maecenas, who attended Augustus in his progress through Greece. It is certain he died young, those that make him live the longest carrying his age no higher than forty-one: and, from the lines of Ovid just quoted, we find that he had then been dead some time. His birth happened but a few years before that of Ovid, who was born about the year of Rome 710: and Lucius Antonius was defeated in 714, when Propertius was very young: not to mention, that the

"Jure sodalitii qui mihi junctus erat,"

properly expresses that familiarity, which may be supposed between persons nearly of the same age. His mistress Hostia, whom he celebrates under the name of Cynthia, is his constant theme; and Martial says, she and the poet were equally obliged to each other: she, for being immortalized in his writings; he, for being animated by her with that noble passion, which made him write so well.

"Cynthia, facundi carmen juvenile Properti,

Accepit famam, nec minus illa dedit."

He had a house at Rome on the Esquiline hill.

The great object of his imitation was Callimachus: Mimnermus and Philetas were two others, whom he likewise admired and followed in his elegies. Quintilian tells us [L], that Propertius disputed the prize with Tibullus, among the critics of his time: and the younger Pliny, speaking of Passienus, an eminent and learned elegiac poet of his acquaintance, says, that this talent was hereditary and natural; for that he was a descendant and countryman of Propertius [M]. If we should allow that Propertius was inferior to Tibullus in tenderness, and to Ovid in variety of fancy, and facility of expression; still it must be granted, on the other hand, that he excelled them both in art and learning. In the mean time, without attempting to settle the degrees, where all are excellent, nothing can be more pure, more elegant, more correct, than the poetry of Propertius: and this is allowed by all the ancients and all the moderns. Propertius certainly gave the first specimen of the poetical epistle, B. iv. El. 3. which Ovid afterwards claimed as his invention.

The works of this poet are printed with almost all the editions of Tibullus and Catullus; but one of the best editions is that, which was given separately by Janus Brouckhusius at Amsterdam, in 1702, in 4to, and again in 1714, 4to, *"cum curis secundis ejusdem."* Vulpius republished Propertius in 1755, with select notes from Brouckhusius and Passeratius, and a learned commentary of his own, in 4to, and in a form to accompany his Catullus

[L] Just. Orator. Lib. x. c. 1.

[M] Epist. 15. Lib. vi.

and Tibullus. Lastly, an excellent edition in 8vo, was published by Frid. Gottl. Barthius, at Leipzig, in 1779. This edition has, besides its notes, very valuable indexes.

PROTOGENES, a famous ancient painter, was a native of Cauntis, a city of Caria, subject to the Rhodians. Who was his father, or his mother, is not known; but it is probable enough that he had no other master than the public pieces that he saw; and perhaps his parents, being poor, could not be at any such expence for his education in the art, as was customary at that time. It is certain that he was obliged at first to paint ships for his livelihood: but his ambition was not to be rich; his aim being solely to be master of his profession. He finished his pictures with too great care: Apelles said of him, he knew not when he had done well. The finest of his pieces was the picture of Jalifus, mentioned by several authors without giving any description of it, or telling us who Jalifus was: some persons suppose him to have been a famous hunter, and the founder of Rhodes. It is said that for seven years, while Protogenes worked on this picture, all his food was lupines mixed with a little water, which served him both for meat and drink [N]. He was of opinion that this simple and light nourishment would leave him the freedom of his fancy. Apelles was so struck with admiration of this piece, that he could not speak a word; having no expressions to answer his ideas. It was this same picture that saved the city of Rhodes, when besieged by king Demetrius; for, not being able to attack it but on that side where Protogenes worked, the king chose rather to abandon his hopes of conquest, than to destroy so fine a piece as that of Jalifus.

The story of the contest between Protogenes and Apelles is well known by the tale which Prior has founded on it. This latter, hearing of the reputation of Protogenes, went to Rhodes on purpose to see his works. On his arrival there, he found in the house nobody but an old woman: who, asking his name, he answered, "I am going to write it upon the canvas that lies here;" and, taking his pencil with colour on it, designed something with extreme delicacy. Protogenes coming home, the old woman told him what had passed, and shewed him the canvas; who, then attentively observing the beauty of the lines, said it was certainly Apelles who had been there, being assured that no one else was able to draw any thing so fine. Then taking another colour, he drew on those lines an outline more correct and

[N] After seven years spent upon it, he remained still chagrined, because, having represented in it a dog panting and out of breath, he was not able to draw the foam at his mouth; which vexed him to such a degree, that he threw his sponge

against it in order to efface it; and this luckily produced by chance what his art could not effect.—The same story is told of Neocles and Apelles, respecting the foam of a horse.

more delicate; after which he went out again, bidding the old woman shew that to the person who had been there, if he returned, and tell him that was the man he enquired for. Apelles returning, and being ashamed to see himself outdone, took a third colour, and, among the lines that had been drawn, laid on some with so much judgement, as to comprise all the subtlety of the art. Protogenes saw these in his turn; and, confessing that he could not do better, gave up the dispute, and ran in haste to find out Apelles.

Pliny, who tells this story, says that he saw this piece of canvas, before it was consumed in the fire which burnt down the emperor's palace; that there was nothing upon it, but some lines, which could scarcely be distinguished; and yet this fragment was more valued than any of the pictures among which it was placed. The same author goes on to relate, that Apelles asking this rival what price he had for his pictures, and Protogenes naming an inconsiderable sum, according to the hard fortune of those who are obliged to work for their bread; Apelles, concerned at the injustice done to the beauty of his productions, gave him fifty talents [O] for one picture only, declaring publicly, that he would make it pass and sell it for his own. This generosity opened the eyes of the Rhodians as to the merit of Protogenes, and made them get the picture Apelles had bought out of his hands, paying down a much greater price for it than he had given.

Pliny also informs us, that Protogenes was a sculptor as well as a painter. He flourished about the 108th Olympiad, and 308 years before Christ. Quintilian, observing the talents of six famous painters, says, Protogenes excelled in exactness, Pamphilus and Melanthus in the disposition, Antiphilus in easiness, Theon the Samian, in fruitfulness of ideas, and Apelles in grace and ingenious conceptions.

PRUDENTIUS (QUINTUS AURELIUS), an ancient Christian poet [P], was born in Spain in the year 348; but whether he was a native of Calahorra, Saragossa, or some other city of that country, is disputed. He was brought up a lawyer; and, being called to the bar, was afterwards made a judge in two considerable towns. He was then promoted by the emperor Honorius to a very high office; but not to the consulate, as some have falsely imagined. He was fifty-seven, before he resolved to attend to the care of his salvation; and then he began to employ his Muse upon holy subjects. His poetry is not extraordinary, and shews more of religious zeal, than of either genius or art. He often uses harsh expressions, not reconcileable to pure La-

[O] Equivalent to 10,000l. sterling, a sum large enough to be incredible, were we not told that Apelles had twice as much for

his own pieces. Pliny.

[P] Bayle's Dict. in voce.—Du Pin, Cave, Tillemont, &c.

tinity: and he is even guilty of false quantity. His poetical works, to which he chiefly gave Greek titles; are, "Psychomachia, or The Combat of the Soul;" "Cathemerinon, or Poems concerning each Day's Duty;" "Περὶ σεβασμῶν, or Hymns in Praise of Martyrs;" "Apotheosis, or Treatises upon Divine Subjects, against Jews, Infidels, and Heretics;" "Hamartigena, or concerning Original Sin, against Marcion;" "Two Books against Symmachus;" "Diptichon, or Some Histories of the Old and New Testament in Distichs." The two books against Symmachus oppose idolatry. In the first is shewn the original and baseness of false deities, with an account of the conversion of the city of Rome: in the second, the petition, which Symmachus presented to the emperors, to obtain the re-establishment of the Altar of Victory, and other ceremonies of the Pagan religion is answered. These books were written before the victory gained over Radagaisus in 405, and after that which Stilicho won over Alaric near Pollentia in 402: for he mentions the latter, and says nothing of the former, though his subject required it.

The time of Prudentius's death is not mentioned. His works were published by Aldus at Venice in 1502, 4to, and that edition has been followed by many others. A Variorum edition was published by Weitzius, at Hanau, in 1613; another, with the notes and corrections of Nicholas Heinsius, at Amsterdam, in 1667, 12mo, neatly printed by Daniel Elzevir; and lastly, another "In usum Delphini," by father Chamillard, at Paris, 1687, 4to.

PRYNNE (WILLIAM), an eminent English lawyer, who was much distinguished in the civil commotions under Charles I. was born in 1600, at Swanwick in Somersetshire [Q], and educated at a grammar-school in the city of Bath. He became a commoner of Oriel-college, Oxford, in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's-Inn, where he studied the law, and was made successively barrister, bencher, and reader. At his first coming to that inn, he was a great admirer and follower of Dr. John Preston, an eminent Puritan, who was lecturer there; and he published several books against what he thought the enormities of the age, and concerning the doctrine and discipline of the church. His "Histriomastix," which came out in 1632, giving great offence to the court, he was committed prisoner to the Tower of London; and, in 1633, sentenced by the Star-chamber, to be fined 5000l. to the king, expelled the university of Oxford and Lincoln's-Inn, degraded and disenabled from his profession of the law, to stand in the pillory and lose his ears, to have his book

[Q] Hence Butler calls him, "the Utter Barrister of Swanwick."

Hudib. III. ii. 78.

publicly burnt before his face, and to remain prisoner during life. Prynne was certainly here treated with very unjust severity; for Whitelocke observes, that the book was licensed by archbishop Abbot's chaplain[R]: but "being against plays, and a reference in the table of this book to this effect, *Women-actors notorious Whores*, relating to some women-actors mentioned in his book, as he affirmeth, it happened, that about six weeks after this the queen acted a part in a pastoral at Somerset-house; and then archbishop Laud and other prelates, whom Prynne had angered by some books of his against Arminianism, and against the jurisdiction of bishops, and by some prohibitions which he had moved, and got to the high-commission-court; these prelates, and their instruments, the next day after the queen had acted her pastoral, shewed Prynne's book against plays to the king, and that place in it, *Women-actors notorious Whores*: and they informed the king and queen, that Prynne had purposely written this book against the queen and her pastoral; whereas it was published six weeks before that pastoral was acted."

After the sentence upon Prynne was executed, as it was rigorously enough in May, 1634, he was remitted to prison [s]. In 1635, 1636, and 1637, he published several books: particularly one entitled, "News from Ipswich," in which he reflected grossly on the archbishop and other prelates. For this he was sentenced in the Star-chamber, in June, 1637, to be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for Schismatical Libeller, and to be perpetually imprisoned in Caernarvon-castle. This sentence was executed in July; but, in January following, he was removed to Mount Orgueil castle in the Isle of Jersey, where he exercised his pen in writing several books. Nov.

[R] Memorials of the English Affairs, p. 18, 1732, folio.

[s] The following particulars are extracted from the Journal of Sir Simonds D'Ewes. "May 8, 1634, I departed from Stowhall towards London; and the next day in the afternoon came safe thither. As soon as I lighted I heard a particular newes, which much enfolded my heart, touching William Prinne, esquire, that had been an utter barrister of Lincolnes Inne, and a graduate in the universitie of Oxforde, who had lost one eare already in the pillorie, or a parte of it, and was to lose a parte of the other to-morrow. He was a most learned, religious gentleman, had written manie acute, solid, and elaborate treatises, not only against the blasphemous Anabaptists, in the defence of God's grace and providence, but against the vices of the clergie and the abuses of the times. He had been censured in the Starre-Chamber a few

months before, for some passages in a booke hee wrote against stages plaies, called 'Histrio-mastix,' as if he had in them let slippe some wordes tending to the queene's dishonour, because he spoke against the unlawfulness of men wearing women's apparel, and women men's. Notwithstanding this censure, which most men were affrighted at, to see that neither his academical nor barrister's gowne could free him from the infamous losse of his eares, yet all good men generallie conceived it would have been remitted; and manie reported it was, till the sad and fatall execution of it this Midsummer terme. I went to visit him a while after in the Fleet, and to comforte him; and found in him the rare effects of an upright heart and a good conscience, by his sereneitie of spirit and chearefull patience." Biblioth. Topog. Brit. No. XV. p. 35.

1640. an order was issued by the House of Commons for his releasement from prison; and the same month he entered with great triumph into London. He was soon after elected a member of parliament for Newport in Cornwall, and opposed the bishops, especially the archbishop, with great vigour, both by his speeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary visitors of the university of Oxford. During his sitting in the long parliament, he was very zealous for the Presbyterian cause; and when the Independents began to gain the ascendant, shewed himself a warm opposer of them, and promoted the king's interest. He made a long speech in the House of Commons, concerning the satisfactoriness of the king's answers to the propositions of peace; but, two days after, was refused entrance into the house by the army. Upon this he became a bitter enemy to the army and their leader Cromwell, and attacked them with great severity in his writings. Defying Cromwell in a very open manner, he was, July 1, 1650, committed close prisoner to Dunster castle in Somersetshire. He then insisted strongly upon Magna Charta, and the liberty of the subject; which, though of little weight with Cromwell, seems to have set him free. He afterwards wrote abundance of books upon religious controversies and other points.

In 1659, he, as a secluded member of the House of Commons, being restored to sit again, became instrumental in recalling Charles II. in which he shewed such zeal, that general Monk admonished him to be quiet, it being then unseasonable. In 1660, he was chosen for Bath, to sit in the healing parliament; and, after the Restoration, made chief keeper of his majesty's records in the Tower, with a salary of 500*l.* *per annum*. He was again elected for Bath in 1661; and, July that year, being discontented at some proceeding in the house, he published a paper, entitled, "Sundry Reasons tendered to the most honourable House of Peers by some Citizens and Members of London, and other Cities, Boroughs, Corporations, and Ports, against the new-intended Bill for governing and reforming Corporations:" of which being discovered to be the author, he was obliged to beg pardon of the house, in order to escape punishment. After the Restoration, he published several books. He gave his works, bound up together, in forty volumes, folio and quarto, to the library of Lincoln's-Inn: so that a certain writer was not far from the mark, when he called him "one of the greatest paper-worms, that ever crept into a closet or library [u]." Mr. Anthony Collins styles him, "a little, factious,

[u] Mercurius Politicus, No. 7, by Marchamont Needham. Letter to Dr. Rogers.

scribbling fellow." He died at his chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there.

The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in English; and, "by the generality of scholars," says Wood, "are looked upon to be rather rhapsodical and confused, than any way polite or concise: yet for antiquaries, critics, and sometimes for divines, they are useful. In most of them he shews great industry, but little judgement, especially in his large folios against the pope's usurpations. He may be well intitled 'voluminous Prynne,' as Tostatus Abulensis was two hundred years before his time, called 'voluminous Tostatus;' for I verily believe, that, if rightly computed, he wrote a sheet for every day of his life, reckoning from the time when he came to the use of reason and the state of man."

His greatest work goes under the title of "Records," in 3 vols. folio; another is called "Parliamentary Writs," in four parts, 4to. He likewise published "Sir Robert Cotton's Abridgement of the Tower Records, with Amendments and Additions," folio; and, "Observations on the Fourth Part of Coke's Institutes," folio.

PSALMANAZAR (GEORGE), the assumed name of a very extraordinary person, was undoubtedly a Frenchman born [x]: he had his education partly in a free-school, taught by two Franciscan monks, and afterwards in a college of Jesuits in an archiepiscopal city; the name of which, as also of his birth-place and of his parents, remain yet inviolable secrets. Upon leaving the college, he was recommended as a tutor to a young gentleman; but soon fell into a mean rambling kind of life, that led him into many disappointments and misfortunes. The first pretence he took up with was that of being a sufferer for religion; and he procured a certificate that he was of Irish extraction, had left the country for the sake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchase a pilgrim's garb, he had observed, in a chapel dedicated to a miraculous saint, that such a one had been set up as a monument of gratitude to some wandering pilgrim; and he contrived to take both staff and cloak away at noon-day. "Being thus accoutred," says he, "and furnished with a pass, I began, at all proper places, to beg my way in a fluent Latin; accosting only clergymen, or persons of figure, by whom I could be understood: and found them mostly so generous and credulous, that I might easily have saved money, and put myself into a much better dress, before I had gone through a score or two of miles. But so

[x] Memoirs of his Life, by himself.

powerful was my vanity and extravagance, that as soon as I had got, what I thought, a sufficient viaticum, I begged no more; but viewed every thing worth seeing, and then retired to some inn, where I spent my money as freely as I had obtained it."

At the age of sixteen, when he was in Germany, he fell upon the wild project of passing for a Formosan. He recollected, that he had heard the Jesuits speak much of China and Japan; and was rash enough to think, that, what he wanted of a right knowledge, he might make up by the strength of a pregnant invention, which here, it must be confessed, found ample scope for employment. He set himself to form a new character and language, a grammar, a division of the year into twenty months, a new religion, and whatever else was necessary to support the deceit. His alphabet was written from right to left like the Oriental tongues; and he soon inured his hand to write it with great readiness. He now thought himself sufficiently prepared to pass for a Japanese, converted to Christianity: he altered his Avignon certificate as artfully as he could, reassumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries. Under the notion of a Japanese converted by some Jesuit missionaries, and brought to Avignon to be instructed by them, as well as to avoid the dreadful punishments inflicted on converts by the emperor of Japan, he travelled several hundred leagues; with an appearance, however, so dismal and shabby, as to exceed even the very common beggars.

At Liege he enlisted into the Dutch service, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's service; but being still ambitious as ever to pass for a Japanese, he now chose to profess himself an unconverted or Heathenish one, rather than, what he had hitherto pretended to be, a convert to Christianity: The last garrison he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and this, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himself, as it afterwards turned out, to Compton bishop of London, whose piety could not fail of rewarding so worthy an action. By this time Psalmanazar, growing tired of the soldier's life, listened to the chaplain's proposal of taking him over to England; and he was, accordingly, with great haste, baptized. A letter of invitation from the bishop of London arriving, they set out for Rotterdam. Psalmanazar was, in general much caressed there; but some there were, who put such shrewd questions to him, as carried the air of not giving all that credit which he could have wished. This threw him upon a whimsical expedient, by way of removing

moving all obstacles, viz. that of living upon raw flesh, roots, and herbs: and he soon habituated himself, he tells us, to this new and strange food, without receiving the least injury to his health; taking care to add a good deal of pepper and spices by way of concoction.

At his arrival in London he was introduced to the good bishop, was received with great humanity, and soon found a large circle of friends among the well-disposed, both of clergy and laity. "But," says he, "I had a much greater number of opposers to combat with; who, though they judged rightly of me in the main, were far from being candid in their account of the discovery they pretended to make to my disadvantage; particularly the doctors Halley, Mead, and Woodward. The too visible eagerness of these gentlemen to expose me at any rate for a cheat, served only to make others think the better of me, and even to look upon me as a kind of confessor; especially, as those gentlemen were thought to be no great admirers of Revelation, to which my patrons thought I had given so ample a testimony." Before he had been three months in London, he was cried up for a prodigy. He was presently sent to translate the church catechism into the Formosan language; it was received by the bishop of London with candour, the author rewarded with generosity, and his catechism laid up amongst the most curious manuscripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language and no counterfeit. After such success, he was soon prevailed upon to write the well-known "History of Formosa," which soon after appeared. The first edition had not been long published, before a second was called for. Meanwhile, he was sent by the good bishop to Oxford, to pursue such studies as suited his inclination most; whilst his opposers and advocates in London were disputing about the merits and demerits of his book.

The learned at Oxford were not less divided in their opinions. A convenient apartment was, however, assigned him in one of the colleges, he had all the advantages of learning which the university could afford him, and a learned tutor to assist him. Upon his return to London, he continued, for about ten years, to indulge a course of idleness and extravagance. Some absurdities, however, observed in his "History of Formosa," in the end effectually discredited the whole relation; and saved him the trouble, and his friends the mortification, of an open confession of his guilt. He seemed, through a long course of life, to abhor the imposture, yet contented himself with owning it to his most intimate friends. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable subsistence from his pen; he was concerned in
compiling

compiling and writing works of credit, particularly the "Universal History," and lived exemplarily for many years. His death happened in 1763.

In his last will and testament, dated Jan. 1, 1762, he declares, that he had long since disclaimed, even publicly, all but the shame and guilt of his vile imposition, and orders his body to be buried, wherever he happens to die, in the day-time, and in the lowest and cheapest manner. "It is my earnest request," says he, "that my body be not inclosed in any kind of coffin, but only decently laid in what is commonly called a shell, of the lowest value, and without lid or other covering, which may hinder the natural earth from covering it all around.

PSELLUS (MICHAEL CONSTANTINUS), a Greek philosopher, physician, mathematical writer, critic and commentator of the writings of the classic ages; flourished about the year 1105. He is, for his various and extensive learning, ranked among the first scholiasts of his time. He commented and explained no less than twenty-four plays of Menander, which, though now lost, were extant in his time. The emperor Constantine Ducas made him preceptor to his son Michael who succeeded to the crown in 1071. His principal works are, "1. De Operatione Dæmonum," Greek and Latin, 8vo, Paris, 1623. 2. "De Quatuor Mathematicis Scientiis," Bas. 8vo, 1556. 3. "De Lapidum Virtutibus," Tol. 8vo, 1615. 4. "De Victus ratione," in two books. Bâle, 1529, 8vo. 5. "Synopsis Legum, versibus Græcis edita," Paris, 1632. Leo Allatius has written a treatise de Psellis, 8vo, Rome, 1634, which contains an account of all the authors of the name of Psellus.

PTOLEMÆUS (CLAUDIUS) [Y], a great geographer, mathematician, and astronomer of antiquity, was born at Pelusium in Egypt, and flourished in the reigns of Adrian and Marcus Antoninus. He tells us himself, in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and, in another, that he observed an eclipse of the moon, in the ninth year of Adrian; whence it is reasonable to conclude, that this astronomer's observations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of some authors in supposing, that this Claudius Ptolemæus was the same with the astrologer Ptolemy, who constantly attended Galba, promised Otho that he should survive Nero, and afterwards that he should obtain the empire; which is as improbable, as what Isidorus [Z], an ecclesiastical writer of the seventh century, and some moderns after him have asserted; namely, that this astronomer was one of the

[Y] Fabric. Biblioth. Græc. V. III.—Weidleri Hist. Astron. Wirtemb. 1741, 4to. Magna Constructio, VII. 2. & IV. 9.

[Z] Plut. in vit. Galbæ.—Tacit. Hist. Lib. I. c. 22.

kings of Egypt. We know no circumstances of the life of Ptolemy; but it is noted in his Canon, that Antoninus Pius reigned three-and-twenty years, which shews, that himself survived him.

Science is greatly indebted to this astronomer; who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars; and formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. He was indeed the first who collected the scattered and detached observations of the ancients, and digested them into a system; which he set forth in his "*Μεγάλη συντάξις*," five *Magna Constructio*," divided into thirteen books. He adopts and exhibits here the ancient system of the world, which placed the earth in the centre of the universe; and this has been called from him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. About 827, this work was translated by the Arabians into their language, in which it was called "*Almagestum*," by the command of one of their kings; and from Arabic into Latin, about 1230, under the encouragement of the emperor Frederic II. There were other versions from the Arabic into Latin; and a manuscript of one, done by Girardus Cremonensis, who flourished about the middle of the fourteenth century, is said by Fabricius to be still extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the fifteenth century; and was first published by Simon Grynæus at Basil, 1538, in folio, with the eleven books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1454, it was reprinted at Basil, with a Latin version by Georgius Trapezuntius; and again at the same place in 1551, with the addition of other works of Ptolemy, to which are Latin versions by Camerarius. We learn from Kepler [A], that this last edition was used by Tycho.

Another great and important work of Ptolemy was, "*Geographiæ libri vii*," in which, with his usual sagacity, he searches out and marks, and he was the first who did it, the situation of places according to their longitudes and latitudes. Though this work must of necessity fall greatly short of perfection, through the want of necessary observations, yet it is of singular merit, and has been very useful to modern geographers. Cellarius indeed, who was a very competent judge, suspects that Ptolemy did not use that care and application, which the nature of his work required; and his reason is, that the geographer delivers

[A] *Tabulæ Rudolphinæ*, P. II. p. 114.

himself with the same fluency and certainty, concerning things and places at the remotest distance, and of which it was impossible he should know any thing, that he does concerning those which lay the nearest to him, and fell the most under his cognizance. Salmasius [B] had before made some remarks to the same purpose upon this work of Ptolemy. The Greek was first published by itself at Basil in 1533, 4to; afterwards with a Latin version and notes by general Mercator at Amsterdam, 1605; which last edition was reprinted at the same place, 1618, folio, with elegant geographical tables, by Bertius.

Other works of Ptolemy, though less considerable than these two, are still extant; "*Libri quatuor de judiciis astrorum*," upon the two first books of which Cardan wrote a commentary. "*Fructus librorum suorum*;" a kind of supplement to the former work. "*Recensio chonologica regum*;" this, with another work of Ptolemy, "*De hypothesibus planetarum*," was published in 1620, 4to, by Joannes Bainbrigiuss the Savilian professor of astronomy at Oxford. Scaliger, Petavius, Dodwell, and all the chronological men, have made great use of it. "*Apparentiæ Stellarum Inerrantium*;" this was published at Paris by Petavius, with a Latin version, 1630, in folio; but from a mutilated copy, whose defects have since been supplied from a perfect one, which sir Henry Savile had communicated to abp. Usher, by Fabricius, in the third volume of his "*Bibliotheca Græca*." "*Elementorum Harmonicorum libri tres*;" published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis at Oxford, 1682, in 4to; and afterwards reprinted there, and inserted in the third volume of Wallis's works, 1699, in folio, &c.

Mabillon exhibits, in his "*German Travels*," a figure of Ptolemy looking at the stars through an optical tube; which effigy, he says, he found in a manuscript of the thirteenth century, made by Conradus a monk. Hence some have fancied, that the use of the telescope was known to Conradus; but this is only matter of conjecture, there being no facts or testimonies to support such an opinion.

PUFFENDORF (SAMUEL DE) [C], an eminent German civilian and historian, was born in 1631 at Fleh, a little village near Chemnitz, in Upper Saxony; of which village his father Elias Puffendorf was minister. He discovered an early propensity to letters, and at a proper age was sent to universities; where he was supported by the generosity of a Saxon nobleman, who was pleased with his promising talents, his father's circumstances not being equal to the expence. He went first to Grim, and afterwards to Leipzig; where he made a surprising progress in

[B] In not. ad Solinum, p. 1186.

[C] Nicéron, T. XVIII.

his studies. His father designed him for the ministry, and directed him to apply himself to divinity; but his inclination led him another way. He turned his thoughts to the public law, which, in Germany, consists of the knowledge of the rights of the empire over the states and princes of which it is composed, and of those of the princes and states with respect to each other. He considered this study as a proper method of raising himself in time to some posts in the courts of Germany; for it is well known, that the several princes who compose the Germanic body have no other ministers of state than men of learning, whom they style counsellors; and whose principal study is the public law of Germany. As these posts are not venal, and no other recommendation is necessary to obtain them but real and distinguished merit, Puffendorf resolved to qualify himself for the honours to which he aspired. After he had resided some time at Leipzig, he left that city, and went to Jena, where he joined mathematics and the Cartesian philosophy to the study of the law. He returned to Leipzig in 1658, with a view of seeking an employment fit for him. One of his brothers, named Isaiah, who had been some time in the service of the king of Sweden, and was afterwards his chancellor in the dutchies of Bremen and Werden, then wrote to him, and advised him not to fix in his own country, but after his example to seek his fortune elsewhere. Puffendorf resolved to take this advice; and accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who was then ambassador for the king of Sweden at the court of Denmark. For this purpose he went to Copenhagen, but did not continue long at ease there; for, the war being renewed some time after between Denmark and Sweden, he was seized with the whole family of the ambassador, who a few days before had taken a tour into Sweden.

During his confinement, which lasted eight months, as he had no books, and was allowed to see no person, he amused himself by meditating upon what he had read in Grotius's treatise "*De jure belli & pacis*," and in the political writings of Hobbes. He drew up a short system of what he thought best in them; he turned and developed the subject in his own way; he treated of points which had not been touched by those authors; and he added many new things to the whole. He intended no more, than to divert himself in his solitude; but two years after, shewing his work to a friend in Holland, where he then was; he was advised to review and publish it. This he did at the Hague in 1660, under the title of, "*Elementorum Jurisprudentiæ Universalis libri duo*;" and it gave rise to his famous work, "*De jure naturæ & gentium*;" of which we shall speak below. The elector Palatine, Charles Louis, to whom he had dedicated it, not only wrote him immediately a letter of thanks, but

but invited him to the university of Heidelberg, which he was desirous of restoring to its former lustre; and founded there, in his favour, a professorship of the law of nature and nations: which was the first of that kind in Germany, though many have since been established in imitation of it. The elector engaged him also to allot some portion of his time to the instruction of the electoral prince, his son. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an university at Lunden, sent for him to be professor there: and thither, to the great concern of the elector Palatine, he went the same year, and was installed professor of the law of nature and nations. His reputation greatly increased after that time, both by the fame and success of his lectures, and by the many valuable works that he published. Some years after, the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1688, the elector of Brandenburg obtained the consent of the king of Sweden for Puffendorf to go to Berlin, in order to write the history of the elector William the Great; and granted him the same titles of Historiographer and Privy-counsellor, which he had in Sweden, with a considerable pension. Nevertheless, the king of Sweden continued to give him marks of his favour, and made him a baron in 1694. But he did not long enjoy the title; for he died the same year, of a mortification in one of his toes, occasioned by cutting the nail.

Very numerous are the works of this learned and excellent man: we have already mentioned his first work; and his second was, 2. "*De Statu Germanici Imperii liber unus*:" which he published in 1667, under the name of "*Severini de Mozambano*," with a dedication to his brother Isaac Puffendorf, whom he styles "*Lælio Signor de Trezolani*." Puffendorf sent it the year before to his brother, then ambassador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a bookseller, who gave it Mezeray to peruse. Mezeray thought it worth printing, yet refused his approbation, on account of some passages opposite to the interests of France, and of others in which the priests and monks were severely treated. Upon this, Isaac Puffendorf sent it to Geneva, and there it was printed in 12mo. It met with great opposition; was condemned, prohibited, and seized in many parts of Germany; and written against immediately by several learned civilians. It underwent many editions, and was translated into many languages; and, among the rest, into English by Mr. Bohun, 1696, in 12mo. 3. "*De Jure Naturæ & Gentium*, 1672," 4to. This is Puffendorf's greatest work; and it has met with an universal approbation. It is indeed a body of the law of nature, well digested; and, as some think, preferable

ferable to Grotius's book "*De Jure belli & pacis*," since the same subjects are treated in a more extensive manner, and with greater order. It was translated into French by Barbeyrac, who wrote large notes and an introductory discourse, in 1706; and into English, with Barbeyrac's notes, by Dr. Basil Kennet and others, in 1708. The fourth and fifth edition of the English translation have Mr. Barbeyrac's introductory discourse, which the former have not. In the mean time Puffendorf was obliged to defend this work against several censurers; the most furious of whom was Nicholas Beckman, his colleague in the university of Lunden. This writer, in order to give the greater weight to his objections, endeavoured to draw the divines into his party, by bringing religion into the dispute, and accusing the author of heterodoxy. His design in this was, to exasperate the clergy of Sweden against Puffendorf; but the senators of that kingdom prevented this, by enjoining his enemies silence, and suppressing Beckman's book by the king's authority. It was reprinted at Gießen; and, being brought to Sweden, was burned in 1675 by the hands of the executioner: and Beckman, the author, banished from the king's dominions for having disobeyed orders in republishing it. Beckman now gave his fury full scope, and not only wrote virulently and maliciously against Puffendorf, but likewise challenged him to fight a duel: he wrote to him from Copenhagen in that style, and threatened to pursue him wherever he should go, in case he did not meet him at the place appointed. Puffendorf took no notice of the letter, but sent it to the consistory of the university: yet thought it necessary to reply to the satirical pieces of that writer, which he did in several publications.

Other works of Puffendorf are, 4. "*De officio hominis & civis juxta legem naturalem*, 1673," 8vo. This is a very clear and methodical abridgement of his great work "*De jure naturæ & gentium*." 5. "*Introduction to the History of Europe*, 1682. With a Continuation, 1686; and an Addition, 1699," in German: afterwards translated into Latin, French, and English. 5. "*Commentariorum de rebus Suecicis libri xxvi. ab expeditione Gustavi Adolphi Regis in Germaniam, ad abdicationem usque Christianæ*, 1686," folio. Puffendorf, having read the public papers in the archives of Sweden, with a design of writing the history of Charles Gustavus, according to orders received from Charles IX. thought proper to begin with that of Gustavus Adolphus, and to continue it down to the abdication of queen Christina: and this he has executed in the present work, which is very curious and exact. 6. "*De habitu Religionis Christianæ ad vitam civilem*, 1687," 4to. In this work an attempt is made to settle the just bounds between the ecclesiastical and civil powers. 7. "*Jus Feciale Divinum, five de consensu*
& dif.

& dissensu Protestantium: Exercitatio Posthuma, 1695," 8vo. The author here proposes a scheme for the re-union of religions; and it appears from the zeal with which he recommended the printing of it before his death, that this was his favourite work. 8. "De rebus gestis Frederici Wilelmi Magni, Electoris Brandenburgici Commentarii, 1695," in two vols. folio; extracted from the archives of the House of Brandenburg. 9. "De rebus a Carolo Gustavo Sueciæ Rege gestis Commentarii, 1696," in two vols. folio.

We omit many works of a smaller kind; which, being chiefly polemical, and nothing more than defences against envy and personal abuse, deserve little regard.

PUGET (PETER), one of the greatest painters that France ever produced, was born at Marseilles in 1623. We have no account of his education in this art; but in his manner he resembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great master: like whom too, Puget united the talents of painting, sculpture, and architecture. Not contented with animating the marble, and rendering it in appearance flexible as flesh itself, when he was called upon to exert his skill, he raised and adorned palaces, in a manner that proved him a judicious architect; and, when he committed the charming productions of his imagination to canvas [D], he painted such pictures as the delighted beholder was never tired with viewing. He died in the place of his birth, 1695.

There are two prints engraved from his paintings in the cabinet of Aix, whence this account was taken.

PULCI (LUIGI), one of the most famous Italian poets, was born at Florence, December 3, 1431 [E]. He was of a noble family, and was the most poetical of three brothers who all assiduously courted the Muses. His two elder brothers, Bernardo and Luca, appeared as poets earlier than himself. The first production of the family is probably the Elegy of Bernardo addressed to Lorenzo de' Medici, on the death of his grandfather Cosmo. He also wrote an elegy on the untimely death of the beautiful Simonetta, mistress of Giuliano de' Medici [F], the brother of Lorenzo, which was published at Florence in 1494, though written much earlier. He produced the first Italian translation of the Eclogues of Virgil, which appears to have been finished about 1470; and was published in 1481: and a poem on the Passion of Christ. Luca wrote a celebrated poem on a

[D] Account of modern painters, &c. Lond. 1754, 8vo.

[E] This is the date according to Roscoe in his Life of Lorenzo de' Medici, vol. i. p. 247. The Dict. Hist. from the

Neapolitan editor of his works, places it in 1432.

[F] See Roscoe, vol. i. p. 103, 109, &c. She was celebrated also by Politian.

tournament held at Florence in which Lorenzo was victor, in 1468, entitled, "Giostra di Lorenzo de' Medici;" as Politian celebrated the success of Giuliano, in his "Giostra di Giuliano de' Medici." It is confessed, however, that the poem of Luca Pulci derives its merit rather from the minute information it gives respecting the exhibition, than from its poetical excellence. He produced also "Il Ciriffo Calvaneo," an epic romance, probably the first that appeared in Italy, being certainly prior to the *Morgante* of his brother, and the *Orlando Innamorato* of Bojardo: and the "Driadeo d'Amore," a pastoral romance in *ottava rima*. There are also eighteen heroic epistles by him, in *terza rima*, the first from Lucretia Donati to Lorenzo de Medici, the rest on Greek and Roman subjects. These were printed in 1481, and do credit to their author.

Luigi appears, from many circumstances, to have lived on terms of the utmost friendship with Lorenzo de Medici, who, in his poem entitled *La Caccia col Falcone*, mentions him with great freedom and jocularity. His principal work is the "*Morgante maggiore*," an epic romance. Whether this or the *Orlando Innamorato* of Bojardo was first written has been a subject of doubt. Certain it is that the *Morgante* had the priority in publication, having been printed at Venice in 1488, after a Florentine edition of uncertain date, whereas Bojardo's poem did not appear till 1496, and, from some of the concluding lines, appears not to have been finished in 1494. The *Morgante* may therefore be justly, as it is generally, regarded, as the prototype of the *Orlando Furioso* of Ariosto. It has been said without foundation that Ficinus and Politian had a share in this composition. It was first written at the particular request of Lucretia, mother of Lorenzo de Medici, but it was not finished till after her death, which happened in 1482. It is said by Crescimbeni that Pulci was accustomed to recite this poem at the table of Lorenzo, in the manner of the ancient rhapsodists. This singular offspring of the wayward genius of Pulci has been as immoderately commended by its admirers, as it has been unreasonably condemned and degraded by its opponents: and while some have not scrupled to prefer it to the productions of Ariosto and Tasso, others have decried it as vulgar, absurd, and profane. From the solemnity and devotion with which every canto is introduced, some have judged that the author meant to give a serious narrative, but the improbability of the relation, and the burlesque nature of the incidents destroy all ideas of this kind. M. de la Monnoye says that the author, whom he conceives to have been ignorant of rules, has confounded the comic and serious styles, and made the giant, his hero, die a burlesque death, by the bite of a sea-crab in his heel, in the twentieth book, so that in the eight which remain he is not mentioned. The

native

native simplicity of the narration, he adds, covers all faults: and the lovers of the Florentine dialect still read it with delight, especially when they can procure the edition of Venice in 1546 or 1550, with the explanations of his nephew John Pulci. These, however, are no more than a glossary of a few words subjoined to each canto. There are also sonnets by Luigi Pulci, published with those of Matteo Franco, in which the two authors satirize each other without mercy or delicacy; yet it is supposed that they were very good friends, and only took these liberties with each other for the sake of amusing the public. They were published about the fifteenth century, and entitled "Sonetti di Misere Mattheo Franco et di Luigi Pulci jocosì et faceti, cioè da ridere." No other poem of this author is mentioned by Mr. Roscoe, who has given the best account of him, except [G] "La Beca di Dicomano," written in imitation and emulation of "La Nencio da Barberino," by Lorenzo de Medici, and published with it. It is a poem in the rustic style and language, but instead of the more chastized and delicate humour of Lorenzo, the poem of Pulci, says Mr. Roscoe, partakes of the character of his Morgante, and wanders into the burlesque and extravagant. It has been supposed that this poet died about 1487, but it was probably something later. The exact time is not known.

PULMANNUS (THEODORE), properly *Poelman*, a Dutch commentator on the classics, was born at Cranenbourg in the Dutchy of Cleves, about the year 1510. He was bred a fuller, but by diligent application became an able scholar, critic, and grammarian. He principally applied himself to the correction of the Latin poets from ancient manuscripts, and superintended some good editions of them at the press of Plantin. He published in the year 1551 Arator's History of the Acts of the Apostle's in Latin Hexameters, with his own corrections of the text. Virgil, Lucan, Juvenal, Horace, Ausonius, Claudian, Terence, Suetonius, and Esop's Fable, were also edited by him, and also the works of St. Paulinus. He is supposed to have died about 1580, at Salamanca, but the cause which led him so far from home we cannot assign.

PULTENEY (WILLIAM), esq; [H] afterwards earl of Bath, descended from one of the most ancient families in the kingdom, was born in 1682. Being born to a plentiful fortune, he early had a seat in the house of commons; and began to distinguish himself by being a warm partizan against the ministry in the reign of queen Anne. He had sagacity to detect their errors, and spirited eloquence sufficient to expose them. These services were well rewarded by George I. who, upon coming to the

[G] Life of Lorenzo, vol. i. p. 297.

[H] Annual Register, 1765.

throne,

throne, raised him to the place of secretary at war, 1714. Not long after, he was raised to be cofferer to his majesty's household; but the intimacy between this gentleman and sir Robert Walpole, who then acted as prime minister, was soon interrupted, by its being suspected that sir Robert was desirous of extending the limits of prerogative, and promoting the interest of Hanover, at the expence of his country. Accordingly, in 1725, the king, by the advice of this minister, desirous that a sum of money should be voted him by the commons, in order to discharge the debts of the civil list, Pultney moved, that an account should be laid before the house, of all money paid for secret services, during the last twenty-five years to the then present time. This caused an irreconcilable breach between the two ministers, which in two years after broke out into open invective. Upon the house of commons deliberating upon the loan of the bank, which sir Robert warmly espoused, Pultney observed, that shifting the funds was but perpetuating taxes, and putting off the evil day; and some warm altercation passed between him and the prime minister: sir Robert, however, carried it in the house for this time.

Nor did Pultney confine his displeasure at the minister to his person only, but extended it to all his measures; so that some have been of opinion, that he often opposed sir Robert, when the measures he pursued were beneficial to the public. This course of steady opposition at last became so obnoxious to the crown, that the king, July 1, 1731, called for the council-book, and with his own hand struck the name of William Pultney, esq; out of the list of privy-counsellors: his majesty further ordered him to be put out of all commissions for the peace: the several lords lieutenants, from whom he had received deputations, were commanded to revoke him: and the lord chancellor and secretaries of state were directed to give the necessary orders for that purpose. A proceeding so violent only served to inflame his resentment, and increase his popularity. It was some time after this, that he made that celebrated speech, in which he compared the ministry to an empiric, and the constitution of England to his patient. "This pretender in physic," said he, "being consulted, tells the distempered person, there were but two or three ways of treating his disease, and he was afraid that none of them would succeed. A vomit might throw him into convulsions, that would occasion immediate death: a purge might bring on a diarrhoea, that would carry him off in a short time: and he had been already bled so much, and so often, that he could bear it no longer. The unfortunate patient shocked at this declaration, replies, Sir, you have always pretended to be a regular doctor, but I now find you are an errant quack: I had an excellent constitution when I first fell into your hands, but you have quite

quite destroyed it: and now I find I have no other chance for saving my life, but by calling for the help of some regular physician."

In this manner he continued inflexibly severe, attacking the measures of the minister with a degree of eloquence and sarcasm that worsted every antagonist; and sir Robert was often heard to say, that he dreaded his tongue more than another man's sword. In 1738, when opposition ran so high that several members openly left the house, as finding that party and not reason carried it in every motion, Pulteney thought proper to vindicate the extraordinary step which they had taken; and, when a motion was made for removing sir Robert Walpole, he warmly supported it. What a single session could not effect, was at length brought about by time; and, in 1741, when sir Robert found his place of prime minister no longer tenable, he wisely resigned all his employments, and was created earl of Orford. His opposers also were assured of being provided for; and among other promotions, Pulteney himself was sworn of the privy council, and soon afterwards created earl of Bath. He had long lived in the very focus of popularity, and was respected as the chief bulwark against the encroachments of the crown: but, from the moment he accepted a title, all his favour with the people was at an end, and the rest of his life was spent in contemning that applause which he no longer could secure. Dying without issue, June 8, 1764, his title became extinct; and, his only son having died some time before in Portugal, the paternal estate devolved to his brother, lieutenant-general Pulteney. Besides the great part he bore in "The Craftsman," he was the author of many political pamphlets; in the drawing up and composing of which no man of his time was supposed to exceed him.

PURCELL (HENRY), an eminent musician, was son of Henry Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal Chapel at the restoration of Charles II. and born in 1658 [1]. Who his first instructors were, is not clearly ascertained, as he was only six years old when his father died; but the inscription on Blow's monument, in which Blow is called his master, gives at least room to suppose, that Purcell, upon quitting the chapel, might, for the purpose of completing his studies, become the pupil of Blow. However this be, Purcell shone early in the science of musical composition; and was able to write correct harmony at an age when to perform choral service is all that can be expected. In 1676, he was appointed organist of Westminster, though then but eighteen; and, in 1682, became one of the organists of the chapel Royal.

[1] Hawkins's Hist. of Music, iv. 495.

In 1683, he published twelve sonatas for two violins, and a bass for the organ and harpsichord; in the preface to which he tells us, that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour it is time now should begin to loath the levity and balladry of our neighbours." From the structure of these compositions of Purcell, it is not improbable that the sonatas of Bassani, and perhaps other Italians, were the models after which he formed them; for as to Corelli, it is not clear that any thing of his had been seen so early as 1683. Before the work is a very fine print of the author, his age twenty-four, without the name of either painter or engraver, but so little like that prefixed to the "*Orpheus Britannicus*," after a painting of Closterman, at thirty-seven, that they hardly seem to be representations of the same person.

As Purcell had received his education in the school of a choir, the natural bent of his studies was towards church-music. Services, however, he seemed to neglect, and to addict himself to the composition of Anthems. An anthem of his, "Blessed are they that fear the Lord," was composed on a very extraordinary occasion. Upon the pregnancy of James the Second's queen, supposed or real, in 1687, proclamation was issued for a thanksgiving; and Purcell, being one of the organists of the Chapel Royal, was commanded to compose the anthem. The anthem, "They that go down to the sea in ships," was likewise owing to a singular accident. It was composed at the request of Mr. Gostling, subdean of St. Paul's, who, being often in musical parties with the king and the duke of York, was with them at sea when they were in great danger of being cast away, but providentially escaped.

Among the "*Letters of Tom Brown from the Dead to the Living*," is one from Dr. Blow to Henry Purcell, in which it is humorously observed, that persons of their profession are subject to an equal attraction from the church and the play-house; and are therefore in a situation resembling that of Mahomet's tomb, which is said to be suspended between heaven and earth. This remark so truly applies to Purcell, that it is more than probable that his particular situation gave occasion to it: for he was scarcely known to the world, before he became, in the exercise of his calling, so equally divided between both, the church and the theatre, that neither could properly call him her own. In a pamphlet, entitled, "*Roscius Anglicanus, or an Historical View of the Stage*," written by Downes the prompter, and published in 1708, we have an account of several plays and

entertainments, the music of which is by that writer said to have been composed by Purcell.

In 1691, the opera of "Dioclesian," was published by Purcell, with a dedication to Charles duke of Somerset, in which he observes, that "music is yet but in its nonage, a forward child, which gives hopes of what he may be hereafter in England, when the masters of it shall find more encouragement; and that it is now learning Italian, which is its best master, and studying a little of the French air, to give it somewhat more of gaiety and fashion." They, who would see a fuller account of Purcell and his works, may have recourse to sir John Hawkins's History of Music, referred to above. He died the 21st of November, 1695, of a consumption or lingering distemper, as it should seem; for his will, dated the 1st, recites, that he was then "very ill in constitution, but of sound mind:" and his premature death, at the early age of thirty-seven, was a severe affliction to the lovers of his art. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great provision, were anxious to raise a monument of his fame: for which end they selected, chiefly from his compositions for the theatre, such songs as had been most favourably received, and, by the help of a subscription of twenty shillings each person, published, in 1698, that well-known work the "Orpheus Britannicus," with a dedication to his good friend and patroness lady Howard, who had been his scholar.

He was interred in Westminster-abbey, and on a tablet fixed to a pillar is the following remarkable inscription:

Here lies

HENRY PURCELL, Esq;

Who left this life,

And is gone to that blessed place,

Where only his harmony

can be exceeded.

Obiit 21mo die Novembris,

Anno ætatis suæ 37mo,

Annoque Domini 1695.

PURCHAS (SAMUEL), a learned English divine, and compiler of a valuable collection of voyages, was born at Thaxstead in Essex in 1577, and educated at Cambridge. In 1604, he was instituted to the vicarage of Eastwood in Essex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He published the first volume in 1613, and the four last in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all ages and places discovered, from the Creation unto this present." In 1615, he

was incorporated at Oxford, as he stood at Cambridge, bachelor of divinity; and a little before, had been collated to the rectory of St. Martin's Ludgate, in London. He was also chaplain to Abbot, archbishop of Canterbury. By the publishing of his books, he brought himself into debt: he did not, however, die in prison, as some have asserted, but in his own house, and about 1628. His pilgrimages, and the learned Hackluyt's *Voyages*, led the way to all other collections of that kind; and have been justly valued and esteemed. Boissard, a learned foreigner, has given a prodigious character of Purchas [κ]: he styles him "a man exquisitely skilled in languages, and all arts divine and human; a very great philosopher, historian, and divine; a faithful presbyter of the church of England; very famous for many excellent writings, and especially for his vast volumes of the East and West Indies, written in his native tongue."

PURVER (ANTONY), one of the religious society called Quakers, was born at Up-Hurshorn, Hants, about the year 1702. When he was about ten years of age he was put to school to learn to read and write, and to be instructed in the rudiments of arithmetic. During the time allotted for these acquisitions, he gave proof of extraordinary genius; and being prevented for about six weeks, by illness, from attending the school, he still applied himself to his learning, and on his return to the school had got so far in arithmetic, as to be able to explain the square and cube roots to his master; who himself was ignorant of them. His memory at this time appears to have been uncommonly vigorous, for he is said not only to have asserted that he could commit to memory in twelve hours, as many of the longest chapters in the Bible, but to have attempted it with success. Another account, which the writer of this article has before him, says, quoting it from Purver's own mouth, that he so delighted in reading the Scriptures, as to commit six chapters to memory in one hour.

He was apprenticed to a shoemaker, who, like the master of George Fox, mentioned in this work, employed his apprentice in keeping sheep. This gave our young student leisure for reading; and he occupied it in the indiscriminate perusal of such books as came into his hands: but the Scriptures had the preference in his mind. Among other books which came in his way, was one written by Samuel Fisher, a Quaker, entitled, "*Rusticus ad Academicos*," in which some inaccuracies in the translation of the Bible being pointed out, Purver determined to examine for himself; and, with the assistance of a Jew, soon acquired a knowledge of the Hebrew language. About the 20th

[κ] In Biblioth. Joannis Boissardi.

year of his age he kept a school in his native country; but afterwards, for the sake of more easily acquiring the means of prosecuting his studies, he came to London, where he probably resided when he published, in 1727, a book called, "The Youth's Delight [L]." The same year he returned to his native place, and a second time opened a school there; but previous to this, in London, he had embraced the principles, and adopted the profession of the Quakers. He is said to have been convinced of the truth of their tenets at a meeting held at the Bull and Mouth in Aldersgate-street; whether by means of the preaching of any of their ministers, we are not informed; but on the day month ensuing, he himself appeared as a minister among them, at the same meeting-house. On his second settling at Husborn, he began to translate the books of the Old Testament; and applied himself also to the study of medicine and botany: but, believing it his duty to travel in his ministerial function, he again quitted his school and his native place; not, however, probably, until after he had resided there some years; for his course was to London, Essex, and through several counties to Bristol; near which city, at Hambrook, he was in the latter part of 1738. At this place he took up his abode, at the house of one Josiah Butcher, a maltster, whose son he instructed in the classics, and there he translated some of the minor prophets, having before completed the book of Esther, and Solomon's Song. Here he became acquainted with Rachel Cotterel, who, with a sister, kept a boarding-school for girls, at Frenchay, Gloucestershire; and whom, in 1738, he married, and soon after himself opened a boarding-school for boys at Frenchay. During his residence in Gloucestershire, (which was not at Frenchay all the time) he attempted to publish his translation of the Old Testament in numbers at Bristol; but he did not meet with sufficient encouragement; and only two or three numbers were published.

In 1758, he removed to Andover, in Hampshire; and here [in 1764] he completed his translation of all the books of the Old and New Testament, a work which has not often been accomplished before by the labour of a single individual. It consists of two volumes, folio, published in 1764, at the price of four guineas. It appears, that this work was originally intended to be printed in occasional numbers; for, in 1746, the late Dr. Fothergill wrote a letter to the *Gentleman's Magazine*, in which he strongly recommended the author of a work then under publication, which was to be continued in numbers if it should meet with encouragement. This was a translation of the Scriptures, under the title of "Opus in sacra Biblia elabo-

ratum. Purver is not named, but that he was intended, is known by private testimony [M]. After speaking in high terms of his learning, Dr. Fothergill says, "As to his personal character, he is a man of great simplicity of manners, regular conduct, and a modest reserve; he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the divine attributes, and a profound reverence of, and submission to the Supreme Being." The mode of publication in numbers was probably unsuccessful, and soon dropped; yet he went on with his translation, which he completed, after the labour of thirty years. He was still unable to publish it, nor could he find a bookseller who would run the hazard of assisting him. At length his friend Dr. Fothergill, generously interfered; gave him a thousand pounds for the copy, and published it at his own expence. Purver afterwards revised the whole, and made considerable alterations and corrections for a second edition, which has not yet appeared, but the MS. remains in the hands of his grandson. Purver appears, in this great work, a strenuous advocate for the antiquity, and even the divine authority, of the Hebrew vowel points. He is also a warm asserter of the purity and integrity of the Hebrew text, and treats those who hold the contrary opinion with great contempt; particularly Dr. Kennicott, of whom, and his publication on the state of the Hebrew text, he never speaks but with the greatest asperity. He has taken very considerable pains with the scriptural chronology, and furnishes his reader with a variety of chronological tables. He prefers the Hebrew chronology in all cases, to the Samaritan and Greek, and has throughout endeavoured to connect sacred and profane history. His version is very literal, but does not always prove the judgement or good taste of the author. Thus, he says, that "The Spirit of God hovered a top of the waters;" and instead of the majestic simplicity and unaffected grandeur of "Let there be light, and there was light," he gives us, "Let there be light, *which there was accordingly.*" Thus his translation, though a prodigious work for an individual, will rather be used for occasional consultation than regular perusal; and though it may afford many useful hints, will not supply the place of the established translation. It is to be recollected, that Purver was a Quaker; and, believing as he did, in their leading principle of immediate revelation, it was likely that his mind should be turned to look for such assistance, on places to which he found his own knowledge inadequate. He is said, accordingly, when he came to

[M] Cruttwell's Preface to bishop Wilson's Bible.

passages which were difficult to adapt to the context, not unfrequently to retire into a room alone, and there to wait for light upon the passage in question: and on these occasions he so far neglected the care of his body, as sometimes to sit alone two or three days and nights.

He lived to about the age of seventy-five, his decease being in 1777, at Andover, where, in the burial-ground of the religious society with which he had professed, his remains were interred. His widow survived him; but a son and a daughter died before their parents. Hannah the daughter, had been married to Isaac Bell, of London, by whom she had a son named John Purver Bell, who was brought up by his grandfather.

PUTEANUS (ERYCIUS), properly *Vandepulte*, a very distinguished scholar, was born at Venlo in Guelderland, in 1574, and began his studies at Dort; whence he removed to Cologne; where he studied rhetoric, and went through a course of philosophy in the college of Jesuits. He went afterwards to study the law at Louvain, and took the degree of bachelor there in 1597. He improved very much by the lectures of Lipsius, who conceived a great esteem for him. The same year he went into Italy, and continued some time in the house of John Fernand de Velascos, governor of the Milanese; whence he removed to Padua, but returned to Milan in 1601, being then chosen professor of eloquence there. He gained a great reputation, and was promoted to the honour of being historiographer to his Catholic majesty: and, in 1603, the city of Rome admitted him and his posterity among her patricians. In 1604, he commenced doctor of law at Milan: he took also a wife the same year, by whom he had many children. He commends her and his children very much in his letters: in one, written in 1626, he tells his friend, that nothing is more agreeable than a good wife; "I speak it by experience," says he, "mine appears always young and beautiful to me, because, though she has often had children, yet she still preserves the flower of her youth, and the charms of her person." This, however, adds Bayle, did not come up to the wish of a Roman poet; Puteanus's wife appeared still young and beautiful to her husband, because she was really so: but the great point for a woman is, to appear young and handsome, even when she is no longer so. In 1606, he removed from Milan to Louvain, being appointed to succeed to the professor's chair, which Justus Lipsius had filled with so much glory. He was very much esteemed in the Low Countries, and enjoyed the titles of historiographer to the king of Spain, and counsellor to the archduke Albert: he was even appointed governor of the castle of Louvain, in which place he died in 1646.

Puteanus was the author of an immense number of works, most of which, however, are small: and no man seemed ever more persuaded than he of the maxim of a Greek poet, that "a great book is always a great evil." He affected to intersperse his writings with strokes of wit, and sometimes succeeded tolerably well, but was often guilty of puns and quibbles. He published a book in 1633, while there was a truce negotiating between his Catholic majesty and the United Provinces, entitled, "*Statera Belli & Pacis, The Balance of Peace and War:*" in which, says Bayle, he shewed himself better acquainted with the true interests of his Catholic majesty, than they who applied themselves solely to state affairs. It made a great noise, and had like to have ruined him: for he spoke with too much freedom of things which policy should have kept secret. G. Vossius, his good friend, in the conclusion of a letter, wherein he expresses his fears for Puteanus, says, "Would to God he were obliged to hear only what Phalaris is reported to have said to Stesichorus, on an occasion pretty much like this: *Mind only the Muses, your labours will be glorious enough.*"

In Bullart's Academies des Sciences, is the following account of him [N]. "It was the prodigious learning of Puteanus, which, having won the heart of Urban VIII. determined that great pope to send him his portrait in a gold medal, very heavy, with some copies of his works. It was that same learning, which engaged cardinal Frederic Borromeo to receive him into his palace, when he returned to Milan. It was also his learning, which made him tenderly beloved by the count de Fuentes, governor of Milan; and afterwards by the archduke Albert, who, having promoted him to Justus Lipsius's chair, admitted him also most honourably into the number of his counsellors. Lastly, it was his learning which made him so much esteemed in the chief courts of Europe, and occasioned almost all the princes, the learned men, the ambassadors of kings, and the general of armies, to give him proofs of their regard in the letters they wrote to him; of which above sixteen thousand were found in his library, all placed in a regular order. He had the glory to save the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or understand, and which contained the scheme of a conspiracy against that prince."

His works are divided into five volumes, folio, the second of which contains his letters: besides which, another collection of letters was published at Louvain in 1662, by the care of his son-in-law Xistus Anthony Milser, governor of the castle of

[N] Tom. ii. p. 220.

Louvain.

Louvain. Puteanus was charged with writing a satire against James I. of England, entitled, "H. Casauboni Corona Regia, &c." but falsely: it is now thoroughly believed, that Scioppius was the author of that most bitter and outrageous piece.

PUTSCHIUS (ELIAS), born at Antwerp, about 1580, became a celebrated grammarian. His family was originally from Augsbourg. When he was only twenty-one, he published Sallust, with fragments and good notes. He then published the celebrated collection of thirty-three ancient grammarians, in 4to, at Hanau, in 1605. He was preparing other learned works, and had excited a general expectation from his knowledge and talents, when he died at Stade, in 1606, being only twenty-six years of age.

PUY (PETER de), a very learned Frenchman, was born of a good family at Paris, in 1583. "His knowledge and learning," says Voltaire, in his *Essay on History*, vol. vii. "were singularly useful to the state. He laboured more than any one, to discover charters and old records, by which the king's rights over other states might be ascertained and established. He developed and cleared up the origin of the Salique law. He proved, that the liberties of the Gallican church were nothing but a portion of the ancient rights of the ancient churches. His *History of the Templars* shews, that some of the order were culpable; but that the condemnation of the whole, and the destruction of so many knights, was one of the most horrible injustices that ever was committed." He was the author of near a dozen works, of a similar cast, and chiefly calculated for political purposes. He died in 1652, universally lamented, and particularly by the learned; for he was not only a lover of his country, but a lover of learning. He used, like Menage, to have stated assemblies held, and learned conversations carried on, in his house; and out of his immense collections and treasures, he was the most communicative man that ever lived. The president de Thou had the strongest affection for him.

PUY-SEGUR (James de CHASTENET, lord of), lieutenant-general under Louis XIII. and XIV. was of a noble family in Armagnac, and was born in the year 1600. He is one of those Frenchmen of distinction who have written memoirs of their own time, from which so abundant materials are supplied to their history, more than are generally found in other countries. His memoirs extend, from 1617 to 1658. They were first published at Paris, and at Amsterdam in 1690, under the inspection of du Chêne, historiographer of France, in 2 vols. 12mo, and are now republished in the general collection of memoirs. The life of Puy-Segur, was that of a very active soldier. He entered into the army in 1617, and served forty-three

three years without intermission, rising gradually to the rank of lieutenant-general. In 1636, the Spaniards having attempted to pass the Somme, in order to march to Paris, Puy-Segur was ordered to oppose them with a small body of troops. The general, the count de Soissons, fearing afterwards that he would be cut off, which was but too probable, sent his aid-de-camp to tell him that he might retire if he thought proper. "Sir," replied this brave officer, "a man ordered upon a dangerous service, like the present, has no opinion to form about it. I came here by the count's command, and shall not retire upon his permission only. If he would have me return, he must command it." This gallant man is said to have been at one hundred and twenty sieges, in which there was an actual canonade, and in more than thirty battles or skirmishes, yet never received a wound. He died in 1682, at his own castle of Bernouille, near Guise. His memoirs are written with boldness and truth; contain many remarkable occurrences, in which he was personally concerned; and conclude with some very useful military instructions.

PYLE (THOMAS, M. A.), son of a clergyman [o], was born at Stodey, near Holt, Norfolk, in 1674; he was educated at Caius-college, Cambridge; and served the town of King's Lynn, in the capacities of curate, lecturer, and minister, from his admission into orders till his decease in 1757; discharging the several duties of his office with unremitting industry and perfect integrity. His sole aim was to amend or improve his auditors. For this purpose, he addressed himself, not to their passions, but to their understandings and consciences. He judiciously preferred a plainness, united with a force of expression, to all affectation of elegance or rhetorical sublimity. Beside which, he spoke his discourses with so just and animated a tone of voice, as never failed to gain universal attention. He distinguished himself early in life, by engaging in the Bangorian controversy; which he did so much to the satisfaction of the late bishop Hoadly, that he not only gave him a prebend, and procured him a residentiaryship in the church of Sarum, but made two of his sons prebendaries of Winchester. Mr. Pyle afterwards published his "Paraphrase on the Acts, and all the Epistles," in the manner of Dr. Clarke; a work which has passed through many editions, and is exceedingly well adapted to the use and instruction of Christian families; as it contains in a plain manner, and within a small compass, the substance of what had been written by preceding commentators. The same character is due to his "Paraphrase on the Revelation of St. John," and on the "Historical Books of the Old Testa-

ment." All these admirably conduce to the valuable end for which they were intended, to render the true meaning of Scripture more easy and familiar to the apprehension of all readers. Three volumes of his "Sermons," were also printed in 1783; but that he himself had no design of committing them to the press is somewhat probable, from the following remarkable circumstance, which proves them to be the genuine offspring of his own extraordinary genius; namely, that he composed them with the greatest facility and expedition, amidst the interruptions of a numerous surrounding family. To be celebrated as a preacher, was the natural consequence of his nervous language and spirited delivery. It may be added, that he was no less justly admired as a faithful friend, as an agreeable companion, as a man of the most liberal sentiments, and so free from all pride and conceit of his own abilities, that he was apt to pay a deference to the opinions of many persons much inferior to himself. What he esteemed one principal advantage and happiness of his life was, that he lived not only in friendship, but in familiar correspondence, with several of the most famous divines of his time, particularly bishop Hoadly, Dr. Samuel Clarke, and Dr. Sykes. Now as that prelate declared to the world, that he wished to be distinguished after death by no higher title, than "The Friend of Dr. Clarke," we may surely ascribe it as no small honour to the late Mr. Pyle, that he was the friend of both those eminent men.

The following testimonials may be recorded to his honour [P]: "Tom Pyle is a learned and worthy, as well as a lively and entertaining man. To be sure, his success has not been equal to his merit, which yet, perhaps, is in some measure owing to himself; for that very impetuosity of spirit which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views." *Archbishop HERRING.*

"Dr. Sydall, with Mr. Pyle, sen. of Lynn, were the two best scholars I ever examined for holy orders while I was chaplain to Dr. Moore, bishop of Norwich." *Mr. WHISTON.*

PYNAKER (ADAM), a celebrated painter of landscapes, was born in 1621, at the village of Pynaker, between Schiedam and Delft, and always retained the name of the place of his nativity. He went for improvement to Rome, where he studied for three years, after nature, and after the best models among the great masters. He returned an accomplished painter, and his works rose to the highest esteem. His lights and shadows are always judiciously distributed and skilfully contrasted: but his cabinet pictures are much preferable to those of larger size.

He chose generally a strong morning light, which allowed him to give a fine verdure to his trees. His distances are properly thrown back, by diversified objects intervening, and his landscapes enriched with figures, and pieces of architecture. He died in 1673.

PYRRHO, an eminent philosopher of antiquity [Q], was born at Elis, and flourished in the time of Alexander, about the 110th Olympiad. He was at first a painter; but meeting with some writings of Democritus, applied himself afterwards to philosophy. Anaxarchus, the Abderite, was his master; whom he attended so far in his travels, that he even conversed with the Gymnosophists in India, and with the Magi. He established a sect, whose fundamental principle was, that there is nothing true or false, right or wrong, honest or dishonest, just or unjust; that there is no standard in any thing, but that all things depend upon law and custom; and that uncertainty and doubt belong to every thing. From this continual seeking after truth, and never finding it, the sect obtained the name of Sceptic; as it was sometimes called Pyrrhonian, from its founder.

The excess to which this philosopher carried his notions, as the ancients have described it, was very ridiculous. He shunned nothing, nor took any care, but went straight forward upon every thing [R]. Chariots, precipices, dogs, or any obstacles, moved not him to turn the least out of the way; but he was always saved by his friends that followed. He used to walk out alone, and seldom shewed himself to those of his own family. He affected a state of the utmost indifference, inso-much that he held it wrong to be moved with any thing. Anaxarchus happening to fall into a ditch, Pyrrho went on, without offering to help him, or shewing the least emotion: which, when some blamed, Anaxarchus is said to have commended, as worthy of a philosopher. Another time, being at sea in a storm, and all around him being dejected and confounded, he very quietly and composedly shewed them a pig feeding in the ship, and said, that "a wise man ought to be settled in the same tranquillity."

This sort of wisdom, whatever might be pronounced upon it in an age of common sense, exalted Pyrrho to so much honour with his fellow-citizens, that they made him chief priest, and on his account passed a decree of immunity for all philosophers. He died at ninety years of age, leaving nothing behind him in writing: but a summary of his principles is transmitted to us by Sextus Empiricus, an acute and learned author of his sect, whose "Pyrrhoneæ hypotheses," or three books of

[Q] Diogen. Laert. de vit. Philos.

[R] Stanley's Lives of the Philosophers.

the sceptic philosophy, are translated by the learned Stanley, and inserted in his valuable and useful work; "Of the Lives and Opinions of the Philosophers." Epicurus is said to have admired the conversation of Pyrrho, and to have been continually questioning him.

PYTHAGORAS, one of the greatest men of antiquity, came into the world towards the forty-seventh Olympiad, four descents from Numa, as Dionysius of Halicarnassus has proved; that is, about 590 years before Christ. His father Mnemarchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphi, a few days after his marriage, there to sell some goods during the feast; and, while he stayed there, received an oracular answer from Apollo, who told him, that, if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a son, who should be renowned for beauty and wisdom, and whose life would be a blessing to posterity. Mnemarchus obeyed the god, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there answerably to the great hopes that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities which appeared in him early, was soon regarded as a good genius sent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philosophers capable of satisfying his ardent thirst after knowledge; and therefore, at eighteen, he resolved to travel in quest of them elsewhere. The fame of Pherecydes drew him first to the island of Syros; whence he went to Miletus, where he conversed with Thales. Then he went to Phoenicia, and stayed some time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amasis, king of Egypt, received him very kindly; and, after having kept him some time at his court, gave him letters for the priests of Heliopolis. The Egyptians were very jealous of their sciences, which they rarely imparted to strangers; nor even to their own countrymen, till they had made them pass through the severest probations. The priests of Heliopolis sent him to those of Memphis; and they directed him to the ancients of Diospolis, who, not daring to disobey the king, yet unwilling to break in upon their own laws and customs, received Pythagoras into a kind of noviciate; hoping he would soon be deterred from farther pursuits, by the rigorous rules and ceremonies, which were a necessary introduction to their mysteries. But they were deceived; Pythagoras went through all with wonderful patience, so far as even, according to some authors, as to admit of circumcision. After

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to instruct himself in the laws of Minos and Lycurgus. Then he returned to Samos, which, finding under the tyranny of Polycrates, he quitted again, and visited the countries of Greece. Going through Peloponnesus, he stopped at Phlius, where Leo then reigned; and, in his conversation with this prince, spoke with so much eloquence and wisdom, that Leo was at once delighted and surprised. He asked him at length, "what profession he followed?" Pythagoras answered, "None, but that he was a philosopher." For, displeased with the lofty title of sages and wise men, which his profession had hitherto assumed, he changed it into one more modest and humble, calling himself a philosopher, that is, a lover of wisdom. Leo asked him "what it was to be a philosopher; and the difference there was between a philosopher and other men?" Pythagoras answered, that "life might well be compared to the Olympic games; for, as in that vast assembly, some come in search of glory, others in search of gain, and a third sort, more noble than the two former, neither for fame nor profit, but only to enjoy the wonderful spectacle, and to see and know what passes in it; so we, in like manner, come into the world as into a place of public meeting, where some toil after glory, others after gain, and a few, contemning riches and vanity, apply themselves to the study of nature. These last," said he, "are they, whom I call philosophers:" And he thought them by far the noblest of the human kind, and the only part which spent their lives suitably to their nature; for he was wont to say, that "man was created to know and to contemplate."

From Peloponnesus he passed into Italy, and settled at Croton; where the inhabitants, having suffered great loss in a battle with the Locrians, degenerated from industry and courage into softness and effeminacy. Pythagoras thought it a task worthy of him to reform this city; and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at first with great opposition, yet at length he made such an impression on his hearers, that the magistrates themselves, astonished at the solidity and strength of reason with which he spake, prayed him to interpose in the affairs of the government, and to give such advices as he should judge expedient for the good of the state. When Pythagoras had thus reformed the manners of the citizens by preaching, and established the city by wise and prudent counsels, he thought it time to lay some foundation of the wisdom he professed; and, in order to establish his sect, opened a school. It is not to be wondered, that a crowd of disciples offered themselves to a man, of whose wisdom such prodigious effects had been now seen

seen and heard. They came to him from Greece and from Italy; but, for fear of pouring the treasures of wisdom into unsound and corrupt vessels, he received not indifferently all that presented themselves, but took time to try them: for he used to say, "every sort of wood is not fit to make a Mercury;" *ex quovis ligno non fit Mercurius*; that is, all minds are not alike capable of knowledge.

He gave his disciples the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them a five years silence, during which they were only to hear; after that, leave was given them to propose questions, and to state their doubts. They were not, however, even then, to talk without bounds and measure: for he often said to them, "Either hold your peace, or utter things more worth than silence; and say not a little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called œconomists: and, if any retired from the society, he often carried away with him more than he brought in. He was, however, immediately regarded by the rest as a dead person, his obsequies made, and a tomb raised for him: which sort of ceremony was instituted, to deter others from leaving the school, by shewing, that if a man, after having entered into the ways of wisdom, turns aside and forsakes them, it is in vain for him to believe himself living, he is dead. "He is dead," as St. Paul says [s], "though he seem to be alive."

The Egyptians believed the secrecy they observed, to be recommended to them by the example of their gods, who would never be seen by mortals, but through the obscurity of shadows. For this reason there was at Sais, a town of Egypt, a statue of Pallas, who was the same as Isis, with this inscription: "I am whatever is, has been, or shall be; and no mortal has ever yet taken off the veil that covers me." They had invented, therefore, three ways of expressing their thoughts; the simple, the hieroglyphical, and the symbolical. In the simple, they spoke plainly and intelligibly, as in common conversation; in the hieroglyphical, they concealed their thoughts under certain images and characters; and in the symbolical, they explained them by short expressions, which, under a sense plain and simple, included another wholly figurative. Pythagoras principally imitated the symbolical style of the Egyptians, which, having neither the obscurity of the hieroglyphics, nor the clearness of ordinary discourse, he thought very proper to inculcate the greatest and

[s] 1 Tim. v.

most important truths: for a symbol, by its double sense, the proper and the figurative, teaches two things at once; and nothing pleases the mind more, than the double image it represents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human soul, and a vast variety of precepts, relating to the conduct of life, political as well as civil; and he made some considerable discoveries and advances in the arts and sciences. Thus, among the works that are cited of him, there are not only books of physic, and books of morality, like that contained in what are called his "Golden Verses," but treatises of politics and theology. All these works are lost: but the vastness of his mind, and the greatness of his talents, appear from the wonderful things he performed. He delivered, as antiquity relates, several cities of Italy and of Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly humours, of several people and several tyrants. Phalaris, the tyrant of Sicily, is said to have been the only one who could withstand the remonstrances of Pythagoras; and he, it seems, was so enraged at his lectures, that he ordered him to be put to death. But though the reasonings of the philosopher could make no impression on the tyrant, yet they were sufficient to revive the spirit of the Agrigentines, and Phalaris was killed the very same day that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore at Croton, married Theano, daughter of Brontinus, one of the chief of that city. He had by her two sons, Arimnestus and Telauges; which last succeeded his father in his school, and was the master of Empedocles. He had likewise one daughter, named Damo, who was distinguished by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her some of his writings, with express commands not to impart them to any but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them. Some have indeed asserted, and Plutarch among them, that Pythagoras never wrote any thing; but this opinion is contradicted by others, and Plutarch is supposed to be mistaken. Whether he did or not, it is certain that whatever was written by his first disciples ought to be regarded as the work of himself; for they wrote only his opinions, and that too so religiously, that they would not change the least syllable; respecting the words of their master as the oracles of a god; and alledging in confirmation of the truth of any doctrine only this, *αὐτος εἶπα*, "He said so." They looked on him as the

the most perfect image of the deity among men. His house was called the temple of Ceres, and his court-yard the temple of the Muses; and, when he went into towns, it was said he went thither, "not to teach men, but to heal them."

Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and therefore finding in him much corruption and wickedness, refused to admit him. This extremely enraged Cylon, who sought nothing but revenge; and, having rendered as many persons disaffected to Pythagoras as he could, came one day accompanied by a crowd of profligates, and surrounding the house where he was teaching, set it on fire. Pythagoras had the luck to escape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of Greater Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above eighty, killed at the tumult of Metapontum, or, as as others say, was starved to death in the temple of the Muses, whither he was fled for refuge.

The doctrine of Pythagoras was not confined to the narrow compass of Magna Græcia, now called the kingdom of Naples; it spread itself over all Greece, and in Asia. The Romans admired his precepts long after his death; and having received an oracle, which commanded them to erect statues in honour of the most wise and the most valiant of the Greeks, they erected two brazen statues, one to Alcibiades as the most valiant, and the other to Pythagoras as the most wise. It was greatly to his honour, that the two most excellent men Greece ever produced, Socrates and Plato, in some measure followed his doctrine.

The sect of Pythagoras subsisted till towards the end of the reign of Alexander the Great. About that time the Academy and the Lyceum united to obscure and swallow up the Italic sect, which till then had held up its head with so much glory, that Isocrates writes, "We more admire, at this day, a Pythagorean when he is silent, than others, even the most eloquent, when they speak." However, in after-ages, there were here and there some disciples of Pythagoras, but they were only particular persons, who never made any society; nor had the Pythagoreans any more a public school. We find still extant a

letter of Pythagoras to Hiero, tyrant of Syracuse; but this letter is certainly supposititious, Pythagoras having been dead before Hiero was born. "The Golden Verses of Pythagoras," the real author of which is unknown, have been frequently published, with the "Commentary of Hierocles," and a Latin version and notes. Mr. Dacier translated them into French, with notes, and added the "Lives of Pythagoras and Hierocles;" and this work was published in English, the "Golden Verses" being translated from the Greek by N. Rowe, esq; in 1707, 8vo. It is chiefly from Dacier's "Life of Pythagoras," that the present memoir is extracted.

This extremely enrag'd Cylon, who sought nothing but revenge, having rendered as many persons disaffected to Pythagoras as he could, came one day accompanied by a crowd of Greeks, and surrounding the house where he was residing, first took Pythagoras and the lack to escape, and flying, took the way to Locri; but the Locrians, having the cunning of Cylon, who was a man of power, detained their chief magistrate, and to punish him to some extent, sent him to Tarentum, where a new persecution soon oblig'd him to retire to Metapontum. For the sedition of Cylon proved as it were the signal of a general insurrection against the Pythagoreans; the flames had gain'd all the cities of Greater Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above eighty, killed at the temple of Metapontum, as as others say, was thrown to death in the temple of Minerva, which he was used for refuge.

His doctrine of Pythagoras was not confined to the narrow limits of Magna Græcia, now called the Kingdom of Naples; it spread itself over all Greece, and in Asia. The Romans and Greeks, after his death, and his doctrines, which continued to flourish in the minds of the Greeks, and the most famous of the Greeks, then called two orders, the one the Pythagoreans, the other the Peripateticks. It was generally his doctrine, that the two souls of man, the higher and lower, were separated at birth, and in some manner followed his doctrine, that the soul was immortal, and that it was the duty of man to purify it, and to bring it to the state of perfection. The Pythagoreans, however, were distinguished from the Peripateticks, by their doctrine, that the soul was immortal, and that it was the duty of man to purify it, and to bring it to the state of perfection. The Pythagoreans, however, were distinguished from the Peripateticks, by their doctrine, that the soul was immortal, and that it was the duty of man to purify it, and to bring it to the state of perfection.

QUADRATUS,

Q.

QUADRATUS, a disciple of the apostles, according to Eusebius and Jerome, and bishop of Athens, where he was born, or at least educated [A]. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the Christians, during which their bishop Publius suffered martyrdom. Quadratus succeeded him; and, in order to stop the persecution, composed an "Apology for the Christian Faith," and presented it to the emperor. This Apology, which had the desired effect, was extant in Eusebius's time, who tells us, that it shewed the genius of the man, and the true doctrine of the apostles; but we have only a small fragment preserved by Eusebius in the fourth book of his history, wherein the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons, healed and raised from the dead by him, had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many," says he, "who were yet living in our time." Valesius, and others upon his authority, will have the Quadratus, who composed the Apology, to be a different person from Quadratus, the bishop of Athens; but his arguments do not seem sufficiently grounded, and are therefore generally rejected. Jerome affirms them to be the same. Nothing certain can be collected concerning the death of Quadratus; but it is supposed, that he was banished from Athens, and then put to variety of torments, under the reign of Adrian.

There was also a very eloquent Athenian philosopher, named Aristides, who presented to the emperor Adrian, at the same time with Quadratus, a volume in the form of an apology for the Christian religion; "which," says Jerome, "shews the learned how excellent a writer this author was." The same Jerome observes, that Aristides did not alter his profession when he changed his religion; that his Apology was full of philosophical notions; and that it was afterwards imitated by Justin Martyr. It was extant in the time of Eusebius and Jerome, but is

[A] Cave's Hist. Literar.

now lost. There is little mention of Aristides by the ancients, so that nothing particular is known of him.

QUARLES (FRANCIS), an English poet, son of James Quarles, esq; clerk of the green-cloth, and purveyor to queen Elizabeth, was born at Stewards, in the parish of Rumford in Essex, in 1592 [B]. He was sent to Cambridge, and continued for some time in Christ-college, and then became a member of Lincoln's-Inn. Afterwards, he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electress palatine and queen of Bohemia; but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart, was being plundered of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened in 1644. He wrote a comedy, called, "The Virgin Widow," printed in 1649, and several poems, which were chiefly of the religious kind. Langbaine says, "He was a poet that mixed religion and fancy together; and was very careful in all his writings not to entrench upon good manners by any scurrility in his works, or any ways offend against his duty to God, his neighbour, and himself." Thus, according to Langbaine, (and others have given him the same testimonial) he was a very good man; but, in the judgement of some he was also a very great man, and a most excellent poet. "Had he been contemporary," says Fuller, "with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand, being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his 'Emblems,' is excellent, catching therein the eye and fancy at one draught; so that he hath out-alciated

[B] Langbaine's Account of Dramatic Poets; Winstanley; Wood, &c.

therein,

therein, in some men's judgements. His 'Verses on Job' are done to the life, so that the reader may see his forces, and through them the anguish of his soul. According to the advice of St. Hierome, *verba vertebat in opera*, and practised the Job he had described."

By one wife Quarles had eighteen children, one of whom named John, a poet also, was born in Essex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote several things purely for a maintenance; and afterwards travelled on the continent. He returned, and died of the plague at London in 1665. Some have esteemed him also a good poet; and perhaps he was not entirely destitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great royalist.

QUELLINUS (ERASMUS), an eminent painter, was born at Antwerp in 1607. He studied the belles lettres and philosophy for some time; but his taste and inclination for painting forced him at length to change his pursuits. He learned his art of Rubens, and became a very good painter. History, landscape, and some architecture, were the principal objects of his application, and his learning frequently appeared in his productions. He painted several grand pictures in Antwerp, and the places thereabouts, for churches and palaces: and though he aimed at nothing more than the pleasure he took in the exercise of painting, yet when he died he left behind him a very great character for skill and merit in his art. He lived to be very old, which is not common to painters: their profession not being at all favourable to length of days. He left a son, John Erasmus Quellinus, called young Quellinus; a painter whose works were esteemed; and may be seen in different parts of Flanders: and a nephew Artus Quellinus, who was an excellent artist in sculpture, and who executed the fine pieces of carved work in the town-hall at Amsterdam, engraved first by Hubert Quellinus. Young Quellinus was born in 1630, and died in 1715; and having studied at Rome, is generally thought to have surpassed his father.

QUENSTEDT (JOHN ANDREW), a Lutheran divine, and a strong opponent of the Roman Catholics, was born at Quedlimbourg, and died on May 22, 1688, at the age of seventy-one. He published, 1. A work entitled, "*Dialogue de Patriis illustrum virorum, Doctrina, et Scriptis*," 4to, Wittenberg, 1654, and 1691. This is an account of learned men from Adam to the year 1600, but is superficial, and inaccurate. 2. "*Sepultura Veterum*,"

terum," 8vo, 1660, and in 4to, Wittemberg. This is esteemed his best work. 3. "A System of Divinity for those who adopt the Confession of Augsburg," 4 vols. folio, 1685. 4. Several other works, more replete with proofs of learning than of correctness and good taste.

QUERENGHI (ANTONY), A poet of Italy, who wrote both in his own language and in Latin, was born at Padua in 1546, and manifested a very early genius. By means of a ready conception and vast memory, he soon made himself master of several languages, and of no small store of other knowledge. He was confidentially employed by several popes, and was secretary of the sacred college under no less than five. Clement VIII. made him a canon of Padua, but Paul V. recalled him to Rome, where he loaded him with honourable offices. Querenghi continued to hold his employments under the succeeding popes, till he died at Rome, Sept. 1, 1633, at the age of eighty-seven. There is a volume of his Latin poems, which was printed at Rome in 1629: and Italian poetry, published also at Rome in 1616.

QUERLON (ANNE GABRIEL MEUSNIER DE), born at Nantes, April 15, 1702, was a journalist of some celebrity in France, a scholar attached to the study of the ancients, an enemy to bad taste, to the affectation of introducing new terms, and still more to the rage for new principles. He published, for twenty-two years, a periodical paper for the province of Britany, entitled "Les petites Affiches:" and, during the same period, for five years, conducted the "Gazette de France," the "Journal Etranger," for two years; and took a part in the "Journal Encyclopedique." Notwithstanding these labours, he was the editor of many Latin and French authors, whose works he enriched by notes and prefaces, at once curious and instructive. He composed also works of his own, and, besides those which he published, left several in manuscript, among which was a regular Analysis of the literary journals on which he was for so many years employed. Towards the latter part of his life he acted as librarian to a rich financier named Beaujon, from whom he had a handsome salary, with an honourable and pleasing retreat in his house. He died in April 1780, very generally regretted.

His principal works, besides the periodical publications already mentioned, are, 1. "Les impostures innocentes," a little novel, the production of his youth, but calculated to make the public regret that he did not more employ himself in works of imagination. 2. "Le Testament de l'Abbé des Fontaines," 12mo, 1746, a pamphlet of no great merit. 3. "Le Code Lyrique, ou reglement pour l'Opera de Paris," 12mo, 1743. 4. "Collection Historique," or Memoirs towards the History of the War which terminated in 1748, 12mo, 1757. 5. A Continuation of

of the Abbé Prévot's "History of Voyages." 6. A translation of the Abbé Marly's Latin Poem on Painting, which is executed with fidelity and elegance. Among the editions which he published, was one of Lucretius, 12mo, 1744, with notes, which have been esteemed; also Phædrus and Anacreon.

QUERNO (CAMILLO), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility of making verses. He went to Rome about 1514, with a poem of twenty thousand lines, called *Alexiada*. Some young gentlemen of that city professed great friendship to him; they treated him in the country, and at a feast crowned him arch-poet; so that he was not known afterwards by any other name. Leo X. who, upon certain occasions, was not averse to buffoonery, delighted in his company, and caused him to be served with meat from his own table; and Querno, being an excellent parasite, humoured him very exactly. He was obliged to make a distich extempore, upon whatever subject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verse, "Archipoeta facit, versus pro mille poetis," and, as he hesitated in composing the second, the pope readily and wittily added, "Et pro mille aliis Archipoeta bibit." Querno, hastening to repair his fault, cried, "Porridge, quod faciat mihi carmina docta, Falernum," to which the pope instantly replied, "Hoc vinum enervat, debilitatque pedes."

These were fine days for Querno: but, after the taking of Rome, he retired to Naples, where he suffered much during the wars in 1528, and died there in the hospital. He used to say, "He had found a thousand wolves, after he had lost one lion."

QUESNAY (FRANCIS), a celebrated French physician, was born at Ecquevilli, a small village in France, in the year 1694. He was the son of a labourer, and worked in the fields till he was sixteen years of age; though he afterwards became first physician in ordinary to the king of France, a member of the Academy of Sciences at Paris, and of the Royal Society of London. He did not even learn to read till the period abovementioned, when one of the books in which he first delighted was the *Maison Rustique*. The surgeon of the village gave him a slight knowledge of Greek and Latin, with some of the first principles of his art: after which he repaired to the capital, where he completed his knowledge of it. Having obtained the requisite qualifications, he first practised his profession at Mantes; but M. de la Peyronie, having discovered his talents, and thinking them lost in a small town, invited him to Paris, to be secretary to an academy of surgery, which he was desirous to establish. To the first collection of memoirs published by this society Quesnay prefixed a preface, which is considered as one of the completest

performances of the kind. The gout at length disqualified him for the practice of surgery, and he applied himself to medicine, wherein he became no less eminent. Towards the latter end of life his early taste for agricultural studies revived, and he became a leading man in the sect of oeconomists, who afterwards made so bad a use of their influence, by circulating democratical principles. Quesnay had many good qualities, among which were humanity and charity, with a strong mind, and philosophical equality of temper, under the pains of the gout. He lived to the age of eighty, and in his very last years involved himself so deeply in mathematical studies that he fancied he had discovered at once the two great problems of the trisection of an angle, and the quadrature of the circle. He died in December 1774. Louis XV. was much attached to Quesnay, called him "son penseur," his thinker; and, in allusion to that name, gave him three pantries, or "pensées," for his arms.

The works of Quesnay were these: 1. "Observations on the Effects of Bleeding," 12mo, 1730. 2. "A Physical Essay on the Animal Oeconomy," 3 vols. 12mo, 1747. A work of a great moralist as well as physician. 3. "The Art of Healing by Bleeding," 12mo, 1736. This has been, in some degree, refuted by experience. 4. "A Treatise on continued Fevers," 2 vols. 12mo, 1753. 5. "On Gangrene," 12mo, 1749. 6. "On Suppuration," 12mo, 1749. 7. "Physiocratie," or on the government most advantageous to the human race, 8vo, 1768. In this, his style is affected and inflated, nor are his ideas much more sound. 8. Several small works on oeconomical subjects, containing some sound views, and others altogether impracticable. 9. Some articles of the same kind in the Encyclopédie. All these works are written in French.

QUESNEL (PASQUIER), a celebrated priest of the congregation called the Oratory, in France, was born at Paris in 1634, and was unfortunate in being the subject of a great division between his countrymen, and the cause of many quarrels among them; which, says Voltaire, thirty pages of his "Moral Reflections upon the New Testament," properly qualified and softened, would have prevented [c]. He was a man of very uncommon parts and learning. In 1675, he published the works of St. Leo, at Paris, in 2 vols. 4to. with notes and dissertations; which, containing some things in defence of the ancient opinions of the Gallican church against the novelties of the Roman, gave such offence at Rome, that the year following the work was condemned there by a decree of the Inquisition. Meeting with some troubles also in his own country, he retired in 1683 to Brussels; and joined the celebrated Antony Arnauld, who lived in a kind of exile

there; and whom Quesnel accompanied to the time of his death, which happened in 1694. He had published, in 1671, "Moral Reflections upon the New Testament;" but these were only upon part of the New Testament; he now finished the whole, and published it in 1687. This book contained some maxims which appeared favourable to Jansenism; but these were joined with such a multitude of pious sentiments, and so abounded in that soft persuasion which wins the heart, that the work was received with universal approbation. The beauties of it appeared every where evident, and the exceptionable passages were difficult to be found. Several bishops bestowed high encomiums on it, when imperfect; which they repeated and confirmed in the strongest manner, when the author had finished it. Voltaire knew for certain, as he tells us, that the Abbé Renaudot, one of the most learned men in France, being at Rome the first year of Clement XI's pontificate, went one day to wait upon this pope, who loved men of letters, and was himself a man of learning; and found him reading Quesnel's book: "This," said his holiness, "is an excellent performance; we have no one at Rome capable of writing in this manner; I wish I could have the author near me:" yet this very pope in 1708 published a decree against it, and afterwards, in 1713, issued the famous bull *Unigenitus*, in which an hundred and one propositions extracted from it were condemned. We must not, however, look upon this condemnation of Clement XI. as a contradiction to the encomium he had before given: it proceeded entirely from reasons of state. The prelate in France, who shewed the strongest and most sincere approbation of this book, was cardinal de Noailles, archbishop of Paris. He declared himself the patron of it, when he was bishop of Chalons; and it was dedicated to him. Now the cardinal protected several of the Jansenists, though not of their persuasion; and was not at all well disposed towards the Jesuits. This, and the book's favouring somewhat of Jansenism, made it very obnoxious to the Jesuits; whose mighty power, being dreaded by Quesnel, occasioned him to go to Brussels. There he joined Arnould, and after his death became the head of the Jansenists: but the Jesuits, being very powerful and prevalent, soon disturbed him in his solitude. They represented him as a seditious person: and they prevailed with the king himself to petition for the condemnation of his book at Rome; which was in fact procuring the condemnation of cardinal de Noailles, who had been the most zealous defender of the work. They persecuted him also with Philip V. who was sovereign of the Low Countries, as they had before done Arnould his master with Louis XIV. They obtained an order from the king of Spain to seize these religious exiles; and accordingly Quesnel was imprisoned in the archbishopric of Mechlin.

lin. But a gentleman, who believed he should greatly raise himself by means of the Janfenists, if he could deliver their chief, broke through their walls; by which means Quésnel, having made his escape, fled to Amsterdam, where he died in 1719, after having settled some Janfenist churches in Holland: the sect, however, was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind.

QUEVEDO (FRANCISCO DE), an eminent Spanish author, was born at Madrid in 1570; and was a man of quality, as appears from his being styled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the best writers of his age, and excelled equally in verse and prose [D]. He excelled too in all the different kinds of poetry: his heroic pieces, says Nicolas Antonio, have great force and sublimity; his lyrics great beauty and sweetness; and his humorous pieces a certain easy air, pleasantry, and ingenuity of turn, which is exceedingly delightful to a reader. His prose works are of two sorts, serious and comical: the former consist of pieces written upon moral and religious subjects; the latter are satirical, full of wit, vivacity, and humour. He had a singular force and fruitfulness of imagination, which enabled him to render the most dry and barren subjects diverting, by embellishing them with all the ornaments of fiction. All his printed works, for he wrote a great deal which was never printed, are comprised in 3 vols. 4to, two of which consist of poetry, a third of pieces in prose. The *Parnasso Español*, or *Spanish Parnassus*, under which general title all his poetry is included, was collected by the care of Joseph Gonzales del Salas, who, besides short tales interspersed throughout, prefixed dissertations to each distinct species. It was first published at Madrid, in 1650, 4to, and has since frequently been printed in Spain and the Low Countries [E]. The comical or humorous part of his prose-works has been translated into English. "The Visions" are a satire upon corruption of manners in all sorts and degrees of people; are full of wit and morality, and have found such a reception, as to go through several editions. The remainder of his comical works, containing, "The Night-Adventurer, or the Day-Hater," "The Life of Paul the Spanish Sharper," "The Retentive Knight and his Epistles," "The Dog and Fever," "A Proclamation by Old Father Time," "A Treatise of all Things whatsoever," "Fortune in her Wits, or the Hour of all Men," were translated from the Spanish, and published at London, in 1707, 8vo. Stevens, the translator, seems to have thought that he could not speak too highly

whom he denominated *Don D. VIX* in his title, rather than *Don* - as he is. See *Hispan. y. l. 7. short on [E]*. Baillet, *Jugemens*, tome 1. *short* - *short* to be translated as he is at *hand* in *the* *new* *edition* of *his* *works*

of his author; he calls him "the great Quevedo; his works a real treasure; the Spanish Ovid, from whom wit naturally flowed without study, and to whom it was as easy to write in verse as in prose." The severity of his satires procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime minister to Philip IV. of Spain, imprisoned him for being too free with his administration and government; nor did he obtain his liberty, till that minister was disgraced. He died in 1645, according to some; but, as others say, in 1647. Besides being so consummate a wit and poet, he is said to have been extremely learned; and it is affirmed by his intimate friend, who wrote the preface to his volume of poems, that he understood the Hebrew, Greek, Latin, Italian, and French languages.

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Boulogne in 1661. He was deeply skilled in the Greek, Arabic, and Hebrew languages; and in that sort of criticism and learning, which is necessary to render a man an able expounder of the Holy Scriptures. Father Peyron, having attempted to establish the chronology of the Septuagint against that of the Hebrew text, found a powerful adversary in le Quien; who published a book in 1690, and afterwards another, against his "*Antiquité des Temps rétablie*," a very fine and well-written work. Quien called his book "*Antiquité des Temps détruite*." He applied himself greatly to the study of the eastern churches, and that of England; and in particular wrote against Courayer upon the validity of the ordinations of the English bishops; who, says Voltaire, "pay no more regard to these disputes, than the Turks do to dissertations upon the Greek church [p]." All this le Quien did out of great zeal to popery, and to promote the glory of his church: but he did also a service for which both protestantism and learning were obliged to him, and on which account chiefly he is inserted here, when he published in 1712 an edition in Greek and Latin of the works of Joannes Damascenus, in 2 vols. folio. This did him great honour: for the notes and dissertations, which accompany his edition, shew him to have been one of the most learned men of his age. His excessive zeal for the credit of the Roman church made him publish another work in 4to, called, "*Panoplia contra schisma Græcorum*;" in which he endeavours to refute all those imputations of pride, ambition, avarice, and usurpation, that have so justly been brought against it. He projected, and had very far advanced, a very large work, which was to have exhibited an historical account of all the patriarchs and inferior prelates, that have filled the sees in Africa and the East; and the

first

first volume was printing at the Louvre, with this title, "*Oriens Christianus & Africa*," when the author died at Paris in 1733.

QUILLET (CLAUDIUS), an ingenious French writer, whose talent was Latin poetry, was born at Chinon, in Touraine, about 1662. He studied physic, and practised it for some years in the beginning of his life. When Mr. De Laubardemont, counsellor of state, and a creature of cardinal Richelieu, was sent to take cognisance of the famous pretended possession of the nuns of Loudun, with secret instructions doubtless to find real, Quillet was in that town; and believing it to be all a farce, with a view of exposing it, challenged the devil of those nuns, and utterly nonplussed and confounded him. Laubardemont was offended at it, and issued out a warrant against Quillet; who, perceiving the mummery to be carried on by cardinal Richelieu, in order to destroy the unhappy Grandier, and, at the same time, as some suppose, to frighten Louis XIII. thought it not safe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This must have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his respects frequently to the marshal D'Etrées, the French ambassador; and was soon after received into his service, as secretary of the embassy. He seems to have returned with the marshal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called "*Callipædia*;" the first edition of which was printed at Leyden, 1655, with this title, "*Calvidii Leti Callipædia, seu de pulchræ prolis habendæ ratione*." Calvidius Letus is almost an anagram of his name. It is not known, what made him angry with cardinal Mazarine; but it is certain, that he reflected very satirically upon his eminence in this poem. The cardinal sent for him upon it; and, after some kind expostulations upon what he had written, assured him of his esteem, and dismissed him with a promise of the next good abbey that should fall; which he accordingly conferred upon him a few months after: and this had so good an effect upon Quillet, that he dedicated the second edition of his book to the cardinal, after having expunged the passages which had given him offence. It is remarkable, that Julius Cæsar behaved in the same manner, when he was lampooned by Catullus: he invited the poet to supper, and treated him with such a generous civility, that he made him his friend ever after. The second edition of "*Callipædia*" was printed at Paris, 1656, with many additions, and Quillet's own name to it: and the author subjoined two other pieces of Latin poetry, one "*Ad Eudoxum*," which is a fictitious name for some courtier; another, "*In obitum Petri Gassendi, insignis Philosophi & Astronomi*." These are all the productions of Quillet which ever came from the press; although he wrote a long Latin poem in

in twelve books, entitled "*Henriciados*," in honour of Henry IV. of France, and translated all the satires of Juvenal into French.

As to the "*Callipædia*," it is easy to conceive, that it was very greedily read; and though the subject is not always treated with the greatest solidity, yet the versification is allowed to be every where beautiful. Some writers, however, have loudly objected to certain particularities in this poem, and censured the author very severely for them. "This abbot," says Baillet, "intending to teach men how to get pretty children, has endeavoured to reduce all the precepts of that new art into four books, in Latin verse, entitled '*Callipædia*.' Though he does not inform the public, how he gained his knowledge of so many rare particulars, it was nevertheless, observed, that, for an abbot, he knew more on this article, than the most experienced among the laity; and that he was capable of teaching even nature herself.—It is said, that some passages in it are finely touched; but it also contains descriptions concerning procreation, which are abominable, and unworthy of a man who has any sense of modesty; and he seems every where to glory in having read Petronius." In answer to this, M. de la Monnoye has observed, in a note upon Baillet, that Quillet was no beneficed man, nor had any connection with the sacred order, when he wrote the "*Callipædia*." Bayle also has apologized for Quillet; "whose versification, he says, is very fine, and the poet appears therein to have studied Lucretius much more than Petronius. Those were not mistaken, who told Baillet, that the author speaks plainly concerning procreation; but it is false to assert, that this is unworthy a man who has any sense of modesty: Abbot Quillet saying nothing but what is found in grave writers on physic." As to the merit of the poem, though it has usually been much admired, and on many accounts certainly with good reason, yet the above De la Monnoye, a most competent and able judge, has spoken of it in terms not at all favourable. He thinks the great reception it has met with, owing principally to the subject; which, he says, is often treated in a very frivolous way, especially in the second book, where there are many lines concerning the different influences of the constellations upon conception. He will not allow the versification to resemble either that of Lucretius or Virgil, blames the diction as incorrect, and discovers also errors in quantity. This is the judgement which the critic and poet has passed upon Quillet's poem [c]. A third edition of the "*Callipædia*" was neatly printed at London in 1708, 8vo; to which, besides the two little Latin poems above-mentioned, was subjoined "*Scævolæ Sammarthani Pædotrophizæ, sive de puerorum educatione, libri tres.*"

[c] Menagiana, tom. iii. p. 234.

Quillet died in 1661, aged 59; and left all his papers, together with five hundred crowns for the printing his Latin poem in honour of Henry IV. to Menage: but this, on some account or other, was never executed.

QUIN (JAMES) [H]. This celebrated actor was born in King-street, Covent-Garden, the 24th Feb. 1693 [1]. His ancestors were of an ancient family in the kingdom of Ireland. His father, James Quin, was bred at Trinity-college, Dublin, whence he came to England, entered himself of Lincoln's-Inn, and was called to the bar; but his father, Mark Quin, who had been lord-mayor of Dublin in 1676, dying about that period, and leaving him a plentiful estate, he quitted England in 1700, for his native country; taking with him his son, the object of our present attention [K].

The marriage of Mr. Quin's father, was attended with circumstances which so materially affected the subsequent interest of his son, as probably very much to influence his destination in life. His mother was a reputed widow, who had been married to a person in the mercantile way, and who left her, to pursue some traffick or particular business in the West-Indies. He had been absent from her near seven years, without her having received any letter from, or the least information about him. He was even given out to be dead, which report was universally credited; she went into mourning for him; and some time after Mr. Quin's father, who is said to have then possessed an estate of 1000l. a year, paid his addresses to her and married her. The offspring of this marriage was Mr. Quin. His parents continued for some time in an undisturbed state of happiness, when the first husband returned, claimed his wife, and had her. Mr. Quin the elder retired with his son, to whom he is said to have left his property [L]. Another, and more probable account is [M], that the estate was suffered to descend to the heir at law, and the illegitimacy of Mr. Quin being proved, he was dispossessed of it, and left to provide for himself.

[H] Soon after the death of Mr. Quin, there appeared a pamphlet entitled, "The Life of Mr. James Quin, Comedian, with the History of the Stage from his commencing Actor to his Retreat to Bath," 12mo, printed for Bladon, 1766. From that life, the former account in this work was taken; but a life having been since given in the European Magazine, for May, &c. 1792, wherein that tract is censured as highly inaccurate, we have now adopted principally the account given in the Magazine; which appears to be founded on better authorities.

[1] Chetwood's History of the Stage, p. 152; and History of the English Stage, 1741, p. 152.

[K] In the Life of Anthony a Wood, p. 139, we have an account of another James Quin, who was probably of the same family.

[L] Victor's History of the Stage, vol. iii, p. 90.—Mr. Victor says, this account was given by Mr. Quin to two gentlemen some time before his death.

[M] History of the Stage, 1741, and Chetwood.

Quin received his education at Dublin, under the care of Dr. Jones, until the death of his father in 1710, when the progress of it was interrupted, we may presume, by the litigations which arose about his estate. It is generally admitted, that he was deficient in literature; and it has been said, that he laughed at those who read books by way of enquiry after knowledge, saying, he read men—that the world was the best book. This account is believed to be founded in truth, and will prove the great strength of his natural understanding, which enabled him to establish so considerable a reputation as a man of sense and genius.

Deprived thus of the property he expected, and with no profession to support him, though he is said to have been intended for the law, Mr. Quin appears to have arrived at the age of twenty-one years. He had, therefore, nothing to rely upon but the exercise of his talents, and with these he soon supplied the deficiencies of fortune. The theatre at Dublin was then struggling for an establishment, and there he made his first essay. The part he performed was Abel in "The Committee," in the year 1714; and he represented a few other characters, as Cleon in "Timon of Athens," Prince of Tanais in "Tamerlane," and others, but all of equal insignificance. After performing one season in Dublin, he was advised by Chetwood not to smother his rising genius in a kingdom where there was no great encouragement for merit. This advice he adopted, and came to London, where he was immediately received into the company at Drury-lane. It may be proper here to mention, that he repaid the friendship of Chetwood, by a recommendation which enabled that gentleman to follow him to the metropolis.

At that period it was usual for young actors to perform inferior characters, and to rise in the theatre as they displayed skill and improvement. In conformity to this practice, the parts which Quin had allotted to himself were not calculated to procure much celebrity for him. He performed the Lieutenant of the Tower in Rowe's "Jane Grey," the Steward in Gay's "What d' ye Call It," and Vulture in "The Country Lasses;" all acted in 1715. In December, 1716, he performed a part of more consequence, that of Antenor in Mrs. Centlivre's "Cruel Gift;" but in the beginning of the next year we find him degraded to speak about a dozen lines in the character of the Second Player in "Three Hours after Marriage."

Accident, however, had just before procured him an opportunity of displaying his talents, which he did not neglect. An order had been sent from the lord-chamberlain to revive the play of "Tamerlane" for the 4th of Nov. 1716. It had accordingly been got up with great magnificence. On the third night, Mr. Mills, who performed Bajazet, was suddenly taken ill,

and

and application was made to Quin to read the part; a task which he executed so much to the satisfaction of the audience, that he received a considerable share of applause. The next night he made himself perfect, and performed it with redoubled proofs of approbation. On this occasion he was complimented by several persons of distinction and dramatic taste, upon his early and rising genius. It does not appear that he derived any other advantage at that time from his success. Impatient, therefore, of his situation, and dissatisfied with his employers, he determined upon trying his fortune at Mr. Rich's theatre, at Lincoln's-Inn-fields, then under the management of Mess. Keene and Christopher Bullock; and accordingly in 1717 quitted Drury-lane, after remaining there two seasons. Chetwood insinuates, that envy influenced some of the managers of Drury-lane to depress so rising an actor. Be that as it may, he continued at the theatre he had chosen seventeen years, and during that period supported without discredit, the same characters which were then admirably performed at the rival theatre.

Soon after he quitted Drury-lane, an unfortunate transaction took place, which threatened to interrupt, if not entirely to stop his theatrical pursuits. This was an unlucky rencontre between him and Mr. Bowen, which ended fatally to the latter. From the evidence given at the trial it appeared, that on the 17th of April, 1718, about four or five o'clock in the afternoon, Mr. Bowen and Mr. Quin met accidentally at the Fleece-tavern in Cornhill. They drank together in a friendly manner, and jested with each other for some time, until at length the conversation turned upon their performances on the stage. Bowen said, that Quin had acted *Tamerlane* in a loose sort of a manner; and Quin, in reply, observed, that his opponent had no occasion to value himself on his performance; since Mr. Johnson, who had but seldom acted it, represented *Jacomo*, in "*The Libertine*," as well as he who had acted it often. These observations, probably, irritated them both, and the conversation changed, but to another subject not better calculated to produce good-humour—the honesty of each party. In the course of the altercation, Bowen asserted, that he was as honest a man as any in the world, which occasioned a story about his political tenets to be introduced by Quin: and both parties being warm, a wager was laid on the subject, which was determined in favour of Quin, on his relating that Bowen sometimes drank the health of the duke of Ormond, and sometimes refused it; at the same time asking the referee how he could be as honest a man as any in the world, who acted upon two different principles. The gentleman who acted as umpire then told Mr. Bowen, that if he insisted upon his claim to be as honest a man as any in the world,

he must give it against him. Here the dispute seemed to have ended, nothing in the rest of the conversation indicating any remains of resentment in either party. Soon afterwards, however, Mr. Bowen arose, threw down some money for his reckoning, and left the company. In about a quarter of an hour Mr. Quin was called out by a porter sent by Bowen, and both Quin and Bowen went together, first to the Swan tavern, and then to the Pope's-Head tavern, where a rencounter took place, and Bowen received a wound, of which he died on the 20th of April following. In the course of the evidence it was sworn, that Bowen, after he had received the wound, declared that he had had justice done him, that there had been nothing but fair play, and that if he died, he freely forgave his antagonist. On this evidence Quin was, on the 10th of July, found guilty of manslaughter only, and soon after returned to his employment on the stage [M].

This unhappy incident was not calculated to impress a favourable opinion of Quin on the public mind. When it is considered, however, in all its circumstances, it will not leave much stain upon his character. Whatever effect it had at the time, he lived to erase the impression it had made by many acts of benevolence; and kindness to those with whom he was connected.

The theatre in which Quin was established, had not the patronage of the public in any degree equal to its rival at Drury-lane, nor had it the good fortune to acquire those advantages which fashion liberally confers on its favourites, until several years after. The performances, however, though not equal to those at Drury-lane, were far from deserving censure. In the season of 1718-19, Mr. Quin performed in Buckingham's "Scipio Africanus," and in 1719-20, "Sir Walter Raleigh," in Dr. Sewell's play of that name; and in the year had, as it appears, two benefits, "The Provok'd Wife," 31st of January, before any other performer, and again, "The Squire of Alsatia," on the 17th of April. The succeeding season he performed in Buckingham's "Henry the Fourth of France," in "Richard II." as altered by Theobald, and in "The Imperial Captives," of Mottley. The season of 1720-21 was very favourable to his

[M] The friendship between Mr. Quin and Mr. Ryan is well known, and it is something remarkable, that they were each at the same time embarrassed by a similar accident. We have already mentioned that Bowen received the wound which occasioned his death on the 17th of April. On the 20th of June, Mr. Ryan was at the Sun Eating-house, Long-acre, at supper, when a Mr. Kelly, who had before terrified several companies by drawing his sword on persons whom he did not know, came

into the room in a fit of drunkenness, abused Mr. Ryan, drew his sword on him, with which he made three passes before Ryan could get his own sword, which lay in the window. With this he defended himself, and wounded Mr. Kelly in the left side, who fell down, and immediately expired. It does not appear that Mr. Ryan was obliged to take his trial for this homicide, the jury having probably brought in their verdict, self-defence.

reputation as an actor. On the 22d of October, "The Merry Wives of Windsor" was revived, in which he first played Falstaff, with great increase of fame. This play, which was well supported by Ryan, in Ford; Spiller, in Doctor Caius; Boheme, in Justice Shallow; and Griffin, in Sir Hugh Evans; was acted nineteen times during the season, a proof that it had made a very favourable impression on the public. In the season of 1721-22, he performed in Mitchell's, or rather Hill's "Fatal Extravagance," Sturmy's "Love and Duty," Philips's "Hibernia Freed." The season of 1722-23 produced Fenton's "Mariamne," the most successful play that theatre had known, in which Mr. Quin performed Sohemus. In the next year, 1723-24, he acted in Jefferys' "Edwin," and in Philips's "Belisarius." The season of 1725 produced no new play in which Mr. Quin had any part; but on the revival of "Every Man in his Humour," he represented Old Knowell; and it is not unworthy of observation, that Kately, afterwards so admirably performed by Mr. Garrick, was assigned to Mr. Hippelley, the Shuter or Edwin of his day. In 1726, he performed in Southern's "Money's the Mistress;" and, in 1727, in Welsted's "Dissembled Wanton," and Frowde's "Fall of Saguntum."

For a year or more before this period, Lincoln's Inn-fields theatre had, by the assistance of some pantomimes, as the "Necromancer," "Harlequin Sorcerer," "Apollo and Daphne," &c. been more frequented than at any time since it was opened. In the year 1728, was offered to the public a piece which was so eminently successful as since to have introduced a new species of drama, the comic opera, and therefore deserves particular notice. This was "The Beggar's Opera," first acted on the 29th of January, 1728. Quin, whose knowledge of the public taste cannot be questioned, was so doubtful of its success before it was acted, that he refused the part of Macheath, which was therefore given to Walker. Two years afterwards, 19th of March, 1730, Mr. Quin had the "Beggar's Opera" for his benefit, and performed the part of Macheath himself, and received the sum of 206l. 9s. 6d. which was several pounds more than any one night at the common prices had produced at that theatre. His benefit the preceding year brought him only 102l. 18s. 0d. and the succeeding only 129l. 3s. 0d. The season of 1728 had been so occupied by "The Beggar's Opera," that no new piece was exhibited in which Quin performed. In that of 1728-29 he performed in Barford's "Virgin Queen," in Madden's "Themistocles," and in Mrs. Heywood's "Frederic duke of Brunswick." In 1729-30 there was no new play in which he performed. In 1730-31 he assisted in Tracey's "Periander," in Frowde's "Philotas," in Jefferys' "Merope," and in Theobald's

bald's "Orestes;" and in the next season, 1731-2, in Kelly's "Married Philosopher."

On the seventh of December, 1732, Covent-garden theatre was opened, and the company belonging to Lincoln's-Inn-fields removed thither [N]. In the course of this season Mr. Quin was called upon to exercise his talents in singing, and accordingly performed *Lycomedes*, in Gay's posthumous opera of "Achilles," eighteen nights. The next season concluded his service at Covent-garden. At this juncture the deaths of Wilks, Booth, and Oldfield, and the succession of Cibber, had thrown the management of Drury-lane theatre into raw and unexperienced hands. Mr. Highmore, a gentleman of fortune, who had been tempted to intermeddle in it, had sustained so great a loss, as to oblige him to sell his interest to the best bidder. By this event the Drury-lane theatre came into the possession of Charles Fleetwood, esq; who, it is said, purchased it in concert with, and at the recommendation of, Mr. Rich. But a difference arising between these gentlemen, the former determined to seduce from his antagonist his best performer, and the principal support of his theatre. Availing himself of this quarrel, Mr. Quin left Covent-garden, and in the beginning of the season 1734-5 removed to the rival theatre, "on such terms," says a writer who seems to be well-informed, "as no hired actor had before received[o]."

During Quin's connection with Mr. Rich, he was employed, or at least consulted, in the conduct of the theatre by his principal, as a kind of deputy-manager. While he was in this situation, a circumstance took place which has been frequently and variously noticed [P], and which it may not be improper to relate in the words of the writer last quoted.

"When Mr. James Quin was a managing-actor under Mr. Rich, at Lincoln's-Inn-fields, he had a whole heap of plays brought him, which he put in a drawer in his bureau. An author had given him a play behind the scenes, which I suppose he might lose or mislay, not troubling his head about it. Two or three days after Mr. Bayes waited on him, to know how he liked his play:—Quin told him some excuse for its not being received, and the author desired to have it returned. 'There,' says Quin, 'there it lies on that table.' The author took up a play that was lying on the table, but on opening, found it was a comedy, and his was a tragedy, and told Quin of his mistake. 'Faith, then, sir,' said he, 'I have lost your

[N] The play was "The Way of the World." Pit and boxes at 5s. each. So little attraction, however, had the new theatre, that the receipt of the house amounted but to 115l. 6s. 0d.

[O] Apology for the Life of Theophilus Cibber, 8vo, 1740, p. 98, said to be written by Henry Fielding.

[P] See *Roderick Random*, vol. ii. p. 297.

play.'—'Lost my play!' cries the bard.—'Yes, by God! I have,' answered the tragedian; 'but here is a drawer full of both comedies and tragedies, take any two you will in the room of it.' The poet left him in high dudgeon, and the hero stalked across the room to his Spa water and Rhenish, with a negligent felicity [Q]."

From the time of Quin's establishment at Drury-lane until the appearance of Garrick in 1741, he was generally allowed the foremost rank in his profession. The elder Mills, who succeeded to Booth, was declining; and Milward, an actor of some merit, had not risen to the height of his excellence, which, however, was not at the best very great; and Boheme was dead. His only competitor seems to have been Delane, whose merits were soon lost in indolent indulgence. In the *Life of Theophilus Cibber*, just quoted, the character of this actor, compared with that of Quin, is drawn in a very impartial manner.

In the year 1735: Aaron Hill, in a periodical paper, called "The Prompter," attacked some of the principal actors of the stage, and particularly Colley Cibber and Mr. Quin. "Cibber," says Mr. Davies [R], "laughed, but Quin was angry; and meeting Mr. Hill in the Court of Requests, a scuffle ensued between them, which ended in the exchange of a few blows[s]."

Quin was hardly settled at Drury-lane before he became embroiled in a dispute relative to Mons. Poitier and Mad. Roland, then two celebrated dancers, for whose neglect of duty it had fallen to his lot to apologize. On the 12th of December the following advertisement appeared in the news-papers:

"Whereas on Saturday last, the audience of the Theatre Royal in Drury-lane was greatly incensed at their disappointment in M. Poitier and Mad. Roland's not dancing, as their names were in the bills for the day; and Mr. Quin, seeing no way to appease the resentment then shewn, but by relating the real messages sent from the theatre to know the reasons why they did

[Q] T. Cibber's Apology, p. 72.

[R] Davies's Life of Garrick, Vol. I. p. 138.

[S] The following seems to be the paragraph which gave offence to the actor: "And as to you Mr. All-weight, you lose the advantages of your deliberate articulation, distinct use of pausing, solemn significance, and that composed air and gravity of your motion; for though there arises from all these good qualities an esteem that will continue and increase the number of your friends, yet those among them who wish best to your interest, will be always uneasy at observing perfection so nearly within your reach, and your spirits not disposed to stretch out and take possession. To be *always* deliberate and

solemn is an error, as certainly, though not as unpardonably, as *never* to be so. To pause where no pauses are necessary, is the way to destroy their effect where the sense stands in need of their assistance. And, though dignity is finely maintained by the weight of majestic composure, yet are there scenes in your parts where the voice should be sharp and impatient, the look disordered and agonized, the action precipitate and turbulent;—for the sake of such difference as we see in some smooth canal, where the stream is scarce visible, compared with the other end of the same canal, rushing rapidly down a cascade, and breaking beauties which owe their attraction to their violence."

not come to perform, and the answers returned: and whereas there were two advertisements in the Daily Post of Tuesday last, insinuating that Mr. Quin had with malice accused the said Poitier and Mad. Roland: I therefore think it (in justice to Mr. Quin) incumbent on me to assure the public, that Mr. Quin has conducted himself in this point towards the abovementioned, with the strictest regard to truth and justice; and as Mr. Quin has acted in this affair in my behalf, I think myself obliged to return him thanks for so doing.

“CHARLES FLEETWOOD.”

After this declaration, no further notice seems to have been taken of the fracas. A short time afterwards the delinquent dancers made their apology to the public, and were received into favour.

In the season of 1735, Quin performed in Lillo's "Christian Hero," and Fielding's "Universal Gallant;" and in the succeeding one he first performed Falstaff in the "Second Part of Henry IV." for his own benefit. In 1737 he performed in Miller's "Universal Passion," and in 1737-8 in the same author's "Art and Nature." It was in this season also that he performed Comus, and had the first opportunity of promoting the interest of his friend Thomson, in the tragedy of "Agamemnon." The author of "The Actor," (Dr. Hill), 1755, p. 235, says of him in the part of Comus: "In this Mr. Quin, by the force of dignity alone, hid all his natural defects, and supported the part at such a height, that none have been received in it since. He then proceeds to particular criticisms, which are rather bombastical, and adds: "There was in all this very little of gesture: the look, the elevated posture, and the brow of majesty, did all. This was most just; for as the hero of tragedy exceeds the gentleman of comedy, and therefore in his general deportment is to use fewer gestures; the deity of the masque exceeds the hero in dignity, and therefore is to be yet more sparing."

He says afterwards, at p. 189. "The language of Milton, the most sublime of any in our tongue, seemed formed for the mouth of this player, and he did justice to the sentiments, which in that author are always equal to the language. If he was a hero in Pyrrhus, he was, as it became him, in Comus, a demi-god. Mr. Quin was old when he performed this part, and his natural manner grave; he was therefore unfit in common things for a youthful god of revels; yet did he command our attention and applause in the part, in spite of these and all his other disadvantages. In the place of youth he had dignity, and for vivacity he gave us grandeur. The author had connected them in the character; and whatever young and spirited player shall attempt it after him, we shall remember his manner, faulty as it was,

in what he could not help; in what nature, not want of judgment, misrepresented it; so as to set the other in contempt."

Quin had the honour to enjoy the intimacy and esteem of Pope and other eminent men of his time. The friendship between Thomson and him is yet within the recollection of many persons living. "The commencement of it," says Dr. Johnson, "is very honourable to Quin, who is reported to have delivered Thomson (then known to him only for his genius) from an arrest, by a very considerable present; and its continuance is honourable to both; for friendship is not always the sequel of obligation [r]."

The season of 1738-9 produced only one new play in which Quin performed, and that was "Mustapha" by Mr. Mallet; which, according to Mr. Davies [u], was said to glance both at the king and sir Robert Walpole, in the characters of Solyman the magnificent, and Rustan his vizier. On the night of its exhibition were assembled all the chiefs in opposition to the court; and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. The play was in general well acted; more particularly the parts of Solyman and Mustapha by Quin and Milward. Mr. Pope was present in the boxes; and at the end of the play went behind the scenes, a place which he had not visited for some years. He expressed himself well pleased with his entertainment; and particularly addressed himself to Quin, who was greatly flattered with the distinction paid him by so great a man; and when Pope's servant brought his master's scarlet cloke, Quin insisted upon the honour of putting it on.

It was in the year 1739, on the 9th of March, that Mr. Quin was engaged in another dispute with one of his brethren; which by one who had already been convicted of manslaughter (however contemptible the person who was the party in the difference might be) could not be viewed with indifference. This person was no other than the celebrated Mr. Theophilus Cibber, who at that period, owing to some disgraceful circumstances relative to his conduct to his wife, was not held in the most respectable light. Quin's sarcasm on him is too gross to be here inserted. It may, however, be read in the "Apology for Mr. Cibber's Life," ascribed to Fielding. The circumstances of the duel we shall relate in the words of one of the periodical writers of the times. "About seven o'clock a duel was fought in the Piazza, Covent Garden, between Mr. Quin and Mr. Cibber; the former pulling the latter out of the Bedford coffee-house, to answer for some words he had used in a letter to Mr. Fleetwood, relating to his refusing to act a part in King Lear for Mr. Quin's benefit on Thursday se'nnight. Mr. Cibber was slightly wounded

[r] Johnson's Life of Thomson.

[u] Life of Garrick, Vol. II. p. 34.

in the arm, and Mr. Quin wounded in his fingers: after each had their wounds dressed, they came into the Bedford coffee-house and abused one another; but the company prevented further mischief."

In the season of 1739-40 there was acted at Drury-lane theatre, on the 12th of November, a tragedy, entitled "The Fatal Retirement," by a Mr. Anthony Brown, which received its condemnation on the first night. In this play Quin had been solicited to perform, which he refused; and the ill-success which attended the piece irritated the author and his friends so much, that they ascribed its failure to the absence of Quin, and, in consequence of it, repeatedly insulted him for several nights afterwards when he appeared on the stage. This illiberal treatment he at length resented, and determined to retaliate. Coming forward, therefore, he addressed the audience, and informed them, "that at the request of the author he had read his piece before it was acted, and given him his sincere opinion of it; that it was the very worst play he had ever read in his life, and for that reason had refused to act in it." This spirited explanation was received with great applause, and for the future entirely silenced the opposition to him [w]. In this season he performed in Lillo's "Elmerick."

The next season, that of 1740-41, concluded Quin's engagement at Drury-lane. In that period no new play was produced; but on the revival of "As You Like It," and "The Merchant of Venice," he performed, for the first time, the parts of Jaques and Antonio, having declined the part of the Jew, which was offered to him, and accepted by Macklin. The irregular conduct of the manager, Mr. Fleetwood, was at this time such, that it can excite but little surprise that a man like Quin should find his situation so uneasy as to be induced to relinquish it. In the summer of 1741, Mr. Quin, Mrs. Clive, Mr. Ryan, and Mademoiselle Chateaufneuf, then esteemed the best female dancer in Europe, made an excursion to Dublin. Quin had been there before, in the month of June, 1739, accompanied by Mr. Giffard, and received, at his benefit, 1261: at that time esteemed a great sum [x].

On his second visit, Quin opened with his favourite part of Cato [y], to as crowded an audience as the theatre could contain. Mrs. Clive next appeared in Lappet in "The Miser." She certainly was one of the best that ever played it. And Mr. Ryan came forward in Iago to Quin's Othello. With such excellent performers, we may naturally suppose the plays were admirably sustained. Perhaps it will scarcely be credited, that

[w] Biographia Dramatica, Vol. III. p. 117. edit. edit. to w. V. c. 1800. [s]

[x] Hitchcock's View of the Irish Stage, p. 122. [y] Ibid. p. 113.

so finished a comic actress as Mrs. Clive could so far mistake her abilities, as to play Lady Townly to Quin's Lord Townly and Mr. Ryan's Manly; Cordelia to Quin's Lear and Ryan's Edgar, &c. However, she made ample amends by her performance of Nell, the Virgin Unmasqued, the Country Wife, and Euphrosyne in "Comus," which was got up on purpose, and acted for the first time in Ireland." Quin seems to have attended the Dublin company to Cork and Limerick; and the next season 1741-42, we find him performing in Dublin, where he acted the part of Justice Balance in "The Recruiting Officer," at the opening of the theatre in October, on a government night [Z]. He afterwards performed Jaques, Apemantus, Richard, Cato, Sir John Brute, and Falstaff, unsupported by any performer of eminence. In December, however, Mrs. Cibber arrived, and performed Indiana to his young Bevil; and afterwards they were frequently in the same play, as in Chamont and Monimia, in "The Orphan;" Comus and the Lady, Duke and Isabella, in "Measure for Measure;" Fryar and Queen, in "The Spanish Friar;" Horatio and Calista, in the "Fair Penitent," &c. &c. with uncommon applause, and generally to crowded houses. The state of the Irish stage was then so low, that it was often found that the whole receipt of the house was not more than sufficient to discharge Quin's engagement; and so attentive was he to his own interest, and so rigid in demanding its execution, that we are told by good authority he refused to let the curtain be drawn up till the money was regularly brought to him [A].

He left Dublin in Feb. 1741-2, and on the 25th of March assisted the widow and four children of Milward the actor (who died the 6th of February preceding,) and performed Cato for their benefit. On his arrival in London he found the attention of the theatrical public entirely occupied by the merits of Mr. Garrick, who in October preceding had begun his theatrical career, and was then performing with prodigious success at Goodman's fields. The fame of the new performer afforded no pleasure to Quin, who sarcastically observed that "Garrick was a new religion, and that Whitfield was followed for a time; but they would all come to church again." This observation being communicated to Mr. Garrick, he wrote the following epigram:

Pope Quin, who damns all churches but his own,
Complains that heresy corrupts the town:
That Whitfield Garrick has misled the age,
And taints the sound religion of the stage.

[Z] Hitchcock's View of the Irish Stage, p. 115.

[A] Sheridan's Humble Appeal to the Public, 8vo. 1758, p. 17.

"Schism," he cries, "has turn'd the nation's brain,
But eyes will open, and to church again!"
Thou great infallible, forbear to roar,
Thy bulls and errors are rever'd no more;
When doctrines meet with gen'ral approbation,
It is not heresy but reformation.

In the season of 1742-43, Quin returned to his former master, Rich, at Covent Garden theatre, where he opposed Garrick at Drury-lane; it must be added, with very little success. But though the applause the latter obtained from the public was not agreeable to Quin, yet we find that a scheme was proposed and agreed to, though not carried into execution, in the summer of 1743, for them to perform together for their mutual benefit a few nights at Lincoln's-inn-fields theatre [b]. On the failure of this plan Quin went to Dublin, where he had the mortification to find the fame of Mr. Sheridan, then new to the stage, more adverse to him than even Garrick's had been in London. Instead of making a profitable bargain in Dublin, as he hoped, he found the managers of the theatres there entirely indisposed to admit him. After staying there a short time, he returned to London, without effecting the purpose of his journey [c], and in no good humour with the new performers.

In the season of 1743-44 Quin, we believe, passed without any engagement, but in that of 1744-5 he was at Covent Garden again, and performed King John, in Cibber's "Papal Tyranny." The next year seems to have been devoted to repose; whether from indolence, or inability to obtain the terms he required from the managers, is not very apparent. Both may have united. It was some of these periods of relaxation that gave occasion to his friend Thomson, who had been gradually writing the "Castle of Indolence" for fourteen or fifteen years [d], to introduce him into the Mansion of Idleness, in this stanza:

Here whilom ligg'd th' Esopus of the age;
But, call'd by Fame, in soul ypricked deep,
A noble pride restor'd him to the stage,
And rous'd him like a gyant from his sleep.
Even from his slumbers we advantage reap,
With double force th' enliven'd scene he wakes,
Yet quits not Nature's bounds. He knows to keep
Each due decorum: Now the heart he shakes,
And now with well-urg'd sense th' enlighten'd judgment
takes.

[a] Macklin's Reply to Garrick's Answer, 1743, p. 19.

[c] Davies's Life of Garrick, Vol. I, p. 83.

[d] Lord Buchan's Life of Thomson, p. 228.

so finished a comic actress as Mrs. Clive could so far mistake her abilities, as to play Lady Townly to Quin's Lord Townly and Mr. Ryan's Manly; Cordelia to Quin's Lear and Ryan's Edgar; &c. However, she made ample amends by her performance of Nell, the Virgin Unmasqued, the Country Wife, and Euphrosyne in "Comus," which was got up on purpose, and acted for the first time in Ireland." Quin seems to have attended the Dublin company to Cork and Limerick; and the next season 1741-42, we find him performing in Dublin, where he acted the part of Justice Balance in "The Recruiting Officer," at the opening of the theatre in October, on a government night [Z]. He afterwards performed Jaques, Apemantus, Richard, Cato, Sir John Brute, and Falstaff, unsupported by any performer of eminence. In December, however, Mrs. Cibber arrived, and performed Indiana to his young Bevil; and afterwards they were frequently in the same play, as in Chamont and Monimia, in "The Orphan;" Comus and the Lady, Duke and Isabella, in "Measure for Measure;" Fryar and Queen, in "The Spanish Friar;" Horatio and Calista, in the "Fair Penitent;" &c. &c. with uncommon applause, and generally to crowded houses. The state of the Irish stage was then so low, that it was often found that the whole receipt of the house was not more than sufficient to discharge Quin's engagement; and so attentive was he to his own interest, and so rigid in demanding its execution, that we are told by good authority he refused to let the curtain be drawn up till the money was regularly brought to him [A].

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[Z] Hitchcock's View of the Irish Stage, p. 115.

[A] Sheridan's Humble Appeal to the Public, 2^{do}. 1758, p. 17.

"Schism," he cries, "has turn'd the nation's brain,
But eyes will open, and to church again!"
Thou great infallible, forbear to roar,
Thy bulls and errors are rever'd no more;
When doctrines meet with gen'ral approbation,
It is not heresy but reformation.

In the season of 1742-43, Quin returned to his former master, Rich; at Covent Garden theatre, where he opposed Garrick at Drury-lane; it must be added, with very little success. But though the applause the latter obtained from the public was not agreeable to Quin, yet we find that a scheme was proposed and agreed to, though not carried into execution, in the summer of 1743, for them to perform together for their mutual benefit a few nights at Lincoln's-inn-fields theatre [B]. On the failure of this plan Quin went to Dublin, where he had the mortification to find the fame of Mr. Sheridan, then new to the stage, more adverse to him than even Garrick's had been in London. Instead of making a profitable bargain in Dublin, as he hoped, he found the managers of the theatres there entirely indisposed to admit him. After staying there a short time, he returned to London, without effecting the purpose of his journey [C], and in no good humour with the new performers.

In the season of 1743-44 Quin, we believe, passed without any engagement, but in that of 1744-5 he was at Covent Garden again, and performed King John, in Cibber's "Papal Tyranny." The next year seems to have been devoted to repose; whether from indolence, or inability to obtain the terms he required from the managers, is not very apparent. Both may have united. It was some of these periods of relaxation that gave occasion to his friend Thomson, who had been gradually writing the "Castle of Indolence" for fourteen or fifteen years [D], to introduce him into the Mansion of Idleness, in this stanza:

Here whilom ligg'd th' Esopus of the age;
But, call'd by Fame, in soul ypricked deep,
A noble pride restor'd him to the stage,
And rous'd him like a gyant from his sleep.
Even from his slumbers we advantage reap,
With double force th' enliven'd scene he wakes,
Yet quits not Nature's bounds. He knows to keep
Each due decorum: Now the heart he shakes,
And now with well-urg'd sense th' enlighten'd judgment takes.

[B] Macklin's Reply to Garrick's Answer, 1743, p. 19.

[C] Davies's Life of Garrick, Vol. I. p. 83.

[D] Lord Buchan's Life of Thomson, p. 228.

He had the next season, 1746-7, occasion to exert himself, being engaged at Covent Garden with Garrick. "It is not, perhaps," says Mr. Davies [E], "more difficult to settle the covenants of a league between mighty monarchs, than to adjust the preliminaries of a treaty in which the high and potent princes of a theatre are the parties. Mr. Garrick and Mr. Quin had too much sense and temper to squabble about trifles. After one or two previous and friendly meetings, they selected such characters as they intended to act, without being obliged to join in the same play. Some parts were to be acted alternately, particularly Richard III. and Othello." The same writer adds: "Mr. Quin soon found that his competition with Mr. Garrick, whose reputation was hourly increasing, whilst his own was on the decline, would soon become ineffectual. His Richard the Third could scarce draw together a decent appearance of company in the boxes, and he was with some [F] difficulty tolerated in the part, when Garrick acted the same character to crowded houses, and with very great applause."

"The town often wished to see these great actors fairly matched in two characters of almost equal importance. The Fair Penitent presented an opportunity to display their several merits, though it must be owned that the balance was as much in favour of Quin, as the advocate of virtue is superior in argument to the defender of profligacy. The shouts of applause when Horatio and Lothario met on the stage together (14th Nov. 1746), in the second act, were so loud, and so often repeated, before the audience permitted them to speak, that the combatants seemed to be disconcerted. It was observed, that Quin changed colour, and Garrick seemed to be embarrassed; and it must be owned, that these actors were never less masters of themselves than on the first night of the contest for pre-eminence. Quin was too proud to own his feelings on the occasion; but Mr. Garrick was heard to say, "Faith, I believe Quin was as much frightened as myself." The play was repeatedly acted, and with constant applause, to very brilliant audiences; nor is it to be wondered at, for, besides the novelty of seeing the two rival actors in the same tragedy, the Fair Penitent was admirably played by Mrs. Cibber."

It was in this season that Mr. Garrick produced "Miss in her Teens," the success of which is said by Mr. Davies [G] to

[E] Life of Garrick, Vol. I. p. 95.
[F] In the Gentleman's Magazine, Oct. 1750, p. 439, is a register of plays acted that month, in which we find the following article—"26. Richard III. Quin (much hissed;); Quesan, Cibber (first time of her acting it.)"

[G] Life of Garrick, Vol. I. 102. Mr. Davies is, however, mistaken when he

asserts that Mr. Quin did not perform in any piece acted with this popular farce. On the contrary, he acted Calad on the third night, and Sir John Brute on the ninth. At the benefits he acted oftener before it than he omitted. It ran not a month or five weeks, as Mr. Davies supposes, but only eighteen nights.

have occasioned no small mortification to Mr. Quin. He, however, did not think it prudent to refuse Mr. Garrick's offer of performing it at his benefit; and accordingly the following letter was prefixed to all Quin's advertisements:

"SIR,

"I am sorry that my present bad state of health makes me incapable of performing so long and so laborious a character as Jaffier this season. If you think my playing in the farce will be of the least service to you, or any entertainment to the audience, you may command

"Your humble servant,

March 25.

"D. GARRICK."

It was this season also in which "The Suspicious Husband" appeared. The part of Mr. Strickland was offered to Mr. Quin; but he refused it; and in consequence it fell to the lot of Mr. Bridgewater, who obtained great reputation by his performance of it.

At the end of the season Quin retired to Bath, which he had probably chosen already for his final retreat; being, as he said, "a good convenient home to lounge away the dregs of life in." The manager and he were not on good terms, and each seems to have determined to remain in sullen silence till the other should make a proposal. In November, however, Quin thought proper to make a slight advance; and the negotiation is said to have passed in the following curious manner. Quin wrote to Rich in the most laconic style: "I am at Bath. Your's, Quin." The manager replied no less laconically, "Stay there and be d—d. Your's, Rich." He remained therefore during the winter unemployed, and it has been asserted that Garrick was instrumental in preventing his engagement. The fire in Cornhill, March, 1748, gave him, however, an opportunity at once of shewing himself, and his readiness to succour distress. He acted Othello at Covent Garden, for the benefit of the sufferers, having quitted Bath on purpose, and produced a large receipt. Soon after he had a benefit for himself. For the season of 1748-9 he was engaged again, and on the 13th of January 1749 the tragedy of Coriolanus, by Thomson, who died in the preceding August, was brought out at Covent Garden. Quin, whose intimacy with him has been already mentioned, acted the principal part, and spoke the celebrated prologue, written by lord Lyttelton. When he pronounced the following lines, which are in themselves pathetic, all the endearments of a long friendship rose at once to his imagination, and he justified them by real tears.

He lov'd his friends (forgive this gushing tear,
Alas, I feel I am no actor here;)

Alas,

He lov'd his friends, with such a warmth of heart,
 So clear of interest, so devoid of art,
 Such generous freedom, such unshaken zeal,
 No words can speak it—but our tears may tell.

A deep sigh filled up the judicious break in the last line, and the audience felt the complete effect of the strongest sympathy. About the same time Cato was performed at Leicester house by the family of Frederick prince of Wales, and Quin, whom that prince strongly patronized, was employed to instruct the young performers. From his judgment in the English language, he was also engaged to teach his present majesty, and the other royal children, a correct mode of pronunciation, and delivery; on which account, when the theatrical veteran was afterwards informed of the graceful manner in which the king pronounced his first speech in parliament, he is said to have exclaimed with eagerness, "I taught the boy!"

The next season opened with a very powerful company at Covent Garden, and it is said that Garrick endeavoured, but in vain, to detach Quin from that house. His benefit was Othello, in which, for that night, he acted Iago, while Barry took the part of Othello. This was on the 18th of March 1751, only three days before the death of his patron the prince of Wales; and the house, notwithstanding the novelty arising from the change of parts, was thin. On the 10th of May he performed Horatio in the Fair Penitent, and with that character concluded his performances as a hired actor. He now carried into execution his plan of retiring to Bath, but visited London in the two succeeding seasons, to perform Falstaff for the benefit of his old friend Ryan. The last time of his appearance on the stage was the 19th of March 1753, on which night the stage, pit, and boxes, were all at the advanced price of 5s. The next year, finding himself disabled by the loss of his teeth, he declined giving his former assistance, saying in his characteristic manner, "By G— I will not whistle Falstaff for any body; but I hope the town will be kind to my friend Ryan, they cannot serve an honest man." He exerted himself, however, to dispose of tickets for him, and continued his attention to the end of Ryan's life. Mr. Davies says, in his Life of Garrick, that, to make up the loss of his own annual performance, he presented his friend with no less a sum than 500*l.*

Quin had always observed a prudent economy, which enabled him, while on the stage, to assert a character of independence, and, when he quitted it, secured to him a competent provision. There is no reason to suppose that he repented withdrawing from the public eye, though in 1760 Nash was persuaded, probably by some wags, to fancy that Quin intended to supplant him

him in his office of master of the ceremonies. Towards the latter end of his life, when all competition for fame had ceased, he began to be on terms of friendly intercourse with Garrick; after which he made occasional visits to Hampton. It was on a visit there that an eruption first appeared on his hand, which the physicians feared would turn to a mortification. This was prevented by large quantities of bark; but his spirits were greatly affected by the apprehension, and when the first danger was surmounted a fever came on, of which he died, at his house at Bath, in his 73d year, Jan. 21, 1766. When he found his last hour approaching he said, "I could wish this last tragic scene were over, but I hope to go through it with becoming dignity."

It remains to say a few words on the character of Quin. He has been represented by some persons as stern, haughty, luxurious, and avaricious. Dr. Smollet, who probably knew him well, says of him, in his *Humphrey Clinker*, "How far he may relax in his hour of jollity I cannot pretend to say; but his general conversation is conducted by the nicest rules of propriety, and Mr. James Quin is certainly one of the best bred men in the kingdom. He is not only a most agreeable companion, but (as I am credibly informed) a very honest man; highly susceptible of friendship; warm, steady, and even generous in his attachments; disdaining flattery, and incapable of meanness and dissimulation. Were I to judge, however, from Quin's eye alone, I should take him to be proud, insolent, and cruel. There is something remarkably severe and forbidding in his aspect, and I have been told he was ever disposed to insult his inferiors and dependents. Perhaps that report has influenced my opinion of his looks.—You know we are the fools of prejudice." It appears that the unfavourable parts of his character have been generally exaggerated, and that he had many excellent qualities. His wit was strong, but frequently coarse, though it is probable that many of the gross things which have been repeated as his, have been invented to suit his supposed manner. Perhaps the following character, which is said to have been written by one of the last of his friends, approaches more nearly to truth than any other.

"Mr. Quin was a man of strong, pointed sense, with strong passions and a bad temper; yet in good-humour he was an excellent companion, and better bred than many who valued themselves upon good-manners. It is true, when he drank freely, which was often the case, he forgot himself, and there was a sediment of brutality in him when you shook the bottle; but he made you ample amends by his pleasantries and good sense when he was sober. He told a story admirably and concisely, and his expressions were strongly marked; however, he often had an assumed character, and spoke in blank verse, which procured him

him respect from some, but exposed him to ridicule from others, who had discernment to see through his pomp and affectation. He was sensual, and loved good eating, but not so much as was generally reported with some exaggeration; and he was luxurious in his descriptions of those turtle and venison feasts to which he was invited. He was in his dealings a very honest fair man, yet he understood his interest, knew how to deal with the managers, and never made a bad bargain with them; in truth, it was not an easy matter to over-reach a man of his capacity and penetration, united with a knowledge of mankind. He was not so much an ill-natured as an ill-humoured man, and he was capable of friendship. His airs of importance and his gait was absurd; so that he might be said to walk in blank verse as well as talk; but his good sense corrected him, and he did not continue long in the fits. I have heard him represented as a cringing fawning fellow to lords and great men, but I could never discover that mean disposition in him. I observed he was decent and respectful in high company, and had a very proper behaviour, without arrogance or diffidence, which made him more circumspect, and consequently less entertaining. He was not a deep scholar, but he seemed well acquainted with the works of Dryden, Milton, and Pope; and he made a better figure in company, with his stock of reading, than any of the literary persons I have seen him with.

"It has been the fashion of late to run down his theatrical character; but he stands unrivalled in his comic parts of Falstaff, The Spanish Fryar, Volpone, Sir John Brute, &c. and surely he had merit in Cato, Pierre, Zanga, Coriolanus, and those stern manly characters which are now lost to our stage. He excelled where grief was too big for utterance, and he had strong feelings, though Churchill has pronounced that he had none. He had defects, and some bad habits, which he contracted early, and which were incurable in him as an actor."

QUINAULT (PHILIP), a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen, when his comedy, called "Les Sœurs rivales," was brought upon the stage. This was succeeded by fifteen dramatic pieces, which were played between the years 1654 and 1666. At the marriage of Louis XIV. a kind of allegorical tragedy was to be composed; and Quinault, being a young man of an agreeable appearance, was appointed to do it. The subject was "Lysis and Hesperia;" Spain being meant by Hesperia, and France by Lysis. Quinault had just gained great reputation by his "Falsse Tiberius;" which, though a bad performance, met with prodigious success. "Lysis" had not the same fortune: it was played at the Louvre in 1660, but had nothing beautiful, except the machinery. In the mean time,

time, Quinault was not entirely devoted to poetry: he applied himself to the study of the law, and made his fortune by it; for, marrying the widow of a rich merchant, to whom he had been very useful in his profession, he was by her means advanced to the place of auditor of accounts.

He afterwards turned himself to the composing of operas, which were set to music by the famous Lully; and Lully was charmed with a poet, whose verses were not so full of force, but that they easily yielded to the capricious airs of music. The satirists of his time lashed him on this account: they represented his poetry as without nerves; and said of his verses, as some censors did of Horace's, that a thousand such might be made in a day. Boileau is frequently severe on this author, not for the feebleness of his poetry, but for its softness, its effeminacy, its tendency to enervate the mind and corrupt the morals:

“ *Ja morale lubrique*

“ *Que Lully rechauffa des sons de la musique.*”

Boileau had once occasion to speak of Quinault, more explicitly, and it may not be amiss to transcribe the passage; which is to be found in his “Critical Reflections upon some passages in Longinus,” and runs thus: “I do not mean here to cast the least slur upon the memory of Mr. Quinault, who, notwithstanding all our poetic fracas, died in friendship with me. He had, I own, a great deal of genius, and a very singular talent in writing verses fit for music. But then these verses had no great force in them, nothing elevated: and it was their very feebleness, which made them fitter for the musician, to whom they owe their principal glory. In short, his Operas are the only part of his works that are enquired after, and principally for the sake of the music that accompanies them: his other dramatic pieces have long since ceased to be acted, so long that scarcely any one remembers them. As to Mr. Quinault himself, he was a very honest man; and withal so modest, that I am persuaded, if he were alive, he would not be less offended with the extravagant praises given him by Mr. Perrault, than with the strokes in my satires.” Quinault has found another advocate in Voltaire, who commends him “for his lyric poetry, and for the mildness with which he opposed the unjust satires of Boileau.—Quinault,” says he, “in a manner of writing altogether new, and the more difficult for its seeming easiness, deserves likewise a place among these illustrious contemporaries. It is well known with how little justice Boileau endeavoured to depreciate this poet: nor ought we to dissemble, that Boileau, though admirable in other respects, had never learned to sacrifice to the Graces. It was in vain, that he sought all his life to humble a man, whose acquaintance with them was his distinguished excellence. The

truest

truest elogium of a poet is, when his verses are thought worthy the regard of posterity. This has happened to whole scenes of Quinault: an advantage, which no Italian opera ever yet attained [H]. The French music has continued in a state of simplicity, which is not to the taste of any nation: but the artless and inimitable strokes of nature, which frequently appear with so many charms in Quinault, still please, in all parts of Europe, those who understand our language, and are possessed of a refined taste. Did antiquity furnish such a poem as 'Armida,' with what veneration would it be received! But Quinault is a modern [I]."

This poet died in 1688, after having enjoyed a handsome pension from Louis XIV. many years. We are told, that he was an extreme penitent in his last illness, for all his compositions which tended to inspire love and pleasure. We should not forget to observe, that he was chosen a member of the French academy in 1670, and of the academy of inscriptions in 1674. His life is prefixed to the edition of his works in 1715.

QUINTILIANUS (MARCUS FABIVS), an illustrious rhetorician and critic of antiquity, and a most excellent author, was born in the beginning of the reign of Claudius Cæsar, about the year of Christ 42 [K]. Ausonius calls him Hispanum and Calagurritanum; whence it has usually been supposed, that he was a native of Calagurris, or Calahorra, in Spain. It may be so: it is however certain, that he was sent to Rome, even in his childhood, where he spent his youth, and completed his education; having applied himself most particularly to the cultivation of the art of oratory. In the year 61, Galba was sent by the emperor Nero into Spain, as governor of one of the provinces there: and Quintilian, being then nineteen years old, is supposed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. Hence it is, according to some, that he was called Calagurritanus, and not from his being born in that city. These are persuaded, in short, that he was actually born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being spent there, except the seven years of Galba's government in Spain: and the memorable line of Martial, addressing him thus: "Gloria Romanæ, Quintiliane, togæ," greatly favours such a supposition: Martial, who was himself a Spaniard, being fond of claiming his celebrated countrymen in his "Epi-

[H] This is a strange assertion. The operas of Metastasio must surely have been famous before this passage was written.

[I] Siècle de Louis XIV. tom. ii. ch.

29, and under the word QUINAUT.

[K] Dodwelli Annalea Quintiliani, Lond. 1698, 8vo.

grams." In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him: who there taught rhetoric at the expence of the government, being allowed a salary out of the public treasury. He taught it with the highest reputation, and formed many excellent orators, who did him great honour; among whom was the younger Pliny, who continued in his school, to the year 78. He taught rhetoric for twenty years; and then, obtaining leave of Domitian to retire, he applied himself to compose his admirable book, called "Institutiones Oratoriæ." This is the most complete work of its kind, which antiquity has left us; and the design of it is to form a perfect orator, who is accordingly conducted therein, and furnished with proper instructions, from his birth even to his death. It abounds with excellent precepts of all kinds, relating to manners as well as criticism; and cannot be read by persons of any age, but with the greatest profit and advantage. "It would have been very prejudicial to the literary world," says Mr. Bayle [L], "had Quintilian's works been lost, he being an excellent author: and it were to be wished, that all persons, who mean to be authors, would, before they take up the pen for that purpose, read him very attentively. I am extremely sorry, that I did not know the importance of this advice, till it was too late." The first entire copy of the "Institutiones Oratoriæ," for the Quintilian then in Italy was terribly mutilated and imperfect, was discovered by Poggius at the bottom of an old tower in the monastery of St. Gall, at the time of holding the council of Constance. The most useful edition of this work is that of Capperonierus, at Paris, 1725, in folio, whatever the verbal critics may say of Burnian's, 1720, in 2 vols. 4to. Capperonierus has presented us with a list of more than ninety editions of it.

In the mean time, Quintilian not only laid down rules for just speaking, but exhibited also his eloquence at the bar. He pleaded, as he himself tells us, for queen Berenice in her presence [M]; and grew into such high repute, that his pleadings were written down in order to be sold to the book-sellers. This practice, however, which, by the help of short-hand prevailed in Rome, as it has since done in other countries, sometimes did great injury to authors, by occasioning their works to appear under their names in a very imperfect state. Quintilian suffered on this account, as the following passage in him plainly shews: "The only quære in the cause of Nævius Aponianus was, whether he threw his wife headlong, or whether she voluntarily cast herself down [N]. This is the only pleading."

[L] Dict. QUINTILIAN. [M] Inst. Orat. lib. iv. in Præf. [N] Inst. Orat. lib. iv. in Præf. lib. vii. c. 2.

says he, "I have yet published, to which I will own I was induced by a youthful thirst after glory. For as to the rest which go under my name, as they were corrupted by the negligence of the writer, whose only view was gain, they contain but very little of what I can call my own." This declaration of Quintilian, when he was growing old, and had retired from business, may teach us what judgement to form of the "Declamationes," which still go under his name, and have frequently been printed with the "Institutiones Oratoriae." Burman tells us in his preface, that he subjoined them to his edition, not because they were worthy of any man's time and pains, but that nothing might seem wanting to the curious. He will not allow them to be Quintilian's, but subscribes to the judgement of those critics, who suppose them to be the productions of different rhetoricians in different ages; since, though none of them can be thought excellent, some are rather more elegant than others.

The anonymous dialogue "De Oratoribus, five de causis corruptæ eloquentiæ," has sometimes been printed with Quintilian's works; yet the critics do not suppose it to be his. Many ascribe it to Tacitus, and it is commonly printed with the works of that historian[o]; and a polite scholar, now living, seems inclined to give it to the younger Pliny; "because," says he, "it exactly coincides with his age, is addressed to one of his particular friends and correspondents, and is marked with some similar expressions and sentiments. But as arguments of this kind are always more imposing than solid," he wisely leaves it as "a piece, concerning the author of which nothing satisfactory can be collected," only "that it is evidently a composition of that period, in which he flourished." It was ascribed to Quintilian, because he actually wrote a book upon the same subject, and with the same title, as he himself declares[p]: yet the critics are convinced by sufficient arguments, that the dialogue, or rather fragment of a dialogue, now extant, is not that of which Quintilian speaks.

Quintilian spent the latter part of his life with great dignity and honour. Some imagine, that he was consul: but the words of Ausonius[q], on which they ground their supposition, shew, that he did not possess the consulship, but only the consular ornaments; "*honestamenta nominis potius quam insignia potestatis*:" and we may add, that no mention is made of his name in the "Fasti Consulares." It is certain, that he was preceptor to the grandsons of the emperor Domitian's sister. Though Quintilian's outward condition and circum-

[o] Fitzosborn's Letters, LXXIV.

[q] Auson. in Gratian. Actione.

[p] Inst. Orat. lib. vi. in proem.

stances were prosperous and flourishing, yet he laboured under many domestic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his forty-first year, he married a wife who was but twelve years old, and lost her when she was nineteen. He bestows the highest applauses on her, and was inconsolable for her loss. She left him two sons, one of whom died at five years old; and the other at ten, who was the eldest, and possessed extraordinary talents. He bewails these losses most pathetically; he even feared he should be charged with being hard-hearted, if he should employ his tongue henceforward in any thing but in inveighing against heaven. Whoever will turn to the proemium of the sixth book of his "*Institutiones Oratoriæ*," may see, how indecently the wisest of the heathens upon some occasions indulged their impatience and murmuring.

Quintilian soon got the better of all this grief. Instead of burning his "*Institutiones Oratoriæ*," which were not then above half written, he continued and perfected them. He took a second wife in a year or two after, and by her he had a daughter, whom he lived to see married; who also, at the time of her marriage, received a handsome dowry from the younger Pliny, who had been his scholar [R]; in consideration, as we are told, that she was married to a person of superior rank, which required her to be better fitted out, upon her first going to him, than her father's circumstances would admit. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His "*Oratorial Institutions*" contain a great number of excellent moral instructions; and it is a main principle inculcated in them, that "none but a good man can make a good orator."

One blemish, however, there lies upon Quintilian's character, which cannot be passed over; and that is, his excessive flattery of Domitian, whom he calls a God, and says, that he ought to be invoked in the first place [s]. He calls him also a most holy censor of manners, and says, that there is in him a certain supereminent splendor of virtues. This sort of panegyric must needs be highly offensive to all who have read the history of that detestable emperor; nor can any excuse be made for Quintilian, but the necessity he was under, for the sake of self-preservation, of offering this incense to a prince, most greedy of flattery; and who might probably expect it the more from one on whom he had conferred particular favours, as he cer-

[a] Plinii Epist. 32. lib. 6.

[s] Proem. ad lib. iv.

tainly had on Quintilian. Martial, Statius, and Julius Frontinus, have flattered this emperor in the same manner.

QUINTIN MATSYS. See MESSIS (QUINTIN.)

QUINTINIE (JOHN de la), a famous French gardener, was born at Poitiers in 1626. After a course of philosophy, he applied himself to the law, and went to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was also improved by learning; and acquitted himself so well at the bar, as to gain the admiration and esteem of the chief magistrates. Tamboneau, president of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorship of his only son, which Quintinie executed entirely to his satisfaction; applying his leisure hours in the mean time to the study of agriculture, towards which he had by nature a strong inclination. He studied Columella, Varro, Virgil, and all authors ancient or modern, who had written about it; and gained new lights by a journey, which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the most useful observations, constantly joining practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleased; and Quintinie applied himself to so intense a study of the operations of nature in this way, that he soon became famous all over France. The prince of Condé, who is said to have joined the pacific love of agriculture to a restless spirit for war, took great pleasure in conversing with Quintinie. He came to England about 1673; and, during his stay here, paid a visit to Mr. Evelyn, who prevailed on him to communicate some directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were transmitted to Mr. Evelyn from Paris; and afterwards, in 1693, published by him in English. Charles II. made Quintinie an offer of a considerable pension, if he would stay and take upon him the direction of his gardens: but Quintinie chose to serve his own king, Louis XIV. who erected for him a new office of director general of all his majesty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himself was much affected, and could not forbear saying to his widow, that "he had as great a loss as she had, and never expected to have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening and transplanting trees: and his book, entitled, "Directions for the Management of Fruit and Kitchen Gardens," contains precepts which have been followed by all Europe.

QUIRINI

QUIRINI (ANGELO MARIA), a Venetian cardinal, celebrated as an historian, a philologist, and an antiquary, was born in 1684, or, according to some authors, in 1680. He entered very early into an abbey of Benedictines at Florence, and there studied with so much ardour, as to lay in a vast store of literature of every kind, under Salvini, Bellini, and other eminent instructors. The famous Magliabecchi introduced to him all foreigners illustrious for their talents, and it was thus that he became acquainted with sir Isaac Newton and Montfaucon. Not contented with this confined intercourse with the learned, he began to travel in 1710, and went through Germany to Holland, where he conversed with Basnage, Le Clerc, Kuster, Gronovius, and Perizonius. He then crossed into England, where he was honourably received by Bentley, Newton, the two Burnets, Cave, Potter, and others. Passing afterwards into France, he formed an intimate friendship with the amiable and illustrious Fenelon; and became known to all the principal literati of that country. The exact account of the travels of Quirini, would contain, in fact, the literary history of Europe at that period. Being raised to the dignity of cardinal, he waited on Benedict XIII. to thank him for that distinction. "It is not for you," said that pope, "to thank me for raising you to this elevation, it is rather my part to thank you, for having by your merit reduced me to the necessity of making you a cardinal." Quirini spread in every part the fame of his learning, and of his liberality. He was admitted into almost all the learned societies of Europe, and in various parts built churches, and contributed largely to other public works. To the library of the Vatican he presented his own collection of books, which was so extensive as to require the addition of a large room to contain it. What is most extraordinary is, that though a Dominican and a cardinal, he was of a most tolerant disposition, and was every where beloved by the Protestants. He died in the beginning of January, 1755.

His works are numerous; among them we may notice, 1. "*Primordia Corcyrae, ex antiquissimis monumentis illustrata*;" a book full of erudition and discernment. The best edition is that of Bresse, in 4to, 1738. 2. A work on the lives of certain bishops of Bresse, eminent for sanctity. 3. "*Specimen variae Litteraturae, quae in urbe Brixia, ejusque ditione, paulo post incunabula Typographiae florebat, &c.*" 4to, 1739. 4. An account of his travels, full of curious and interesting anecdotes. 5. A collection of his letters. 6. A sketch of his own life, to the year 1740, Bresse, 8vo, 1749. With many smaller productions.

RABELAIS (FRANCIS), a celebrated French wit, was the son of an apothecary; and born about 1483, at Chinon in the province of Touraine. He was bred up in a convent of Franciscan friars in Poitou, the convent of Pontenai-le-Comte, and received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds which restrained the learned in his times; so that he not only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others through ignorance, thought him a conjurer; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it not only barbarous, but antichristian. This we collect from a Greek epistle of Budæus to Rabelais, in which he praises him highly for his great knowledge in that tongue, and exclaims against the stupidity and malice of the friars.

Having endured their persecutions for a long time, he obtained permission of pope Clement VII. to leave the society of St. Francis, and to enter into that of St. Benedict; but, his mercurial temper prevailing, he did not find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left them also. Changing the regular habit for that which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was infinitely admired for his great wit and great learning, and became a man of such weight and estimation, that the university of that place deputed him to Paris upon a very important errand. His reputation and character were spread through the kingdom; so that, when he arrived at Paris, the chancellor du Prat, moved by the extraordinary accomplishments of the man, easily granted all that he solicited. He returned to Montpellier; and the service he did the university upon this occasion, is given as a reason why all the candidates for degrees in physic there, are, upon their admission to them, formally invested with a robe, which Rabelais left; this ceremony having been instituted in honour of him.

In 1532, he published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Maillezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the ars medica of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in that place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. John du Bellay, bishop of Paris, going to Rome in 1534, upon the business of Henry VIII's divorce from Catherine of Spain, and passing through Lyons, carried Rabelais with him, in quality of his physician; who returned home, however, in about six months. He had quitted his religious connections for the sake of leading a life more suitable to his taste and humour: but he afterwards renewed them, and in a second journey to Rome, obtained in 1536, by his interest with some cardinals, a brief from pope Paul III. to qualify him for holding ecclesiastical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be secularized; and into this was Rabelais, now a Benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, entitled, "The lives, heroic deeds, and sayings of Gargantua and Pantagrue." He continued in this retreat till 1545, when the cardinal du Bellay, his friend and patron, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. His profound knowledge and skill in physic made him doubly useful to the people under his care; and he was ready upon all occasions to relieve them under bodily indispositions, as well as to consult and provide for the safety of their souls. He died in 1553. As he was a great wit, many witticisms and facetious sayings are laid to his charge, of which he knew nothing; and many ridiculous circumstances are related of his life and death, which it is but justice to him to omit as fabulous.

He published several productions; but his *Chef d'Oeuvre* is "The History of Gargantua and Pantagrue;" a rough satire, in the form of a romance, upon monks, priests, popes, and fools and knaves of all kinds; where wit and learning are scattered about with great profusion, but in a manner wild and irregular, and with a strong mixture of obscenity, coarse and puerile jests, profane allusions, and low raillery. Hence it has come to pass, that, while some have regarded it as a prime effort of the human wit, and, like Homer's poems, as an inexhaustible source of learning, science, and knowledge, others have affirmed it to be nothing but an unintelligible rhapsody, a heap of foolish conceits, without meaning, without coherence; a collection of

gross impieties and obscenities. Both parties have reason for what they say; that is, the truth lies between them both. Rabelais certainly intended to satirize the manners of his age, as appears plainly enough from the general turn and nature of his work; but, from a certain wildness and irregularity of manner, what he alludes to or means in some particular passages does not appear so plain. They must be greatly prejudiced against him, who will not allow him to have wit, learning, and knowledge of various kinds; and so must they who cannot see that he is oftentimes low, coarse, profane, and obscene.

The monks, who are the chief object of his satire, gave some opposition to it when it first began to be published, for it was published by parts in 1535; but this opposition was soon overruled by the powerful patronage of Rabelais among the great. The best edition of his works is that with cuts, and the notes of Le Duchat and Da Monnoye, 1741, in 3 vols. 4to. Mr. Motteux published an English translation of it at London, 1708, in 2 vols. 8vo; with a preface and notes, in which he endeavours to shew, that Rabelais has painted the history of his own time, under an ingenious fiction and borrowed names. Ozell published afterwards a new translation, with Duchat's notes, 5 vols. 12mo.

RABUTIN. See BUSSY.

RACAN (HONORAT DE BUEIL, Marquis of), a French poet, was born at Roche-Racan in Touraine in 1589. At sixteen, he was made one of the pages to Henry IV. and, as he began to amuse himself with writing verses, he got acquainted with Malherbe, from whom he learned all the skill he had in French poetry. Malherbe reproached him with being too negligent and incorrect in his versification; and Boileau has passed the same censure on him, yet affirms him to have had more genius than his master; and to have been as capable of writing in the Epic way, as he was in the Lyric, in which he particularly excelled. Menage has also spoken highly of Racan, in his additions and alterations to his "*Remarques sur les Poésies de Malherbe*." What is most extraordinary in this poet is, that he acquired perfection in his art by the mere force of genius; for, as some relate, he had never studied at all, but even shewn an incapacity for attaining the Latin tongue. Upon quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own: and therefore, after two or three campaigns, he returned to Paris, where he married, and devoted himself to books and poetry. His works consist of sacred odes, pastorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was chosen one of the members of the French

French academy, at the time of its foundation; and died in 1670, aged eighty-one. He had so low a voice, that he could scarcely be heard.

RACINE (JOHN), an illustrious French poet, was born at la Ferte-Milon in 1639, and educated at Port-Royal; where he gave the greatest proofs of uncommon abilities and genius. During three years continuance there, he made a most rapid progress in the Greek and Latin languages, and in all polite literature. His genius lying towards poetry, made him particularly fond of Sophocles and Euripides; inasmuch that he is said to have learned these two great authors by heart. He accidentally met with the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea," and was reading it very greedily; when his director surprising him, took the book and threw it into the fire. Racine found means to get another copy, which also underwent the same fate; and after that a third, which, having a prodigious memory, he got by heart: and then, carrying it to his director, said, "You may now burn this, as you have burned the two former."

Leaving Port-Royal, he went to Paris, and studied logic some time in the college of Harcourt. The French poetry had taken his fancy, and he had already composed some little pieces in it; but it was in 1660, when all the poets were making their efforts upon the marriage of the king, that he first discovered himself to the public. His "*La Nymphe de la Seine*," written upon that occasion, was highly approved by Chapelain; and so powerfully recommended by him to Colbert, that the minister sent Racine a hundred pistoles from the king, and settled a pension on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowness of his circumstances had put him upon a design of retiring to Uzez, where an uncle, who was canon regular and vicar-general of Uzez, offered to resign to him a priory of his order which he then possessed, if he would become a regular; and he still wore the ecclesiastical habit, when he wrote the tragedy of "*Theagenes*," which he presented to Moliere; and that of the "*Freres Ennemis*," in 1664, the subject of which was given him by Moliere.

In the mean time, the success of his ode upon the king's marriage spurred him to attempt higher things, which carried him at length entirely to the theatre. In 1666, he published his tragedy of "*Alexandra*;" concerning which Mr. de Valincour relates a fact, which he had from Racine himself. Reading this play to Corneille, he received the highest encomiums from that great writer; but at the same time was advised by him to apply himself to any other kinds of poetry, as more proper for his genius, than dramatic. "*Corneille*," adds de Valincour,

"was incapable of low jealousy; if he spoke so to Mr. Racine, it is certain that he thought so. But we know that he preferred Lucan to Virgil; whence we must conclude, that the art of writing excellent verse, and the art of judging excellently of poets and poetry, do not always meet in the same person."

Racine's dramatic character embroiled him at this time with the gentlemen of Port-Royal. Mr. Nicole, in his "*Visionnaires, & Imaginaires*," had thrown out occasionally some poignant strokes against the writers of romance and poets of the theatre, whom he called the public poisoners, not of bodies, but of souls: "*des empoisonneurs publics, non des corps, mais des ames.*" Racine, taking himself to be included in this censure, was somewhat provoked, and addressed a very animated letter to Nicole, in which he did not so much concern himself with the subject of their difference, as endeavour to turn into ridicule the solitaires and religious of the Port-Royal. M. du Bois and Barbier Daucour having each of them replied to this letter, Racine opposed them, in a second as sprightly as the first. These letters, published in 1666, are to be found in the edition of Racine's works 1728, and also in the last editions of the works of Boileau. In 1668, he published "*Les Plaideurs*," a comedy, and "*Andromache*," a tragedy, which, though it had great success, was a good deal criticised. The character of Pyrrhus was thought overstrained and too violent; and the celebrated actor Montfleuri had certainly reason to think that of Orestes so, since the efforts he made in representing it cost him his life. He continued to exhibit from time to time several great and noble tragedies: "*Britannicus*," in 1670; "*Berenice*," in 1671; "*Bajazet*," in 1672; "*Mithridates*," in 1673; "*Iphigenia*," in 1675; "*Phædra*," in 1677. During this time, he met with all that opposition, which envy and cabal are ever ready to set up against a superior genius; and one Pradon, a poet whose name is not worth remembering, was then employed by persons of the first distinction to have a "*Phædra*" ready for the theatre, against the time that Racine's should appear.

After the publication of "*Phædra*," he took a resolution to quit the theatre for ever: although he was still in full vigour, being not more than thirty-eight; and the only person who was capable of consoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep sense of religion; and this, though it had been smothered for a while by his connections with the theatre, and particularly with the famous actress Champmele, whom he greatly loved, and by whom he had a son, now at length broke out, and bore down all before it. In the first place, he resolved, not only to write no more plays, but to do a rigorous penance for those he had written; and actually

actually formed a design of becoming a Carthusian friar. Had not Voltaire good reason to say, that "he was by far a greater poet, than philosopher?" [A] His religious director, however, not so mad, but a good deal wiser than he, advised him to think more moderately, and to take measures more suitable to his character. He put him upon marrying, and settling in the world, with which proposal this humble and tractable penitent complied; and immediately took to wife the daughter of a treasurer of France for Amiens, by whom he had seven children. His next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port-Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Nicole, who received him with open arms; and Boileau introduced him to Arnaud, who also embraced him tenderly, and forgave all his satire.

He had been admitted a member of the French academy in 1673, in the room of la Mothe le Vayer, deceased; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. In 1677, he was nominated with Boileau, with whom he was ever in strict friendship, to write the history of Louis XIV; and the public expected great things from two writers of such distinction, but they were disappointed. "Boileau and Racine," says de Valincour, "after having for some time laboured at this work, perceived that it was entirely opposite to their genius; and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from Gazettes, and such like materials."

Though Racine had made it a point of religion, never to meddle any more with poetry, yet he was again drawn, in spite of all the resistance he could make, to labour for the theatre. Madam de Maintenon intreated him to compose some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine composed 'Esther'; which, being first represented at St. Cyr, was afterwards acted at Versailles, before the king, in 1689. "It appears to me very remarkable," says Voltaire, "that this tragedy had then universal success; and that two years after, 'Athaliah,' though performed by the same persons, had none. It happened quite contrary, when these pieces were played at Paris, long after the death of the author; and when prejudice and partiality had ceased. 'Athaliah,' represented in 1717, was received as it deserved to be, with transport; and 'Esther,'

[A] Siècle de Louis XIV. tom. ii.

in 1721, inspired nothing but coldness, and never appeared again. But at that time there were no courtiers who complaisantly acknowledged 'Esther' in Madam de Maintenon, and with equal malignity saw 'Vashti' in Madam de Montespan; 'Haman' in M. de Louvois; and, above all, the persecution of the Hugonots by this minister, in the proscription of the Hebrews." This author goes on, in his own style, censuring the story of Esther itself, as uninteresting, and, he is pleased to say, improbable, and then adds; "But, notwithstanding the badness of the subject, thirty verses of 'Esther' are of more value than many tragedies which have had great success."

Offended at the ill-reception of 'Athaliah,' he was more disgusted than ever with poetry, and now renounced it totally. He spent the latter years of his life in composing a history of the house of Port Royal, the place of his education; which is well drawn up, in an elegant style, and was published in 1767; in 2 vols. 12mo. Too great sensibility, say his friends, but more properly an impotence of spirit, shortened the days of this poet. Though he had conversed much with the court, he had not learned the wisdom, which is usually learned there, of disguising his real sentiments. Having drawn up a well-reasoned and well-written memorial upon the miseries of the people, and the means of relieving them, he one day lent it to Madam de Maintenon to read; when the king coming in, and demanding what and whose it was, commended the zeal of Racine, but disapproved of his meddling with things that did not concern him: and said, with an angry tone, "Because he knows how to make good verses, does he think he knows every thing? And would he be a minister of state, because he is a great poet?" These words hurt Racine greatly: he conceived dreadful ideas of the king's displeasure; and, indulging his chagrin and fears, brought on a fever, which surpassed the power of medicine: for he died of it, after being grievously afflicted with pains, in 1699. The king, who was sensible of his great merit, and always loved him, sent often to him in his illness; and finding, after his death, that he had left more glory than riches, settled a handsome pension upon his family. He was interred at Port-Royal, according to his will; and, upon the destruction of that monastery in 1708, his remains were carried to St. Stephen du Mont at Paris. He was middle-sized, and of an agreeable and open countenance; was a great jester, but was restrained by piety in the latter years of his life from indulging this talent; and, when warmed in conversation, had so lively and persuasive an eloquence, that he himself often lamented his not having been an advocate in parliament. His works are supremely excellent, and will be immortal in the judgement of all

all. The parallel between him and Corneille has been often made: it may be seen in Baillet's "*Jugemens de Savans*." We shall content ourselves with saying, after Perrault, that "if Corneille surpassed Racine in heroic sentiments and the grand character of his personages, he was inferior to him in moving the passions and in purity of language."

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, "*Idylle sur la Paix*, 1685;" "*Discourse prononce à la reception de T. Corneille & Bergeret, à l'Academie Française, en 1685*;" "*Cantiques Spirituelles*, 1689;" "*Epigrammes Diverses*." The works of Racine were printed at Amsterdam, 1722, in 2 vols. 12mo; and the year after at London, very pompously, in 2 vols. 4to.

RADCLIFFE (ALEXANDER) an officer of the army, devoted to Parnassus, and of strong propensity to mirth and pleasure. His poetical performances abound in low humour. The principal of them were published in 8vo. 1682, under the title of "*The Ramble, an Anti-heroick Poem, together with some Terrestrial Hymns and Carnal Ejaculations, by Alexander Radcliffe, of Gray's-Inn, esq.*" inscribed to James Lord Annesley. He had published, in 1680, "*Ovid Travestie, a Burlesque upon Ovid's Epistles*;" with a satirical introduction occasioned by the "*Preface to a late Book, called, The Wits paraphrased*." Mr. Tonson printed a third edition of this Travestie in 1696. The Dedication "*To Robert Fairbeard, of Gray's-Inn, esq.*" is no bad specimen of the author's humour. "Having committed these Epistles to the press, I was horribly put to it for a patron. I thought of some great Lord, or some angelic Lady; but then again considered I should never be able to adorn my Dedication with benign beams, cortuscant rays, and the Devil and all of influence. At last I heard my good friend Mr. Fairbeard was come to town—nay then—all's well enough. To you, therefore, I offer this English Ovid, to whom you may not be unaptly compared in several parcels of your life and conversation, only with this exception, that you have nothing of his Tristibus. It is you who burlesque all the foppery and conceited gravity of the age. I remember you once told a grave and affected Advocate, 'that he burlesqued God's image, for God had made him after his own likeness, but he made himself look like an ass.' Upon the whole matter, I am very well satisfied in my choice of you for a judge; if you speak well of the book, it is all I desire, and the bookseller will have reason to rejoice: though by your approbation you may draw upon yourself a grand inconvenience; for perhaps you may too often have songs, sonnets, madrigals, and an innumerable army of stanzas, obtruded upon you by, Sir,

Your humble servant, ALEX. RADCLIFFE."

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Among his other poems, is one under the title of "News from Hell;" another, "On the Monument at London," a facetious one, "On the Memory of Mr. John Sprat, late Steward of Gray's-Inn;" another "On the Death of Edward Story, esq. Master of the Pond, and Principal of Bernard's-Inn;" and, "The Sword's Farewell upon the Approach of Michaelmas-term."

RADCLIFFE (Dr. JOHN), an English physician of uncommon eminence, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and, at fifteen years of age, sent to University college in Oxford. In 1669, he took his first degree in arts; but no fellowship becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himself to physic, and ran through the necessary courses of botany, chemistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took the degree of M.A. in 1672, and then enrolled himself upon the physic line. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning; and in the prosecution of physic, he rarely looked further than to the pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, head of Trinity college, asked him once in a surprise, "where his study was?" Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir, this is Radcliffe's Library." In 1675, he proceeded M.B. and immediately began to practise. He never paid any regard to the rules universally followed, but censured them as often as he saw occasion, with great freedom and acrimony; and this drew all the old practitioners upon him, with whom he waged an everlasting war. Nevertheless, his reputation increased with his experience; and before he had been two years established, his business was very extensive, and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, did him an unkind office, by opposing his application for a faculty-place in the college; to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms, which Radcliffe, according to his manner, had launched at the doctor: such a step, however, being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall, not being at all disposed to be civil to him, he quitted the college, and took lodgings elsewhere. In 1682, he went out M.D. but continued

staid two years longer at Oxford, growing equally in wealth and fame. In 1684, he went to London, and settled in Bow-street Covent-Garden. Dr. Lower was there the reigning physician; but his interest then beginning to decline on account of his whig-principles, as they were called, Radcliffe had almost an open field; and, in less than a year, got into prime business. His conversation contributed as much to make his way, as his reputed skill in his profession; for, having much pleasant and readiness of wit, he was a most diverting companion. In 1686, the princess Anne of Denmark, made him her physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University-college, where he had received the best part of his education; and, with this intent, caused the East window over the altar to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour painted upon glass; and appears to be his gift by the following inscription under it: "D. D. JOAN. RADCLIFFE, M. D. hujus Collegii quondam Socius, A. D. MDCXXXVII. He is called "Socius," not that he was really a fellow; but, being senior scholar, had the same privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange, and the princess, his consort, retired to Nottingham, the doctor was pressed, by bishop Compton, to attend her in quality of his office, she being also big with child of the duke of Gloucester; but, not chusing to declare himself in that critical state of public affairs, nor favouring the measures then in agitation, he excused himself, on account of the multiplicity of his patients.

After the Revolution, he was often sent for to king William, and the great persons about his court; which must have been owing to his vast reputation and credit, for it does not appear that he ever inclined to be a courtier. In 1692, he ventured 5000*l*. in an interloper, which was bound for the East Indies, with the prospect of a large return; but lost it, the ship being taken by the French. When the news was brought him, he said, that "he had nothing to do, but go up so many pair of stairs to make himself whole gain." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a consummation; when it was discovered, that the young lady had already consummated with her father's book-keeper. This disappointment in his first amour would not suffer him ever after to think of the sex in that light; he even grew to a degree of insensibility, if not aversion for them; and often declared, that "he wished for an act of parliament, whereby nurses only should be entitled to prescribe

prescribe to them." In 1694, Queen Mary caught the small-pox, and died. "The physician's part," says bishop Burnet, "was universally condemned; and her death was imputed to the negligence or unskilfulness of Dr. Radcliffe. He was called for; and it appeared, but too evidently, that his opinion was chiefly considered, and most depended on. Other physicians were afterwards called, but not till it was too late."

Soon after he lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle; and another physician was elected into his place. About this time, happened his remarkable visit to madam d'Ursley at Kensington; when this lady was pleased to be very free, in putting some queries to him concerning the pleasures of Venus. The doctor gave her full scope by a reply, which produced a well-known witty epigram, too licentious to be here transcribed.

In 1699, king William returning from Holland, and being much out of order, sent for Radcliffe: and, shewing him his swoln ancles, while the rest of his body was emaciated and skeleton-like, said, "What think you of these?" "Why truly," replied the physician, "I would not have your majesty's two legs for your three kingdoms:" which freedom so lost the king's favour, that no intercessions could ever recover it. When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon, alleging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Nevertheless, he was consulted in all cases of emergency and critical conjuncture; and, though not admitted in quality of the queen's domestic physician, received large sums of secret service-money for his prescriptions behind the curtain.

In 1703, Radcliffe was himself taken ill (on Wednesday March 24) with something like a pleurisy; neglected it; drank a bottle of wine at Sir Justinian Isham's on Thursday, took to his bed on Friday; and on the 30th was so ill that it was thought he could not live till the next day. Dr. Stanhope, dean of Canterbury; and Mr. Whitfield (then queen's chaplain, and rector of St. Martin, Ludgate, afterwards vicar of St. Giles, Cripplegate), were his confessors. He sent for them, and desired them to assist him. By a will, made the 28th, he disposed of the greatest part of his estate to charity; and several thousand pounds in particular for the relief of sick seamen set ashore. Mr. Bernard, the serjeant surgeon, took from him 100 ounces of blood; and on the 31st he took a strange resolution of being removed to Kensington, notwithstanding his weakness, from which the most pressing entreaties of his friends could not divert him. In the warmest time of day he rose, and was carried by
four

four men in a chair to Kensington, whither he got with difficulty, having fainted away in his chair. "Being put to bed," says Dr. Atterbury, on whose authority we relate these particulars, "he fell asleep immediately, and it is concluded now [April 1] that he may do well; so that the town physicians, who expected to share his practice, begin now to think themselves disappointed." Two days after, the same writer adds, "Dr. Radcliffe is past all danger; his escape is next to miraculous. It hath made him not only very serious, but very devout. The person who hath read prayers to him often (and particularly this day) tells me, he never saw a man more in earnest. The Queen asked Mr. Bernard how he did; and when he told her, that he was ungovernable, and would observe no rules; she answered, that then nobody had reason to take any thing ill from him; since it was plain he used other people no worse than he used himself."

He continued, however, in full business, increasing in wealth and insolence, to the end of his days; waging all along, as we have before observed, a perpetual war with his brethren the physicians, who never considered him in any other light, than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. One of the projects of "Martin Scriblerus" was, by a stamp upon blistering-plasters and mellilot by the yard, to raise money for the government, and give it to Radcliffe and others to farm. In Martin's "Map of Diseases," which was "thicker set with towns than any Flanders map," Radcliffe was painted at the corner, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs with a project of a treaty of partition to settle peace.

In 1713 he was elected into parliament for the town of Buckingham.

In the last illness of queen Anne, he was sent for to Carshalton, about noon, by order of the council; he said, "he had taken physic, and could not come." Mr. Ford, from whose letter to Dr. Swift this anecdote is taken, observes, "In all probability he had saved her life, for I am told the late lord Gower had been often in the same condition, with the gout in his head." In the account that is given of Dr. Radcliffe in the "Biographia Britannica," it is said, that the queen was struck with death the twenty-eighth of July: that Dr. Radcliffe's name was not once mentioned, either by the queen or "any lord of the council;" only that lady Masham sent to him, without their knowledge, two hours before the queen's death. In this letter from Mr. Ford to dean Swift, which is dated the thirty-first of July, it is said, that the queen's disorder began between eight and nine in the morning before, which was the thirtieth; and

and that about noon, the same day, Radcliffe was sent for by an order of council. These accounts being contradictory, the reader will probably want some assistance to determine what were the facts. As to the time when the queen was taken ill, Mr. Ford's account is most likely to be true, as he was upon the spot, and in a situation which insured him the best intelligence. As to the time when the doctor was sent for, the account in the "Biography" is manifestly false; for if the doctor had been sent for only two hours before the queen's death, which happened incontestably on the first of August, Mr. Ford could not have mentioned the fact on the thirty-first of July, when his letter was dated. Whether Radcliffe was sent for by lady Masham, or by order of council, is, therefore, the only point to be determined. That he was generally reported to have been sent for by order of council is certain; but a letter is printed in the "Biography," said to have been written by the doctor to one of his friends, which, supposing it to be genuine, will prove, that the doctor maintained the contrary. On the fifth of August, four days after the queen's death, a member of the house of commons, a friend of the doctor's, who was also a member, and one who always voted on the same side, moved, that he might be summoned to attend in his place, in order to be censured for not attending on her majesty. Upon this occasion the doctor is said to have written the following letter to another of his friends:

"Dear Sir, Carshalton, Aug. 7, 1714.
I could not have thought, that so old an acquaintance, and so good a friend, as Sir J——n always professed himself, would have made such a motion against me. God knows my will to do her majesty any service has ever got the start of my ability; and I have nothing that gives me greater anxiety, and trouble than the death of that great and glorious princess. I must do that justice to the physicians that attended her in her illness, from a sight of the method that was taken for her preservation by Dr. Mead, as to declare nothing was omitted for her preservation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of physic to be of any benefit to her. I know the nature of attending crowned heads in their last moments too well to be fond of waiting upon them, without being sent for by a proper authority. You have heard of pardons being signed for physicians, before a sovereign's demise; however, ill as I was, I would have went to the queen in a horse-litter, had either her majesty, or those in commission next to her, commanded me so to do. You may tell Sir J——n as much, and assure him, from me, that his zeal for her majesty will not excuse his ill usage of a friend, who has drank many a hundred bottles with him, and cannot, even after this breach of a good understanding that ever was preserved between us, but have a very good esteem for him. I must also desire you to thank Tom

Chapman for his speech in my behalf, since I hear it is the first he ever made, which is taken more kindly; and to acquaint him, that I should be glad to see him at Carlhalton, since I fear (for so the gout tells me) that we shall never more sit in the house of commons together. I am, &c.

“JOHN RADCLIFFE.”

But, whatever credit may now be paid to this letter, or however it may now be thought to justify the doctor's refusal to attend her majesty, he became at that time so much the object of popular resentment, that he was apprehensive of being assassinated; as appears by the following letter, directed to Dr. Mead, at Child's coffee-house, in St. Paul's-church-yard:

“Dear Sir, Carlhalton, Aug. 3, 1714.

“I give you, and your brother, many thanks, for the favour you intend me to-morrow; and if there is any other friend that will be agreeable to you, he shall meet with a hearty welcome from me. Dinner shall be on the table by two, when you may be sure to find me ready to wait upon you. Nor shall I be at any other time from home, because I have received several letters, which threaten me with being pulled to pieces, if ever I come to London. After such menaces as these, it is easy to imagine, that the conversation of two such very good friends is not only extremely desirable, but the enjoyment of it will be a great happiness and satisfaction to him, who is, &c.”

“JOHN RADCLIFFE.”

Radcliffe died on the first of November the same year, having survived the queen just three months; and it is said, that the dread he had of the populace, and the want of company in the country village, which he did not dare to leave, shortened his life, when just sixty-four years old. He was carried to Oxford, and buried in St. Mary's church in that city[^a].

He had a great respect for the clergy; and shewed much judgment in bestowing his patronage. He gave the rectory of Headbourne-worthy, Hants, to the learned and pious Dr. Bingham; and it was through his solicitation that the headship of St. Mary Hall, at Oxford, was conferred on the celebrated Dr. Hudson; whom he so much esteemed, that it has been generally supposed it was to the persuasion of Dr. Hudson, that the university was indebted for the noble benefactions of Dr. Radcliffe; for the Library [c] and Infirmary which bear his name; and for

[^a] See the form of his funeral in the Post-Boy, Dec. 9, 1714.

[c] Dr. Radcliffe's idea, in December, 1712, was to have enlarged the Bodleian Library. “The intended scheme was,”

as we learn from Dr. Atterbury's “Epistolary Correspondence,” Vol. III. “to build out from the middle window of the Selden part, a room of ninety feet long, and as high as the Selden part is, and under

for an annual income of 600*l.* for two travelling fellowships. To University college also he gave, besides the window over the altar-piece already mentioned, the money which built the master's lodge there, making one side of the Eastern quadrangle.

We do not find that he ever attempted to write any thing, and probably he would not have succeeded as an author. He was believed to have been very little conversant in books; which made Dr. Garth say, humourously enough, that "for Radcliffe to leave a library, was as if an Eunuch should found a Seraglio." A most curious but ungracious portrait is given of him by Dr. Mandeville, in his "Essay on Charity Schools," subjoined to his "Fable of the Bees:" it is too long to be inserted here. What, however, the late Dr. Mead has recorded of him, is no small testimony in his favour; namely, that "he was deservedly at the head of his profession, on account of his great medical penetration and experience."

Some remarkable traits in his character may be discovered in the following detached remarks and extracts:

His caprice in his profession seems to have been unbounded. When the lady of sir John Trevor the Master of the Rolls was dying, in the summer of 1704, she was given over by Radcliffe as incurable. The Master, thinking it a compliment to Radcliffe not to join any of the London physicians with him, sent to Oxford for Dr. Breach, an old crony, to consult on that occasion; which made such a *breach* with Radcliffe, that he set out in a few days for Bath; where he is represented "as delighting scarce in any other company but that of Papists."

der it to build a library for Exeter College, upon whose ground it must stand. Exeter College has consented, upon condition that not only a library be built for them, but some lodgings also, which must be pulled down to make room for this new design, be rebuilt. The University thinks of furnishing that part of the charge; and Dr. Radcliffe has readily proffered to furnish the rest; and withall, after he has perfected the building, to give 100*l.* for ever to furnish it with books." This scheme not having been adopted, the doctor left 40,000*l.* for building a new library; with 150*l.* a year for the librarian, and 100*l.* a year to buy books. The foundation stone was laid June 16, 1737, with the following inscription on a plate of copper:

"Quod felix faustumque sit
Academice Oxoniensis,
Die xvi kalendarum Junii
Anno mcccxxvii,

Carolo Comite de Arran Cancellario,
Stephano Niblet, S. T. P.
Vice-cancellario,
Thomas Paget & Johanne Land, A. M.
Procuratoribus,
Plaudente undique togatâ gente,
Honorabilis admodum
Dnus Dnus Carolus Noel Somerset,
Honorabilis Johannes Verney,
Gualterus Wagstaff Bagot Baronettus,
Edwardus Harley et } Armigeri,
Edwardus Smith, }
Radclivii munificentissimi Testamenti,
Curatores, P. P.
Jacobo Gibbs, Architecto."

The whole building was completed in 1747; and on the 12th of April 1749, it was opened with great solemnity; of which see a particular description in Gent. Mag. Vol. XIX. pp. 165, 459, and see Vol. LI. p. 75.

The lady of sir John Holt he attended, in a bad illness, with unusual diligence, out of pique to the husband, who was supposed not to be over-fond of her.

When Mr. Harley was stabbed by Guiscard, Swift complains, that, by the caprice of Radcliffe, who would admit none but his own surgeon, he had "not been well looked after;" and adds in another place, "Mr. Harley has had an ill surgeon, by the caprice of that puppy Dr. Radcliffe; which has kept him back so long."

May 26, 1704, he carried some cause against an apothecary, by the aid of the solicitor-general Harcourt; and "two days before," Atterbury says, "a play was acted, wherein the doctor was extremely ridiculed upon that head of his quarrel with the apothecary. A great number of persons of quality were present; among the rest, the dutchess of Marlborough and the maids of honour. The passages where the doctor was affronted were received with the utmost applause."

In 1709, he was ridiculed by Steele, in the "Tatler," under the title of "the Mourning Æsculapius, the languishing hopeless lover of the divine Hebe, emblem of youth and beauty." After curing the lady of a severe fever, he fell violently in love with her; but was rejected. The story is thus related in the "Biographia Britannica:" "The lady, who made the doctor, at this advanced age stand in need of a physician himself, was, it is said, of great beauty, wealth, and quality; and too attractive not to inspire the coldest heart with the warmest sentiments. *After he had made a cure of her*, he could not but imagine, as naturally he might, that her ladyship would entertain a favourable opinion of him. But the lady, however grateful she might be for the care he had taken of her health, divulged the secret, and one of her confidants revealed it to Steele, who, on account of party, was so ill-natured as to write the ridicule of it in the Tatler. The doctor had a sort of antipathy to women; and, being unfortunate in his only attempt to marry, he grew to a degree of insensibility for the sex; and often declared that he wished for an act of parliament, whereby nurses only should be entitled to prescribe to them."

This article shall be closed with an extract from the Richardsoniana: "Dr. Radcliffe told Dr. Mead," "Mead, I love you, and now I will tell you a sure secret to make your fortune; use all mankind ill." "And it certainly was his own practice. He owned he was avaricious, even to spunging, whenever he any way could, at a tavern reckoning, a sixpence, or shilling, among the rest of the company, under pretence of 'hating (as he ever did) to change a guinea, because (said he) it slips away so fast.' He could never be brought to pay bills without much following and importunity; nor then if there appeared any chance of

wearying them out.—A paviour, after long and fruitless attempts, caught him just getting out of his charriot at his own door, in Bloomsbury-square, and set upon him. ‘Why, you rascal,’ said the doctor, ‘do you pretend to be paid for such a piece of work? why you have spoiled my pavement, and then covered it over with earth to hide your bad work.’ ‘Doctor,’ said the paviour, ‘mine is not the only bad work that the earth hides!’ ‘You dog you,’ said the doctor, ‘are you a wit? you must be poor, come in;’ and paid him. Nobody,” adds Mr. Richardson, “ever practised this rule, ‘of using all mankind ill,’ less than Dr. Mead (who told me himself the story, and) who, as I have been informed by great physicians, got as much again by his practice as Dr. Radcliffe did.”

RAINOLDS (JOHN), an eminent English divine, was born at Pilton in Devonshire, in 1549, and sent to Merton-college, Oxford, in 1562. He removed to Corpus Christi-college, of which he became first scholar, and then fellow. He took both the degrees in arts and divinity. In 1598, he was made dean of Lincoln; but being unwilling to quit an academical life, he exchanged his deanery the year following, for the presidentship of Corpus Christi-college. Queen Elizabeth offered him a bishoprick; but he modestly refused it, and said *Nolo Episcopari* in good earnest. He died in 1607, after having published a great number of books. The learned have bestowed most uncommon praises upon this divine. Bishop Hall, a very competent judge, observes, that “that he alone was a well-furnished library, full of all faculties, of all studies, of all learning. The memory, the reading of that man, were to a miracle.” Dr. Crakanthorp says, that “for virtue, probity, integrity, and piety, he was so eminent, that, as Nazianzen speaks of Athanasius, to name him is to commend virtue itself.” He had a hand in translating part of the Old Testament, by command of James I. He was inclined to Puritanism, but with such moderation, that he continued a conformist to the church of England. He was thought to shorten his life by too severe application to his studies; but, when his friends urged him to desist, he used to reply, that he would “not lose the end of living for the sake of life;” *non propter vitam vivendi perdere causas.*

RALPH (JAMES), a writer in poetry, politics, and history, was born we know not where, nor of what family. His descent was mean; but he raised himself from obscurity by his merit. He was a school-master at Philadelphia, in North America; which remote situation not suiting his active mind, he came to England about the beginning of the reign of George II. and by his attendance and abilities recommended himself to the patronage of some great men. He published a poem, entitled

itled "Night," of which Pope thus takes notice in the Dunciad:

Silence, ye wolves! while Ralph to Cynthia hows,
And makes night hideous—answer him, ye owls!

He wrote some pieces for the stage, of which an account may be seen in the "Biographia Dramatica." Though he did not succeed as a poet, he was a very ingenious prose writer. His "History of England," commencing with the reign of the Stuarts, is much esteemed, as were his political pamphlets; some of which were looked upon as master-pieces. He was concerned in writing essays in several periodical papers, particularly "Old England; or, Jeffery Broadbottom's Journal," and "The Remembrancer." His last publication, entitled, "The Case of Authors by Profession," is esteemed an excellent and entertaining performance. He lost all hopes of preferment by the death of Frederic prince of Wales; and died at Chiswick, after a long suffering from the gout, Jan. 24, 1762.

RAMAZZINI (BERNARDIN), an Italian physician, was born of a good family at Carpi near Modena, in 1633. When he had laid a foundation in grammar and classical literature in his own country, he went to Parma to study philosophy; and, afterwards applying himself to physic, took a doctor's degree there in 1659. Then he went to Rome, for the sake of penetrating still further into his art; and afterwards settled in the dutchy of Castro. After some time, ill health obliged him to return to Carpi for his native air, where he married, and followed the business of his profession; but in 1671, at the advice of some friends, he removed to Modena. His brethren of the faculty there conceived at first but meanly of his learning and abilities; but, when he had undeceived them by publications, their contempt, as is natural, was changed into jealousy. In 1682, he was made professor of physic in the university of Modena, which was just founded by duke Francis II.; and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, of which he was always fond. In 1700, he went to Padua upon invitation, to be a professor there: but the infirmities of age began now to come upon him. He lost his sight, and was forced to read and write with other people's eyes and hands. Nevertheless, the senate of Venice made him rector of the college in 1708, and also raised him from the second professorship in physic to the first. He would have refused these honourable posts; but, being over-ruled, performed all the functions of them very diligently to the time of his death. He died in 1714, upon his birth-day, Nov. 5, aged 81. He composed many works upon medical and philosophical subjects: his book "De Morbis Artificum," will always be useful. His works were collected and published at London, 1716, in 4to; which is a better edition than that of Geneva the year after, because more correct.

RAMEAU (JOHN PHILIP), an illustrious musician, styled by the French, the Newton of harmony, was born at Dijon, Sept. 25, 1683. After having learned the rudiments of music, he left his native country, and wandered about with the performers of a strolling opera. At eighteen, he composed a musical entertainment, which was represented at Avignon: afterwards, travelling through part of France and Italy, he corrected his ideas of music by the practice of the harpsichord; and then went to Paris, where he perfected himself under John Louis Marchand, a famous organist. He became organist of the cathedral church of Clermont in Auvergne, and in this retirement studied the theory of his art with the utmost assiduity. His application gave birth to his "*Traité de l'Harmonie*, Paris, 1722;" and to his "*Nouveau Système de Musique Theorique*, Paris, 1726." But the work, for which he is most celebrated, is his "*Démonstration du Principe de l'Harmonie*, Paris, 1750;" in which, as his countrymen say, he has shewn, that the whole depends upon one single and clear principle, namely, the fundamental base: and it is in this respect that he is by them compared to Newton, who, by the single principle of gravitation, explained the phenomena of the Physical World.

With such extraordinary talents as these, and a supreme style in musical composition, it had been a national reproach, had Rameau been suffered to remain organist of a country cathedral. He was called to Paris, and appointed to the management of the opera: his music was of an original cast, and the performers complained at first that it could not be executed; but he asserted the contrary, and evinced it by experiment. By practice he acquired a great facility in composing, so that he was never at a loss to adapt sounds to sentiments. It was a saying of Quinault, that "the poet was the musician's servant; but Rameau would say, "Give me but a Holland Gazette, and I will set it to music:" and we are almost ready to concur with him, inasmuch as we have known the London Cries of "The last dying speech of the malefactors who were executed this morning at Tyburn," &c. to be set and sung most harmoniously. The king, to reward his extraordinary merit, conferred upon him the ribband of the order of St. Michael; and, a little before his death, raised him to the rank of Nobility. He was a man of good morals, and lived happily with a wife whom he tenderly loved. He died at Paris, Sept. 12, 1764; and his exequies were celebrated with great musical solemnity.

As a theorist, the character of Rameau stands very high, and Handel always spoke of him with great respect; but as a musical composer, his merit (it seems) remains to be settled. Besides the tracts above mentioned, there are extant of his, "*Génération Harmonique*, Paris, 1737;" and "*Nouvelles Reflexions sur la Démonstration*," &c.

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